



JOURNAL
OF THE
LIFE OF JOHN WILBUR,
A MINISTER OF THE GOSPEL
IN THE
SOCIETY OF FRIENDS;
WITH
SELECTIONS FROM HIS CORRESPONDENCE, &c.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with
rejoicing, bringing his sheaves with him." Ps. cxxvi: 6.

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At a Meeting for Sufferings, of New England Yearly Meeting of Friends, held at North Providence, 2d of 2d month, 1859—

The reading of the Journal of our late beloved friend, John Wilbur, with selections from his Correspondence, having occupied this Meeting during several previous sittings, was concluded at this time; and believing that the state of things in the Society at large is such as to call for its publication, and that the cause of Truth will be promoted thereby, the surviving children of John Wilbur are left at liberty to publish the same.

Signed on behalf of the Meeting aforesaid,

ETHAN FOSTER, Clerk for this time.

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INTRODUCTION.

THE biography herewith presented to the reader is one of no common character. It is the plain and unassuming, though in some portions self-defensive narrative, of one who, after being for many years put in trust with the gospel, and highly esteemed for the work's sake, found the latter years of his pilgrimage and ministry fraught with uncommon exercise and trial, from the unexpected discovery of a spirit at work in the Society to which he belonged, and especially in the land of our forefathers, tending to undermine its original principles and character—a spirit which, in its progress, though exposed and opposed by him and by other faithful watchmen in Europe and America, yet, spreading across the Atlantic, had power and influence sufficient to accomplish a schism in the Society—of which schism, this worthy man was an early victim.

A former heresy, in which the precious doctrines of the sonship and atonement of our Lord and Saviour Jesus Christ, and the divine authority of Holy Scripture, were set at naught, had found him at his post, in the meridian of life, firmly standing by the ancient Christian faith of the Society. That scourge, however, had passed over without producing much devastation within New England Yearly Meeting, or in Great Britain. But great was his distress and conflict, several years later, in finding that the same spirit which had lately been leading astray into the wilderness of unbelief, was again at work, under a very plausible guise, drawing away multitudes in the opposite direction, into a dependence on man's wisdom and learning, and producing a disrelish for, and departure from, the pure, deep, spiritual

doctrines of those who had been instrumental, two hundred years ago, in gathering the Society in a true experience and united acknowledgment of "Christ within, the hope of glory." He saw the inroads of this second schism, and its tendency to bring in a religion of "the letter," and of outside show, in place of that of living experimental knowledge—one of ease to the fleshly mind, instead of that which is and must be "with burning and fuel of fire"—and being bold in the Lord to withstand it, he brought down upon himself by his faithfulness the hostility of those whose backsliding was by him constantly testified against.

The story of his persecution by false brethren, and of their ultimate departure, in New England, into a separation from sound Friends, will be recognized in the future history of the Society, as unfolding an almost incredible page of outrage; first upon the original principles of Quakerism, and next upon private rights and the Christian discipline of the church. We may well say "almost incredible;" for when we consider all its features, of irregular and tyrannical proceedings to accomplish their determined object, we are led to conclude that surely such a case is without a parallel in Christian history outside of the dark walls of Romanism. The spectacle of an aged minister of the gospel, of long acknowledged worth and integrity, being for years pursued by the constituted authorities of his own Society, and ultimately cast out of their communion, on account of his faithful testimony, in accordance with the requirements of their own discipline, against palpable innovations upon their ancient faith, might well excite a doubt of the correctness or impartiality of the delineator, were not his statements borne out by collateral and concurrent testimony beyond the reach of cavil or doubt. The cumulative evidence in this case is overwhelming, and even drawn in part from the publications of the very party concerned against him, as has been shown in the "Report of Philadelphia Yearly Meeting on the Division in New England;" and the only attempt to avoid the consequences of such developments, so far as we yet know, has been by vague denial, and a recourse to side issues and evasions.

Sad indeed is the consideration, that such a picture should be presented within the once peaceful enclosure of the Society of Friends; and great is the stumbling-block thereby laid in the way of the honest inquirer after truth, until by a fair and candid investigation, the fact is

clearly appreciated, that these transactions were not the doings of men governed by and walking in accordance with that unerring Spirit which true Friends have always looked to as their safe and wisdom-giving guide; but that they were the doings, partly, of men who had departed from a practical unison with this ancient faith of the Society, and were prepared unscrupulously to adopt any necessary measures to put down all opposition to the favorite modernizer of its faith; and partly, of those who, not abiding in the light, but placing implicit reliance on the leaders of the people, knew not what spirit such were of, and blindly followed their dictation. So that the occurrence of these sorrowful events shows the liability of unwatchful man to wander from this his sure Guide; and should not be considered as militating against our great principle of the infallibility of the pure dictates of the Holy Spirit in man, as the primary rule of faith and practice; but rather as confirmatory of that great and necessary Christian doctrine, when we see the gross errors into which those are led, who, having once known it, have departed therefrom, and become practically opposers of that great truth.

The attentive reader of his Journal may easily perceive, that John Wilbur was slow to realize the fact of so great and complete a defection as was forced upon his belief in the course of successive events. The reality came upon him gradually, though unexpectedly, and with awful and grievous weight, while travelling in the ministry in Great Britain; and his sad forebodings were afterwards amply confirmed, in witnessing the schism which occurred in the Society there a very few years later, and subsequently in feeling and experiencing, in his own trials, such conduct on the part of the prominent members, as could only be accounted for on the ground of their degeneracy in principle from the faith of their forefathers.

During his protracted trials on account of his faithful testimony against error, the minds of many friends of kindred views and feelings in various parts of the Society, were turned towards him in true sympathy; and many valuable letters, expressive of their close unity with him in his sufferings, from some of the most eminently gifted and spiritually minded servants of the Lord, both in Europe and America, were from time to time received, to the encouragement of his deeply afflicted mind. The attention of the reader is particularly invited to that portion of these letters, selected for the present publication. A large

number of similar letters have been omitted at present for the sake of brevity. It will be perceived that the writers of these letters saw eye to eye with him in regard to the state of things in the Society, and regarded themselves as fellow-sufferers with him for the testimony of Jesus; according to the declaration of the apostle, "if one member suffer, all the [living] members suffer with it." These letters came to him as "a brook by the way;" often reaching him at times of deep dejection, when the enemy was permitted to come in as a flood, and his faith was almost ready to fail; and were eminently serviceable, through the divine blessing, in keeping his head above the billows, by which he felt himself in danger at such times of being overwhelmed. Comparatively few of his own letters to his friends have been accessible for the present volume; they being very much scattered, and many of the recipients of his correspondence having been in distant lands, or since removed by death, and their papers fallen into the hands of those who, leavened into the new views, or influenced by others who are so, have been reluctant to give them up for publication.

John Wilbur was a man of a clear and energetic intellect, and known and esteemed throughout his native State of Rhode Island, for remarkable uprightness and integrity. In his example he adorned the doctrine which he professed, maintaining in an eminent degree, consistency in life and conduct, walking in humility and in the fear of the Lord; and was ever ready to advise and assist any whom he saw to be in difficulty and distress. And his sound and discriminating mind being divinely strengthened and enlightened, and his spiritual "senses exercised by reason of use" and long experience, he was often called upon, and in many such cases was greatly serviceable, both within his own Society and without.

As a minister of the Gospel, he was earnest in persuasion, and sound in doctrine beyond the power of his enemies to gainsay. The importance of a living experimental acquaintance with the truths of Christianity—the spirituality and heart-cleansing excellency of the gospel dispensation, and its superiority over that of the law—the opening of the Holy Scriptures in and by Christ Jesus, the true Light—and the necessity, in order to a true understanding of them, to believe in and give heed unto Him who "hath the key of David," and who still teacheth as never man taught, and is alone able to preserve his obedient children from the wiles of the enemy—were truths much dwelt upon

by him, and constituted the distinguishing features of his public testimonies in gospel ministry.

In his family, he held forth an example worthy to be followed as he followed Christ. His words were few and savory, and his conversation, though lively, yet weighty and instructive, calculated to lead the minds of his children to the only true source of happiness, and away from the snares and temptations of the world. He was frequently concerned to call them together for religious opportunities in waiting on the Lord; wherein he was often led to minister to their conditions, in gospel authority.

He was indeed no formalist; yet was he truly sensible of the great value of the Christian discipline established by our worthy forefathers, and was deeply concerned that it should be maintained in its integrity, intrusted to clean hands, and administered in the true life which alone can give it efficacy. And as he was no formalist, so also was he no innovator or latitudinarian. The ancient paths, "the straight gate and the narrow way," were broad enough for him; in them he was concerned to live, and in them he was found faithful unto death. When brought under suffering and distress for his allegiance to his Lord and Master, he was enabled to endure it without murmuring or complaining, and without reviling again; often saying that he regretted he was not more worthy to suffer in such a cause.

Depending, in humble trust and confidence, on the Divine guidance, and regarding less than many of his cotemporaries the favor and applause of men, he was endued with a clear view of the real state of things in the professing church, and of the "mystery of iniquity" which still worketh; and continuing through heights and depths to live near to the blessed Fountain of all good, he was mercifully preserved through all his trials, and enabled to bring honor to the name of Israel's God, by his faithful dedication to the end of his days.

After the separation of the Gurney party from Friends in New England, he continued livingly engaged in the service of the Gospel, earnestly concerned for the building up of the remnant that had escaped, and for their establishment upon "the Rock of Ages." He was diligent in his calling, going in and out among them with watchful zeal and humble dedication, though far beyond the boundary of threescore years and ten; and several times was concerned to travel beyond the limits of his own Yearly Meeting, and once more across the Atlantic, as will

appear in his Journal; and very sweet and acceptable were these his visits in the love of the Gospel, to such as were truly and without dissimulation, of like precious faith. Thus was he enabled "to bring forth fruit in old age," to the honor of the Great Husbandman; and maintaining with unflinching firmness and integrity the position assigned him in the church militant, he was qualified to say with the apostle, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight; I have kept the faith." His own expressions to an intimate friend who visited him about two weeks before his last illness, were, with much sweetness, meekness, and calmness: "I do not see that much further service will be called for at my hands; and I feel like one quietly waiting for the dismissal." This he often appeared fully aware was nigh at hand, and spoke of it as a change which he not only looked for, but desired.

In the conclusion, he was favored with a short illness; and though advanced to the age of nearly eighty-two years, his mental faculties and outward vision were scarcely impaired; so that it might almost be said of him as it was of an eminent servant of the Lord formerly, "his eye was not dim, nor his natural force abated." He was blessed with a clear sense to the last, and with a calm view of the good land before him; and thus in great peace, and at a good old age, he departed, and rests from his labors, and his works do follow him.

And now, in view of his dedicated life and tribulated path—of his marvellous preservation therein, and of his truly peaceful close, the hearts of many are made to overflow with gratitude to the God and Father of all our sure mercies, in that He deigned to be with him in the furnace of affliction, carried him safely through all his conflicts, and in the end gave him the victory, causing his sun to go down with a brightness animating and encouraging to succeeding generations.

PRELIMINARY CHAPTER.

JOHN WILBUR was the son of Thomas and Mary Wilbur, of Hopkinton, in the State of Rhode Island, and was born there on the 17th of the 7th month, 1774. His parents were religiously concerned to bring up their children in the nurture and admonition of the Lord, in accordance with the principles of the religious Society of Friends, of which they were exemplary members.

It is to be regretted that few particulars of his early life can now be collected, and that, in his own account, he alluded to this period with but a passing remark; perhaps owing to his natural aversion to speaking much in regard to himself.

It appears that from his youth upwards he was sober and religiously inclined; and was indeed remarkable for his decorum and gravity at an early age; being concerned for the prosperity of truth, and measurably qualified to advocate the principles of Friends, when but a boy. When he was ten years of age, hearing an individual advance sentiments which he thought were not according to the doctrines of the New Testament, he so ably expressed and defended his own faith and understanding of the Holy Scriptures, as to put the man to silence, who afterwards expressed his astonishment that so young a boy should be so qualified with capacity. When still younger than this, a professor of another religious persuasion meeting him, abruptly accosted him with the query: "Who is head of your church?" To which he promptly replied: "Christ;" and the man said no more.

The religious concern of his parents, not only to advise and instruct their children, but also to restrain them in a Christian spirit from things which they believed to be inconsistent with the truth, and the blessed effect attendant on this godly parental care, were often adverted to by him in after-life, as cause for great thankfulness, with the expression

also of a fear, that in this day of great liberty and laxity, too many were neglecting their offspring in this respect, and not administering suitable counsel and restraint. On this account he was often brought into exercise and travail for the dear youth; and his concern for their right bringing up never appeared to be in any degree abated, but rather increased to the end of his days. It may here be mentioned, as closely connected with the above remarks, (though out of date,) that within two years of his decease, at his own Quarterly Meeting of Rhode Island, having requested to have the shutters opened between the men's and women's meetings, he held forth, in an impressive and memorable manner, the great importance of maintaining all our testimonies, enlarging in expression to the beloved young people, but particularly pressing upon parents the right training of their children, earnestly and in great brokenness, even unto tears, exhorting them to seek for ability, through Divine help, to keep their children within the safe enclosure; reminding them of the necessity not only of good example and precept, but of restraint also; that children cannot realize the danger of breaking through the hedge, and if allowed to do so, the sad result would be chargeable to such parents; adding that he could not be clear without thus expostulating with them, seeing that it might be the last opportunity he should have, and desiring to be clear of the blood of all. The effect was deeply impressive, and the opportunity memorable to those present.

At the age of eighteen, he commenced to teach school, and followed that occupation more or less for several years, to the satisfaction of those who employed him. In a letter written by him about this time to a friend, his remarks on the need of strict watchfulness and faith in Christ Jesus, in connection with the responsible duties of a teacher, exhibit a maturity of sentiment and experience far beyond his years.

In the year 1793 he was united in marriage to Lydia, daughter of Amos and Thankful Collins, of Stonington, Connecticut; a union which continued in unabated harmony and affection nearly sixty years. In the early part of his married life, he had many trials and conflicts, being in limited pecuniary circumstances, and his health for several years being somewhat delicate; which caused him at times to labor under much discouragement in regard to a due provision for the comfort of his increasing family. And he has been heard to say that in his first setting out in the world, there were times when he had some desire for accumulating property, but that all his undertakings with this view were unsuccessful; and he believed it was so ordered in divine wisdom, and designed to him as a blessing. Yet was he favored with ability from time to time "to provide things honest in the sight of all men," experiencing the promise fulfilled which was given to them who seek

first the kingdom of heaven and the righteousness thereof, that all things needful should be added.

He was appointed to the station of Elder, at the age of twenty-eight years, some time previous to his appearing in public ministry. Great mental conflict was his portion before he came forth in this weighty service. While under the preparing Hand, he had a lingering illness of several months' duration; wherein his medical attendant and friends feared he was going into a decline; but he manifested great composure and resignation, remarking to his wife, that his dependence was not on physicians for help, but on Him who was able to restore, if in his wisdom He saw fit. His trials, doubtless, had a deepening effect on his mind, and were sanctified to his growth and establishment in the blessed Truth, and to the promotion of his subsequent usefulness. Soon after his recovery, he appeared in the ministry, to the satisfaction of his friends; and continuing faithful and watchful, his gift was officially acknowledged by his Monthly and Quarterly Meetings, in the year 1812.

JOURNAL, ETC.

CHAPTER I.

ACCOUNT OF HIS ENGAGEMENTS IN THE MINISTRY FROM 1819 TO 1822.

IN 1819, I left home on fourth day, the 20th of 10th mo., in order to attend the meetings generally in this [Rhode Island] and Smithfield Quarterly Meetings. I got to Paul Coffin's in Coventry, and next day I met Abel Collins and wife at Foster, where we attended Friends' Meeting to a good degree of satisfaction. After dining with John Ailsworth, we rode six miles to Benjamin Arnold's, and lodged. The next day we rode to Friends' Meeting at Coventry, which ended pretty well; dined at Perez Peck's, and then rode to a meeting appointed for us at a Methodist meeting-house in Cranston, which was a painful meeting, and we left without much relief. Stayed that night with Amos Collins; and the next day, with him and children in company, went ten miles to a meeting appointed for us at Scituate; which was dull at first, and pretty long silent, but through deep wading we were at length favored to experience the stone rolled from the well's mouth, and water sprang up, I believe to the refreshing of many minds. We dined at Elihu Bowen's, and after a family sitting rode six miles to William Green's and lodged. First day the 24th, we went to Providence, and attended two meetings there; dined at David Anthony's, and lodged at Jabez Anthony's, out of town. On second day morning we

went to see the children of our worthy deceased friend Job Scott, and had a little solid opportunity with them; after which we went to Attleborough in order to attend a meeting to-morrow at Cumberland. On third day we attended Friends' Meeting at Cumberland, and in the afternoon attended a meeting appointed for us at a place called Cumberland Hill, in which the doctrines of final perseverance, unconditional election, and universal salvation, were treated on, and ability was mercifully afforded to relieve our minds. We were afterwards informed that there were some present who were endeavoring to satisfy themselves under each of these opinions. Fourth day attended Providence Monthly Meeting, held at lower Smithfield, about seven miles from the last-named meeting—quite satisfactory.

28th. Fifth day. We went to Smithfield Monthly Meeting, which we attended to good satisfaction; sixth day attended Uxbridge Monthly Meeting, where the business was well conducted; we lodged at Richard Mowry's; and on seventh day attended the select meeting in the morning, and a meeting appointed for us at Douglass in the afternoon, and came to Josiah Shove's at night. 31st. First day. We went seven miles in the morning to attend the upper meeting at Mendon, where many other people were gathered, to whom divers of our doctrines were largely opened. Then rode four miles to Samuel Smith's, near whose house is the lower meeting-house in Mendon, where we had a savory good meeting this afternoon. On second day we travelled to Mansfield, eighteen miles, where we had an open meeting in the afternoon, in which the doctrines of baptism, unconditional election, the ministry, &c., were treated on. We lodged at the Widow Skinner's, a convinced woman, and very kind. On third day we went to Taunton and attended their meeting, in which we had some pretty close searching service, mostly I believe for the members of our Society. In the afternoon rode towards Swansey, and lodged at Benjamin Buffinton's, in Dighton. Fourth day, 3d. We went to Somerset, and attended the select meeting, and on fifth day attended the Quarterly Meeting. Sixth day, 5th. This afternoon went to Fall River, and attended a meeting there at three o'clock. Seventh day attended a small meeting at Tiverton, and after meeting went to Ben-

jamin Freeborn's on Rhode Island; on our way visited Sarah Tucker. First day, attended Portsmouth Meeting, after which we attended one meeting on the Island to good satisfaction. On the 9th we went to Freetown, twenty-three miles, and had a meeting in the evening at a village called Assonet, in which we were favored with strength to relieve our minds among the people. 10th. Attended their meeting at Freetown, and after meeting rode eleven miles to William Earle's and lodged. 11th. Attended their meeting at Somerset; notice being given, and there being a funeral also, the meeting was large, in which some of the doctrines of the Gospel were clearly opened, best help being mercifully afforded; had a meeting in the evening at a little village called Swansey Factory, which was an open time. On the 12th we went to Providence, visited Friends' Boarding School, and had a religious opportunity with the superintendents, instructors, and children collectively, to good satisfaction.

[By the remaining memoranda of this visit, it appears that they went homeward from Providence, taking several meetings on their way, and appointing some among those not Friends; which were to good satisfaction, although the latter were among people little acquainted with spiritual worship.

They reached home on the 17th of 11th mo., 1819.]

10th mo., 29th, 1820. Having obtained a certificate from my Monthly Meeting for the purpose, I this day left home to make a visit to Friends and others in the northern and eastern part of our Yearly Meeting; and attended a meeting at Noose-Neck, in West Greenwich. The people, though civil, appeared to be unacquainted with silent spiritual worship; they were directed to the substance of spiritual religion, and I was favored to labor with them to a good degree of satisfaction. Afternoon, attended a meeting at a school-house, about four miles from the former place, in which the parable of the prodigal son was alluded to, and much dwelt upon, and a state of unfaithfulness spoken to. 30th. Attended Greenwich Monthly Meeting held at Cranston, in which I had a short testimony, recommending attention to the angelic descending as at the Pool of Bethesda, in order for a right

experience of that which has the healing virtue; but these remarks seemed to be counteracted by another testimony which was afterwards offered, and I left the meeting with a heavy heart.

After stopping one night with William Almy, (accompanied by Amos Collins as companion for the journey,) we went to Swansey, in order to attend the Quarterly Meeting, which was held on fourth and fifth days; during the latter day I felt much depression of spirits in regard to my insufficiency for the work and service before me, yet through all my conflicts I durst not look back, and all at length centered in a degree of resignation to my lot; and having the sympathy and encouragement of several dear friends, I set out this morning, the 3d of 11th mo., with some degree of cheerfulness, for Lynn; travelled about thirty miles, and lodged at Sharon. 11th mo., Fourth. Had a meeting by appointment at Sewal Hodge's, and another the next day in the same town; both of which, I think, were owned by the Helper of Israel. We lodged one night at the house of T. P., he and his wife being solid hopeful young Friends, to whom some encouragement was offered on our parting with them. The 6th we went to Lynn, a distance of twenty-eight miles; on the 7th, set out for Weare, N. H.; made a stop at Goffstown, and arrived at Daniel Gove's this evening, seventy-five miles from Lynn.

9th. Fifth day. Attended Weare Monthly Meeting at the north house, and returned to D. Gove's. 10th. Attended the south meeting; I felt a good degree of peace to follow these two days labor. We went this afternoon to Henniker and lodged, and on the 11th, attended meeting here, wherein I had to speak closely and pressingly to some, who had slidden from the right ground, and squandered the good things which had been given them, with a feeling invitation to return to the father's house and say, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." After meeting I was told that there were two persons present who had been favored with a gift in the ministry, but by going too fast had been bewildered; getting into an exalted state, they had left their standing and been disowned from the Society. How needful it is to watch and keep on

the ground of true humility! This was largely opened in this meeting, and strength was mercifully given to sound an alarm to such as had departed from it. We went this afternoon to Bow, and attended a meeting there in a school-house, with people mostly not of our Society; in which I had strength given me to declare the efficacy of the Gospel, acting as an inward teacher, showing the insufficiency of outward forms in effecting the work of true renovation; and in conclusion I was favored in fervent supplication.

At Gilmanton he wrote to his wife and children as follows:—

“We arrived here about 8 o'clock last evening, and put up at the house of our kind friend Ezekiel Hoyt, with whom I had before been acquainted. Two days after leaving Lynn, we arrived at Weare, and have attended meeting every day since; and although I have passed through some pretty deep wading, and my faith has been nearly tried at times with discouragements inwardly and outwardly, among which are the menaces of approaching winter, yet through all I have been mercifully supported with a little confidence that He who has called will enable me to go as far as He requires, and when the measure is filled up I shall be rejoiced, if permitted, to see you again, and all my dear friends at home; but the prospect as yet continues open before me, and however I may have trials and difficulties to encounter, yet as I have experienced help, so far as I have gone, to be mercifully afforded in the needful time, I dare not cherish a disposition to despair of its continuation; so I commit myself, with all that is near and dear, to his holy care and keeping, desiring that He may preserve us all in the way which will lead to an immortal crown.”

First day, 12th. Attended Friends' Meeting at Concord, which, though small, was in a good degree favored. Here we parted with Johnson Page and wife, and several other Friends from Henniker and Weare, who had attended these last two meetings. We travelled this afternoon in company with Josiah Rogers, to Pittsfield. 13th. Attended meeting here, and had a religious opportunity with a number of Friends, where it seemed to be my place to treat a little on the necessity of a close attention to the openings of truth in the exercise of the Gospel ministry. We had some reason to believe that things were out of order among them in regard to the ministry. We went this afternoon and evening to Gilman-

ton (thirty miles from Concord) by way of Pittsfield, where we had a meeting next day, in which Truth gained the ascendancy and was raised into dominion, and the universality of Divine love was fully set forth. 15th. This evening had a meeting at a school-house near Center Harbor. On going to this meeting I felt unusually cast down with weakness and poverty of spirit, as much so, perhaps, as I ever experienced; but after sitting down, and a short time of silence, way opened for some communication, and strength began to be added, and a clearer opening of the doctrines of the Gospel has seldom, if ever, been by me experienced, or a more immediate change from great weakness to that of a degree of fulness in the Lord's strength; and it was marvellous in mine eyes, for his arm was made bare for our help, and my heart was made joyful and thankful for his merciful favors.

16th. We went to Sandwich and attended their Monthly Meeting, in which I had to call the attention of Friends to the necessity of our hearkening to the Lord in preference to Moses, citing, "This is my beloved Son, *hear him*:" with some further enlargement. After I sat down, and after it appeared to be about time to close the sitting, there were several appearances in the meeting, which to my mind had not a right savor; after which I was constrained to stand upon my feet and offer a caution to those who step forward to lend a helping hand to the little ones, lest overdoing in this respect may unhappily cause them to place too much dependence on such, and deter them from a true dependence upon Him on whom "help is laid." These observations were offered in great simplicity and much good will, and several solid Friends mentioned to me after meeting that the remarks were appropriate to the state of things among them, and satisfactory to their feelings. 17th. Attended their north meeting, and went to Cyrus Varney's, where we had an evening meeting with Friends and others; this meeting was long silent and laborious, but ended to a good degree of satisfaction.

18th. We parted with our friends Cyrus Beede and wife, who had been with us for two days past. We now set out in company with Benjamin Fry, for Parsonsfield, a distance of thirty miles. 19th. We had a meeting there with Friends and many others, and in the evening another at Limington, Maine,

ten miles farther on; this was a large meeting, many, not Friends, attending; and although I was so much unwell that I felt doubtful about being able to sit this meeting through, yet I was favored to hold out, and had strength given to declare the doctrines of the Gospel beyond my expectation.

20th. We travelled seventeen miles to Gorham, and lodged at Wm. Cobb's, where we had a meeting on the 21st, and another in the evening at Windham. In these two meetings I had some pretty close searching labor, and several states were opened and spoken to. 22d. Went seventeen miles to Poland. 23d. Had a little meeting there with a few simple-hearted Friends and friendly people, to whom the language of encouragement flowed freely. In the afternoon we travelled thirteen miles to Lewistown, and on the 24th, near this place, we crossed the Androscoggin River by boat, below the Falls, about forty miles above its mouth; the waters of this large river rudely tumble down a precipice of rugged rocks, and fall (as the boatman told us) fifty feet in a short distance. Here we had a highly favored meeting, wherein the fall of man, and his restoration and redemption through our Lord Jesus Christ, were pretty fully set forth.

The following is an extract from a letter to his wife written at this place:—

“Since I last wrote thee at Gilmanton we have attended a number of meetings, the distance between some of which was a day's ride. The travelling has been bad, occasioned by the snow, the melting of which now makes the ways rather heavy; yet we have persevered with all diligence, and on the whole have been much favored, having enjoyed, most of the time, good health. We have not been hindered at all on that account, and no accident has befallen us. Notwithstanding I have felt sometimes like a stranger in a strange land, yet as the way has been opened before me, and ability given to pursue, I have not the least reason to doubt but my being here is in the ordering of Truth, and indeed best help has been mercifully extended; and as I have endeavored to keep low and humble, I have, to my own admiration, received a gracious supply of help, in which I have been favored with mouth and wisdom, tongue and utterance; for which all the praise is everlastingly due to the great Giver.”

In the afternoon we went to Leeds, a distance of twelve miles, and lodged. 25th. Had a painful meeting here, under

a strong apprehension that things were not right among them by reason of a worldly and lukewarm spirit. I had some pretty close labor, but it seemed very difficult to reach the witness in them, for the seed appeared to be under great oppression in some of their hearts. We left them with heaviness, and travelled this afternoon fourteen miles to Winthrop.

First day, 26th. We attended meeting there, which consisted mostly of those not in membership with us. The doctrine of Gospel light, its universality, and the insufficiency of outward ordinances, were pretty fully opened, and help was mercifully afforded, so that the truth in a good degree rose into dominion.

27th. In company with several Friends we went to a place called the Forks, and held a little meeting, and thence, in the afternoon, to George Ramsdell's, on the Kennebec River, where we had a meeting with his family and some Methodist people, which was very satisfactory.

28th. We passed through Hallowell, crossed the Kennebec at Augusta, and went to Vassalborough, lodging at our kind friend Moses Sleeper's, who with his wife are valuable Friends. 29th, had a meeting here, which was satisfactory; and here we left our horse and chaise, and were furnished with saddle horses to ride, while we were visiting the meetings on the east side of the river. On the 30th, in company with Moses Sleeper and wife, we attended the Pond meeting, which we thought a quiet and favored one; and in the afternoon, with John Nichols for pilot, we went ten miles to China.

12th mo. 1st. We had a meeting at Friends' meeting-house, to pretty good satisfaction; and afterwards an evening meeting at a place called the Branch. 2d. Rode twenty miles to a place called Unity; here we had an evening meeting at a school-house, with some Friends and Baptist people; in which the doctrines of truth were pretty fully opened, but the usefulness of the meeting was in some degree hurt near the close by an offering of a Baptist preacher, although he did not gainsay anything which had been said.

First day, 3d. We rode eight miles to Fairfield and had a meeting with Friends and Baptists, in which I was led to speak pretty fully on Baptism, much to my own, and I believe

to my friends' satisfaction. We dined with our dear friend John Warren at his house, and rode this evening fifteen miles, to Moses Sleeper's.

From Vassalborough he wrote to his wife and children as follows:—

"I have yet had no information from home since I left, which has occasioned some uneasiness; I wrote home from Lewistown, and have since had many meetings in this section, and having reached the extreme point of our prospect, have set our faces homeward. We were yesterday at Fairfax and dined with our beloved friend John Warren.

"We are in tolerable health, but have been often heavy-hearted since I last wrote, partly occasioned by an account brought from Providence by a Friend at Leeds of an accident which he heard happened at the former place the seventh day after our Quarterly Meeting; from which and some other circumstances, we were not without fears that it was our mother and one or more of our children who were injured. This has been a sore trial to us; yet as the Friend knew nothing of who it was, and as it was but a flying report, we saw no way but to pursue our journey as the way opened before us; and although my mind has been deeply weighed down under the most trying conflict that I ever experienced, yet as I have endeavored to submit all to the Divine disposal, and give up to make whatever sacrifice my Master may require, I have found his gracious hand to be my support, and his help to be near at those seasons when I was brought to the work of turning the battle to the gate."

12th mo. 4th. We took leave of our friends at Vassalborough, and resumed our travels by chaise; and after a little visit in several Friends' families, we called to see Joseph Douglass of Durham, who was confined with sickness at Joshua Fry's in this place. Then proceeding on our journey, we crossed the Kennebec on the ice, Joseph Howland bearing us company; came to David Purinton's at Sidney, and put up for the night. 5th. We attended their meeting there, wherein I had close searching labor, to the great relief of my mind; and after meeting went nine miles to Augusta, a large village on the Kennebec, where a meeting was appointed for us in the court-house. A highly-favored meeting it was, in which strength was given to declare the gospel of life and salvation, to my own admiration, though claiming nothing to myself. After meeting we went to Hallowell with Harvey Chace, and had a meeting there in the evening of the next

day; in which there appeared to be such a resistance in the minds of the people to us and our doctrines, that it seemed difficult to make much impression upon them. I had a pretty long combat with them, and it would sometimes seem that we might get a victory over their strong wills; again they would reinforce in such a manner as almost to suppress everything that was good; then, again, a new point of doctrine would come before me with some degree of clearness, and a little help afforded, and this also as it crossed their strong opinions excited a new effort in their minds, and they would again resist with their warlike weapons; and finally, I was ready to conclude, we could do no more than come off on even ground; for although the ground was taken and retaken, yet I had not much hope that we left them better off than we found them. A great weight of exercise attended my mind on going to this meeting; and this exercise was no less my lot after meeting than before. Yet I was a little borne up on reflecting that Paul was unsuccessful at Ephesus, when the people unitedly cried, "Great is Diana of the Ephesians!" We were almost in like manner straitened in our minds with their united determination to stand by their religious tenets; for although they spake not with their tongues in the meeting, still it was plainly to be felt that they clave to their own stronghold and resisted our doctrine. Yet, after all, we were not without a little hope that there might be a few minds present in some degree benefited by the meeting.

7th. We went to Litchfield (eighteen miles from Augusta) and had a meeting with Friends there, and in the evening one at a school-house near by. Here a preacher of the Baptists attended, and after we had been sitting some time in silence, while the meeting was gathering, he claimed an appointment which he said he had previously made at this place and at this time; and continued, that if Friends had nothing to offer, he would now proceed. I informed him that we had no knowledge of his appointment, or we should not have made an attempt to hold a meeting here at this time; but if he had no objections, as we were strangers, we would like to have the conducting of the meeting. He said no more, and I soon stood upon my feet with the subjects of the ministry

and divine worship, which had sprung in my mind and were opening before the conversation took place; and although he and the people did not understand the necessity of silent waiting in order for a right qualification for either, yet as the subjects were treated on, a solemnity began to cover the meeting, and, in course, divers other subjects opened in the life, and were enlarged upon, and a heavenly time it was, and concluded in solemn supplication. After we felt clear, I mentioned that the service of the meeting was over on our part; and the meeting broke up without anything further being said by this preacher about his appointment.

8th. To-day we travelled twenty-five miles, crossed the Androscoggin on the ice, and went to Durham to lodge. 9th. We had a meeting by appointment at Pownal with Friends, to satisfaction. We had the company, at this meeting, of Thomas Jones, and returned with him to Durham and lodged at his house. Our valued friend Joseph Howland travelled with us from his own home to Litchfield, where we parted with him at Noah Farr's, who bore us company to Durham, carrying one of us in his sleigh. First day, 10th. We attended their meeting at Durham, which is considered the largest meeting of Friends below Lynn. I had good service in this meeting. 11th. Went back over the Androscoggin, and had an evening meeting at Lisbon, near its banks. In this meeting, although there was a kind of resistance felt, yet the testimony, after a long struggle in silence, arose, and the Truth was brought into dominion over gainsayers. 12th. Went up the river about five miles, in company with several Friends, and had a meeting at a place called the Bend;—this meeting was also pretty long silent; but as we were engaged to dwell low, and keep to the Fountain of wisdom, way opened for labor; and the subjects of baptism, Christ's spiritual coming, the ministry, and divine worship were treated on, in the retrospect of which we had peace. After meeting we returned to John Collins's, and dined; then went home with our friend Stephen Jones and lodged; and on the 13th, in company with S. Jones and wife, went to John Winslow's, near Falmouth.

14th. In company with the aforesaid Friends and J. W. and wife, we went to Portland, and attended their mid-week

meeting, which was very small, and appointed another in the evening, which was interrupted by a Baptist preacher for a time, but after getting a little settled, I had good service therein. 15th. Went to Cape Elizabeth, and appointed a meeting there, which we attended to good satisfaction, and in this and the day following, visited some relatives in that vicinity.

Here he wrote to his wife as follows:—

“ We arrived the day before yesterday at Portland, where I found a letter from thee for the first time, dated 15th, of 11th mo. I had prepared my mind as well as possible to hear the worst, and how was I rejoiced to find that you were then all in usual health; insomuch that if I had not been in company, the emotions which I felt would have brought a flood of tears from my eyes. I rejoiced, and gave thanks to the God and father of all my mercies, and thy tender expressions caused my cup to overflow. We are making progress on our sea-board route homeward-bound, which truly looks pleasant, and we have great cause to acknowledge the favors of Divine Providence; He hath in wisdom given me some bitter draughts for my humiliation, and then again, as at the present, has caused my cup to overflow with his precious love. We are now in good health, for us, for which I desire to be truly thankful; and may that Hand which hath hitherto helped us, be thy support, bear up thy mind through every conflict and keep thee and the children under his gracious protection.”

First day, 17th. Attended Friends' Meeting at Falmouth, and many other people being notified, attended also; in which the Law state and Gospel state were compared and much enlarged upon, and the subject of baptism explained. Afternoon we went to Gray, and had an evening meeting there to good satisfaction, and lodged with our dear uncle George Dake, who was greatly rejoiced to see us. 18th. Proceeding, we went to Scarborough, where we had a little meeting with the few Friends in the place, and some others, in which the insufficiency of mere human reasoning in order to a right understanding of Divine things, was pointed out, and it was shown that faith in the spiritual manifestation, as well as that in the outward coming of Christ, is of the highest importance to us, in order to receive the benefit thereof, and to experience a real change of heart by his power, and that there is none other name or power under heaven whereby we can

be saved. We were afterwards informed that there was a man present who had imbibed principles of infidelity, or a disbelief of the Christian religion. We travelled twenty-eight miles this afternoon and evening to Berwick.

Fourth day, 20th. Went to Oak Woods, and attended an evening meeting there, which was rather a painful one. 21st. Attended their preparative meeting at Berwick, which was long silent, but way was at length made for a little lively labor among them; after which there was something offered by a young man present who belongs to no Society; his appearance was plain, and his doctrine sound, and I think did not hurt the meeting; I left it with much satisfaction and peace. After calling a little to see the children of our late friend Paul Rogers, we went this afternoon, in company with Joshua Jenkins and wife, to Dover.

22d. Proceeded to Rochester, where we had a small meeting, and returned to Dover. Had an evening meeting there at Friends' meeting-house, which was attended by many other people; in which the original and present state of man were compared, showing that the same Divine intelligence which made a distinction between right and wrong to our first parents, is evidently communicated to the human mind in the present day.

23d. In company with Wm. Brown and daughter, went to Seabrook, twenty-two miles, and on first day, the 24th, we attended their meeting, which was small and silent. The 25th, travelled thirty miles to Salem, and on the 26th, had a meeting there in the afternoon, and next day went to Lynn, and attended their week-day meeting. In these two meetings the necessity of watchfulness against the subtle temptations of the enemy was pressingly spoken of. This afternoon, and next day, the 28th, visited several of our relatives and dear friends in a social way, and on the 29th, took leave of them and proceeded on our way towards Providence, arriving at the School next day, the 30th; and after making a little visit to the superintendents and instructors, came to Amos Collins's home, where I lodged. First day, the 31st, I went with Beriah Collins to Old Warwick, and attended their meeting, (which is held monthly,) to good satisfaction, and the ensuing day, 1st mo., 1st, 1821, I went to Greenwich

Monthly Meeting, held at Cranston; in which I had some service in the Gospel, and after meeting, returned to Amos Collins's. 2d. I arrived at home and found my dear wife and children all well; for whose preservation, as well as my own, I felt truly thankful to Him whose hand had been mercifully round about us for our support. I travelled in this journey by computation eight hundred and sixty-seven miles; was absent two months and five days, and attended fifty-nine meetings. I passed through many close and trying exercises, but through Divine favor, was enabled to endure them in a good degree of patience and resignation; and can do no less than acknowledge that help was afforded in the needful time, as I was disposed to wait for it; and also that the peace and satisfaction which I felt from time to time, as well as at the present time, is more than an ample reward for all my labors.

Having had a concern upon my mind, for a considerable length of time, to visit the people in Gospel love, in some parts of Connecticut, the Western part of Massachusetts, and the Eastern part of the State of New York, I obtained a certificate from my Monthly and Quarterly Meetings for that purpose, and left home 12th mo., 13th, 1821, accompanied by our friend Othniel Foster; Ethan Foster also going with us to Hartford, where we arrived on the 15th, at evening. First day, 16th. We attended Friends' Meeting at West Hartford, in which it appeared that vital religion was in rather a low state with some present; with these I was led into a pretty close inquiry, exhorting them to a strict examination of their own state and condition, for I had to believe that some of them had known better days than the present; and however painful the sensation, I felt my mind in a good degree relieved. We dined at Simeon Arnold's, and had a religious opportunity with him and wife, and returned this evening to the city. 18th. Had an evening meeting at Wethersfield, among Presbyterians, Baptists, and Methodists; most of whom appeared very unsettled, and to have but little sense of vital religion, talking and whispering during the short time of silence, if silence it might be called; and it appeared that

some looked upon us with ridicule ; one got up and went out, saying, as he passed us, "he did not believe the spirit would move to-night, and he would stay no longer." I labored among them, endeavoring to bring their minds to a little solemnity and a feeling after the Divine presence ; a few appeared in some degree to realize what was offered, but most of them I feared were lamentably ignorant of a right preparation and exercise of mind for Divine worship. I left them rather heavily, having to mourn over their superficial condition.

19th. We left Hartford, and went by the way of West Windsor to West Suffield, where we found it our place to propose a meeting. The proposition was cordially embraced by the people, and notice being given, the school-house was crowded with people mostly of the Presbyterian denomination ; and considering there had never been a Friends' meeting here before, they gave great attention and sat very quietly, and a favored baptizing season we had together ; the doctrines of the Gospel, substantially as they are believed by us, were pretty largely set forth, and the meeting ended to satisfaction, with acknowledgments to Him who had helped us. Here a young woman, a Presbyterian, came to us after meeting and bid us "God speed;" she appeared to be an exercised woman, and of some experience. She made some inquiries respecting our principles, with which she seemed to be satisfied.

20th. We continued our travel northward until we came opposite to Springfield, on the east side of the Connecticut River, when we thought we felt a secret inclination to turn that way ; which we accordingly did, and stopping to feed our horse, we fell into some conversation with a man on religious subjects, who was of the Congregational Society, but acknowledged to a directing principle in the heart, to which, he said, if we adhere, we shall be sure to do right. We distributed to him and several other young men present a number of our books, which they seemed eager to receive, and some of them would fain have paid us for them. There were also a number of young women in another room, who got knowledge of our being there, and sent us an invitation to come into their apartment and bring our books ; which we

did, and let them select such as they chose; they also offered to pay us, and gave us many thanks. We had by this time got rid of two thirds of all we had; but as several of the receivers lived in different parts at considerable distances, we did not regret parting with them, they also promising to spread them. Seeing this apparent desire and openness to receive and examine Friends' books, we regretted not having more in charge for distribution. As no way opened for a meeting here at this time, we felt inclined to go eastward, but seemed to go almost as if we knew not whither, and feeling ourselves as strangers in a strange land; but after a time we found ourselves at a village in the town of Wilbraham, and seeing a man in the street, we asked him if he thought the people would be willing to come together to see some strangers. He put the blush upon me by asking if I was a preacher, and however indirect my answer, he gathered my meaning, and said he would consult his neighbors; and further said, that if agreed to he would spread the information by the scholars, and inform us at the tavern (to which we were going) of his success; but said he would not promise us much of a meeting. According to promise, he came and informed that a meeting was appointed for us at the school-house; where we met with near two hundred people, and one of the ministers of the place with them. It proved to be a highly favored season, in which the doctrines of the Gospel flowed freely, and our hearts were comforted and confirmed in the almost unseen direction of our Holy Leader, in bringing us hither.

21st. In conformity with an invitation last evening, we breakfasted this morning with the Methodist minister of the place. From here we returned to Springfield, crossed the river, and travelled nine miles to Westfield; where we felt desirous of a meeting in the evening, but by inquiring of our host, were informed that their Conference Meeting came in course this evening at the town-house, and that there was no other place to be had which would accommodate the people. However, he went out to consult the deacons, whether they would waive their conference; who, as he told us, were willing to give way on their own part, but did not like to take the responsibility; by further consultation, however, they agreed to get through with their services in about an hour, when we

might have our meeting. We were accordingly invited by our landlord to go with him to the Conference. They prayed and sung, and then the Principal of the Academy was called upon to deliver a short sermon. He came forward, opened a book, and read over a crooked kind of Calvinistic discourse, yet couched in correct terms as to words; after this, a deacon again prayed, and then said, "there was opportunity for the Friends present to speak to the people," but excused himself from staying, on account of special business. During the time that these things were passing, I endeavored to keep my mind as much retired as possible; but at best was in a stripped, if not, in an almost confounded situation in myself, having no prospect or view of any subject whatever on my mind; but when the meeting fell into silence, a subject was soon presented to my view, and I ventured (however foolish I felt) to step forward; and the opening gradually increased until it became a baptizing season, and the testimony of truth prevailed over all. The people (some of whom, as our host told us, before meeting, were afraid of us,) appeared now to be well satisfied, and I felt the incomes of sweet peace in this evening's sacrifice. Thus I find a full reduction of self is preparatory to my best seasons of labor, as well as to a greater enlargement and opening in the Gospel.

23d. Went to Northampton village, and put up at an inn. As we felt desirous of a meeting here, we inquired of our host if he thought the people would be willing to come together and have a meeting with some strangers; he replied that he thought they would, but alluding to the leading characters, he said, "our people are pretty superstitious here," yet added, that he would go out and consult the deacons, and try to get the liberty of the school-house. After being gone a considerable time, he returned with the information that they were not willing to encourage a meeting; but that he and two or three more had hired a large hall near by, for the accommodation of the meeting, and had notified it accordingly; which we attended, and it was a satisfactory time. First day, 24th. We had a meeting at a school-house, in the west part of Northampton, to satisfaction. 25th. We set out for New Lebanon, in the State of New York, a distance of about forty-five miles; the travelling was bad, on account of the

depth of the snow, and the path too narrow for our wheels; and what made it still more laborious was, that the first twenty miles were very hilly and mountainous, so that our horse had enough to do, much of the way, to carry the empty chaise, and we to clamber up the steep ascents on our feet; the path being very slippery, we felt the want of corks, but we were favored to reach Hazard Mory's at night. Next day we rested and I wrote to my family.

27th. In company with brother H. M., wife, and daughter, we went to Adams, twenty-five miles, and lodged at Samuel Browning's. 28th. Had a meeting here at Friends' meeting-house, and in the evening at Joshua Mory's, Williamstown, in which I had some clear openings in regard to the coming of Christ's kingdom, and the doing of His will on earth as it is done in heaven; a brief recapitulation of the progress of religion in the world, and that in proportion as man comes to the purity of the Gospel, his affection for outward things will diminish. 29th. Went to the Widow Gorton's, in Hancock, and had an evening meeting at her house, in which the manner of obtaining the saving knowledge of God was opened and fully treated on. A Baptist minister attended, and was quiet.

30th. We had an appointed meeting in the village, in which our doctrines in regard to Divine worship, the ministry, baptism, and the supper were largely treated on. The minister aforesaid was again present, he and his hearers having given up their own meeting and attended ours; they manifested no dissatisfaction, but sat quietly, and separated peaceably. This meeting was on the first day of the week; and in the evening we had a meeting at Lebanon Pool, which was small on account of the severity of the weather; it was, however, satisfactory. 31st. Had another meeting at the same place this evening, to good satisfaction; several Baptist people after meeting were inclined to have some conversation on the subject of baptism, in which we indulged them, and parted friendly.

1st mo., 1st, 1822. We set out from Hazard Mory's and went to John Collins's, at Chatham, where we were very affectionately received by him and wife. Here I was much out of health for several days, but was treated with the great-

est kindness and tenderness. I was, however, able to attend their meeting on fifth day, which was pretty large and satisfactory. On the same evening, we made a little visit to Sylvanus Gardner, an aged friend, who is entirely blind; his company and conversation were savory. He and his daughter live together, to whom the language of encouragement flowed freely.

While resting here at the house of his brother-in-law John Collins, he wrote a letter to his wife, from which the following is an extract:—

“I have in the course of this visit experienced some seasons of great depression, and trial of faith; wherein I have had sometimes to marvel that I should be out on such a service as this; and again I have been renewed, and have appeared a little to myself, like one who had risen from the dead. I find that these descendings and ascendings prove as a check upon each other, and a regulating balance upon the mind. It is now three weeks since I left, and getting round so far has taken rather less time than I expected; but how much time may be required to perform the service before me, is yet uncertain. I affectionately greet you all, with breathing desires for your preservation every way.”

Seventh day, 4th. Went in company with brother J. C. and wife to Ghent, and lodged at Nathan Collins's; here we had a favored meeting next day.

6th. In company with several Friends, we went to Hudson, where, in the evening, we had a large meeting with Friends and the towns-people, in which the state of mankind in different ages of the world was alluded to; showing that the legal dispensation, although adapted to the outward condition of mankind at that time, was not to continue; but as men advanced fully to the purity of the Gospel, outward and figurative observances are seen not to be essential;—the meeting ended to good satisfaction. 7th. This evening, had a meeting at Claverack, where we had a favorable opportunity with the people, mostly Dutch, and not of our Society. Substantial religion was closely recommended, and the ill consequences of intemperance opened in a solemn manner. 8th. In company with Benjamin Jenkins and wife, of Hudson, went to Little Nine Partners, and lodged at Samuel Gritman's, where next day we had a favored meeting, and went, after it, to Jeremiah Browning's, and lodged; here we stayed till first day

morning, the 12th, when we went to Crum Elbow, and attended their meeting, which was silent till near the close, when I called their attention to the need of listening to the intimations of truth on the mind, rather than to be looking outward to hear the instructions of men. 13th. Had a meeting at the Creek, to good satisfaction, and attended another in the evening, at Stanford, which was attended by many of the Baptists, whose opposition to the doctrine which was delivered, seemed to run like a strong current against us, and made it hard work to get rightly forward amongst them; but Friends appeared to be satisfied with the meeting. 14th. Went to Oswego and attended their monthly meeting, to a good degree of satisfaction. 15th. Attended the monthly meeting at Nine Partners, which I sat through in silence, having, at the same time, a fear attending my mind, that they had more preaching here than was profitable; for I am confirmed in the belief, that more than is meet will have a tendency to draw away the attention of the people from the true place of waiting for instruction, even in their own hearts.

17th. Accompanied by Eleazer Haviland, went to New Fairfield, in the State of Connecticut, and lodged at the house of his father, Isaac Haviland, near which we had a meeting next day, with Friends at the Valley; and in the afternoon, went to Danbury, and had an evening meeting at the Court-house, which was large and satisfactory; the sheriff and one of the judges attended, who were very attentive in keeping order in the meeting. 19th. Had a precious little meeting at Benjamin Knapp's, at the same place; he and his wife are aged people, and were greatly tendered in this little opportunity; at parting, he expressed with tears that he could truly say it was good for him that we had been there; his children appeared to be people of religious sensibility, and expressed much satisfaction in our visit. In the afternoon, we went to Reading, and had an evening meeting there, in which we had to acknowledge the great condescension of Divine goodness in overshadowing us, and qualifying for precious silent worship, as well as vocal testimony and solemn supplication. 20th. Went to Trumbull, in company with E. H. aforesaid, and John Haviland, who had kindly accompanied us hitherto from New Fairfield. Here, as we passed

the street, seeing no sign for a tavern, we called on a man by the name of David Booth, who had become dissatisfied with the Presbyterian religion, and had read some of the writings of Friends. He seemed glad to see us, but our stay there appeared to bring a great strait over his mind, on account of his family, which consisted of two daughters, his only children; they were greatly troubled about their father, on account of the course he was taking,—for we found before we left the place, that the neighbors began to call him a Quaker, which, without doubt, was very alarming to his daughters; and we having proposed a meeting, one of them found means to get her father into another room, where they had a pretty long conversation; on returning, he told us he was very sorry it was so, but his daughters were going away that afternoon, otherwise he should have been glad to entertain us at his house through the night; therefore, we concluded, (which I had before proposed to my companion, as being best,) to try to get entertainment elsewhere; he told us where he thought we could be accommodated, at the same time offering to do what he could to notify a meeting in their school-house. Accordingly, he and J. H. went to inviting the people; the rest of us went to the house proposed, kept by a widow woman, to whom we applied for entertainment; but she appeared to be rather shy of us, especially when E. H. told her that we had a meeting appointed at the school-house that evening. She inquired if we had seen “Mr. Taylor,” their minister, who, she said, lived not far off, and told us where; saying she had no license, and her stable was out of order. But it so happened, that she saw the priest passing by, and called him in, telling him in our presence, that “these gentlemen propose a meeting in the school-house this evening.” He put on a very affable countenance, and said, he had made an appointment that evening for himself, and, therefore, thought it would be rather difficult or improper for us to have a meeting at the same time. We told him that our meeting was already appointed, and many of the people notified, and if he pleased, we should like to have his company also. He replied, that he would like to attend if he knew how to dispense with his own appointment. The woman, on seeing this complacency between us, began to shake off her fears a little, and

said to him, "Mr. Taylor, your appointment is on the other street, and near three miles from this, and the people there can attend your meeting, and the people on this street can attend the meeting which these gentlemen have appointed;" to which proposition he made no further objection, and went on towards his own meeting; and when the time came, we attended ours, which was a favored season, and best help, to my admiration, was afforded while on my feet; and, as J. H. observed, when I had nearly half done speaking, he saw the priest come into the entry, and stand, among others, by the door, thus being a witness to the latter part of the testimony, relative to outward ordinances, and the true Gospel ministry. When we returned to our lodgings, we found him there. I inquired of him whether he had been at our meeting? He said he had, but it was so near the close, that he had no opportunity to hear, and avoided conversation on the subjects treated on in the meeting, which he had heard, but introduced the subject of receiving divine grace, pleading that men must be elected and changed before they can receive it; which proposition we reversed, by showing that the change and election is effected by receiving and conforming to its operation. After divers objections, which he brought against the universality of light and grace, were obviated and answered, and he had obligingly invited us to his house, he took leave of us in a friendly manner. There was a man present during this conversation, who told us, after the priest had gone, that he had several times of late, heard him publicly declare, that every man's election or reprobation was decreed from the foundation of the world. But the woman seemed hardly willing to admit that her minister had ever made so decided a statement in favor of decrees; and said to the man, "Whatever you may have understood Mr. Taylor to say on the subject, he now appears to agree with these gentlemen in regard to free grace." In the morning, before leaving the town, we called again to see David Booth, who expressed much thankfulness for our visit to the place, and great satisfaction in the meeting, and we left him very tender.

We went from this place to Bridgeport, where we thought it right to propose a meeting. Accordingly, our host sent his young man with J. H. to consult the minister, who

kept the school in the academy,—the most suitable place to meet in. He told them that he had been applied to by a man of the Methodist society for the use of the room for a minister of theirs from New York, who was expected there that evening, and that it would be well for them to inquire of the man whether they were likely to want it, and if they were not, to let him know it, and he would give out notice of the meeting for us by the scholars. They applied to the Methodists, and were told if their minister came they would have their meeting in their own meeting-house, near the academy, which accordingly took place; and being so near ours, had rather an unfavorable tendency in the forepart of our meeting, the people appearing to be in suspense which meeting to attend; some would come in and sit awhile, and then go out, and those who stayed, who were pretty many, appeared to be very unsettled in their minds, or most of them; but however unfit the meeting seemed to be for receiving Gospel instruction, I found it my place to stand up and labor among them, in order that they might be gathered to the ground and place of true devotion. The work was laborious indeed, and I found that great care was necessary in order to step rightly along. After thus striving with that floating, scattering disposition for a considerable time, a solemnity began to cover some of their minds, and finally spread over the whole audience. While I was speaking the other meeting broke up, (which, it seemed, was short,) and their whole company came to ours, making some interruption for a few minutes; our house was now much crowded, but soon became settled and quiet. While this addition was making to our meeting, I sat down, but as soon as the meeting became a little settled, I resumed the subject where I left it, and the opening was enlarged to divers doctrines of the Gospel, and, I believe, it was a baptizing season to some.

22d. We travelled to New Haven, and attended a meeting appointed for us there in the court-house, which, although not large, on account of the great severity of the weather, was a solid meeting, and there appeared great openness in those present to receive our testimony. Here we found one member of our Society, and several friendly people, who freely acknowledged the excellency of our principles.

23d. We parted with our dear Friends E. H. and J. H., who had thus far given up to accompany us, and had been agreeable companions, and truly helpful to us.

We proceeded from New Haven towards home, not much expecting to have any more meetings, passing easily through several villages till we came to Killingsworth, where, as we were passing along the street, my mind was secretly and very unexpectedly arrested with an inclination to make a little stop somewhere here; and seeing some men with a team, I inquired of them the name of the place, which, when I had heard, I inquired after one A. S., a man of considerable note, of whom I had heard, that he lived at Killingsworth; they showed us his house near by, where we called, and after some conversation I opened to him my desire for a meeting with the town's-people. He acquiesced, and his son and clerk went immediately out to notify the people. This man would not consent for us to go to a tavern, but had our horses put up, and kindly entertained us at his own house. It was after sunset when this meeting was agreed on, and in about one hour the room in the academy was much crowded with people, besides a number who came that could not get in. This meeting—how different from some which I have attended! here they gathered as in the solemnity, prepared to receive our testimony; and my heart was filled with matter, like a vessel that wanted vent; mouth and wisdom, tongue and utterance, were given to my admiration, and the meeting ended with solemn supplication, wherein we were made joyful, as in the house of prayer;—at which season we not only felt breathing intercessions for the people present, but for many with whom we had met in this visit, and who were now brought near to our best feelings. Here we were enabled, as a finishing season to the visit, to present these as at the footstool of God's mercy and the throne of his grace, acknowledging the favor of the past, and desiring the continuance of their and our future preservation. Next day, travelled about forty miles to Joshua Gardner's, in Stonington; and the day following, the 27th of 1st month, 1822, arrived home, and I was rejoiced to meet with my family again, and find them in usual health.

CHAPTER II.

HIS TRAVELS AND EXERCISES BETWEEN 1824 AND 1827, INCLUDING
SOME ALLUSION TO HIS EARLY LIFE AND EXPERIENCE.

7th mo., 17th, 1824. Fifty years have now elapsed, since the day of my birth. The events which have transpired—the exercises, experience, and errors of my past life, are known to me; but those which yet remain in the bosom of futurity are unknown to me; and although it is far from me to cherish a vain desire of foreboding that which may fall to my lot, yet one thing I do desire, namely, that I may be favored with meekness and patience to endure the requisite tribulations that may hereafter be my portion in Divine appointment; and that a living experience in that which is good may be increased within me, that so I may be more and more enabled to foresee and shun the evil.

Not having recorded any account of my life heretofore, save of a few visits abroad on a religious account, I think proper now, however out of season it may appear, to commence, by way of diary, some account of my religious exercises and experience, for the benefit of my family after time to me here shall be no more;—as well as to note some circumstances considered more common in life.

But, regarding what is past, I may say that the guarded care of my parents, a constant attendance of religious meetings, and an attention to the reading of the Scriptures of truth, were a great help to my mind in preparing the way for, and directing my attention to the saving principle of Divine grace within,—the restraining power of which I became acquainted with in very early life; and I feel constrained to bear testimony to its efficacy and sufficiency in effecting the work of regeneration and salvation of all who yield to its reforming power; and this converting principle of light and grace, I

fully believe was procured and conferred on mankind by Jesus Christ our Lord; that his coming, life, death, and sufferings, are the very groundwork of the application of this principle; which is, emphatically speaking, *the spirit of Christ the Saviour of men*. That He is the only mediator, and offered himself a propitiatory sacrifice for sins that are past, repented of, and forsaken, is beyond all doubt; and on this hangs my hope. It has, I trust, been the expiation of my past errors, and in Him is my hope of preservation in the future. It is this inward operating principle that has so far preserved me through life; and it is to this blessed spirit of Christ alone that I trust for direction and preservation during the remainder of my pilgrimage.

[A blank in the Manuscript follows the foregoing, which gives the impression that he did not finish what he intended. The following extract from a letter to a friend, written many years afterwards, will in some measure supply this defect.]

"I have often recurred, with a degree of satisfaction, to my early impressions, as well as to the instructions which were given me by my parents. They early made me acquainted with the doctrines of Christianity, so far as the reading of the Scriptures of truth would give me that knowledge; and I was carefully instructed to reverence these sacred writings. The precepts of the New Testament, in a particular manner, did seem fully to correspond with those secret sensations, which I was early led to believe were the openings and leadings of truth upon my mind; I was enabled also, without an expositor, to receive and satisfactorily to understand, some of the more prominent and simple doctrines of the Gospel, as to the character and the several offices of Jesus Christ the Saviour of the world. And now also, in due time, the history of the Society of Friends was introduced to my reading and observation; and my youthful mind was thereby strengthened and confirmed to make a more perfect discrimination between the works of the law and those of faith, and to perceive what faith in God, and in the Lord Jesus Christ would do,—even that faith which worketh by love, to the purifying of the heart. I saw that it was sufficient; that it enabled those sons of the morning of our day, notwithstanding the mighty opposition which lay in their way, to work the works of God,—even those spiritual works which were wrought in them, and by them, through the sanctifying power of the Holy Spirit, in the covenant of God's promise unto them,—even in like manner as the primitive Christians did; they joined and worked with the workings of grace in

themselves, to the glory of God, and to the praise of the Lord Jesus Christ.

“And now I found myself to be one of this Society, not by birth and education only, but I embraced and received, and fully believed in the doctrines of Christianity, as professed by it; and I have ever since loved the Society and its testimonies, wherever they have been planted; not only in my native land of America, but also in this nation, [England,] where this the Lord’s right hand planting was, as regards our Society, first begun.”

7th mo., 18th. First day. Had no opening at meeting this day for communication to others, but considerable enlargement in my own mind, more especially on the attributes of divine greatness,—not only present in every place, but extending through all extent, far beyond the limited reach of our widest conceptions. The terms *boundless* and *infinite* exceed the utmost stretch of practical reflection with us, though they are frequently used by men in attempting to describe God’s existence;—perhaps, in a strict sense, even rather presumptuously so, because they extend so far beyond anything we know; and yet that He is incomprehensible by men, is no presumption at all, because we know it and can truly say that He is good and great. And, in the conclusion of these reflections, and a consideration of human foolishness, finitude, and littleness, I had also to reflect, how trivial are our trials and sufferings in this world, and how supportable and easily endured, by a mind truly enlarged in the enjoyment of love divine here, and a prospect of a fruition of it hereafter.

21st. Micajah Collins, Paul Newhall, and Matthew and Betsy Purinton, came to our house and lodged. Micajah has now set out on a religious visit to Ohio and Indiana. They all attended our preparative meeting the next day; Micajah had a lively testimony, comforting and encouraging to the few exercised minds among us; but close and pertinent to a worldly spirit, and such as are halting between two opinions, or such as are not fully decided whether to place their affections upon the Truth, or upon the things of this world; for such there truly are, whose minds are divided between God and Mammon; and how feeble and unavailing must their efforts be on the side of religion, while they are captivated by the god of this world! The consideration of it is truly

mournful, and especially so when we are assembled for religious worship; for when there, they are dull and heavy, and cannot participate in the exercise of it; such a state prevalent in a meeting very much obstructs the current of lively devotion, and brings a burden upon the living. This afternoon our Friends left us, Micajah and his companion pursuing their journey, and the others returning.

26th. At the Monthly Meeting held at South Kingston, I had a fresh opening of the divine goodness in sowing the seed of the kingdom in the hearts of the children of men, its nature and sufficiency, the capacity of the mind to profit by it, and that if fruit is not brought forth, we must "blame the culture, not the soil." The parable of the sower, and Isaiah's allegory of the vineyard,* opened in a consideration of the subject, and our accountability for the interposition and favor of Divine Providence toward us was brought pretty closely home to the minds of those present, and that the denunciation against the Lord's vineyard must eventually be applied to us, if there be not a faithful cultivation of the choice vine.

First day, 8th mo., 1st. I left home in order to attend the Quarterly Meeting at Portsmouth—attended in course the meeting at Coventry—silent—went to Providence, and lodged at Moses Brown's. In this dear aged Friend we see, not only what the power of truth and a devotion to it will do for the human mind, but an uncommon continuation of the mental faculties in old age; he being, I think, in his eighty-seventh year.

Second day. Proceeding on my way toward Portsmouth, I stopped at Swansey to see my son, who has commenced the practice of medicine there; he appears to have obtained the confidence of the people so as to promise success; but I feel cautious of flattering myself therewith, knowing that the greatest prospects in this life may be suddenly blasted by some unforeseen occurrence; and my greatest desire for my dear children now centres in this, that they may be preserved in the Truth by that providential hand which can give success in outward things, or otherwise, as He may see meet for our spiritual good.

* Isaiah, chap. v.

4th. Went to Portsmouth, and attended the Select Quarterly Meeting, in which some remarks were made on the subject of true faith in our Lord and Saviour Jesus Christ, and on an improper extension of offerings in the ministry.

Fifth day. In the morning attended a meeting of the Select Yearly Meetings' committee on a distressing case of difficulty and unsoundness about New Bedford; the deliberation resulted in the conclusion for some part of the committee to attend the Select Meeting there. I attended the Quarterly Meeting this day, which was conducted satisfactorily, after which I returned to Swansea; and on sixth day, attended the meeting of the general School Committee at Providence, in which a concern and care was manifest for a right regulation of that important institution.

Jonathan Chace, of Swansea, Mass., died very suddenly on first day, the 24th of last month. He was a minister in good esteem in our Society, a zealous supporter of our principles and doctrines, both by example and precept; a pattern of primitive simplicity and humility; honest and plain to all in the discharge of what he apprehended to be his duty; affable and agreeable in his conversation, and in his manners without affectation.

8th mo., 15th. I had some pretty clear openings this day, at meeting, respecting the way to obtain living waters, several passages of Scripture opening clearly on the subject; but I had not as I apprehend the word of command to communicate anything of it to others. 23d. Attended Monthly Meeting at South Kingston; where, after a long laborious time, I had a close searching testimony near the close of the meeting for worship, and an alarm to sound to some who (as appeared to the view of my mind) were buried so deep in the earth as scarcely to be able to hear the word of the Lord, though it might be thrice repeated, as by the Prophet, "O Earth! Earth! Earth!" A current of consolation was nevertheless extended to the mourners in Zion, for the lifting up of the weak hands, and the confirming of the feeble knees.

9th mo., 25th. Our Monthly Meeting—Matthew Purinton and his wife, Betsy, attended it; in which she had good service, as also the next day in our Select Meeting. 30th. I attended the funeral of Martha Dye; had a very open time with the people,

and best help was mercifully afforded. 31st. I attended Greenwich Monthly Meeting, held at Cranston, silent throughout; after which I went to D. and T. Howlands', thence to Moses Brown's and lodged; his company and conversation continue to be truly interesting.

11th mo., 2d. The Select Meeting this day was overshadowed with the quieting, cementing influence of Divine love and goodness, which united us together; and although I found it not to be my place to speak of that, yet I did in my measure feel thankful that we who constitute this meeting, have hitherto been preserved from the jar and commotion with which our Society is at this time shaken in several sections of the country, on account of unsoundness in doctrine in divers individuals; and in this meeting I feelingly commemorated our favors and craved preservation in the future.

12th mo., 1st. Attended the Select Quarterly Meeting at New Bedford, and in the afternoon the meeting for sufferings, and the next day the Quarterly Meeting at large. The meeting for worship was truly a painful time, being much disturbed by some not in membership, and others not in unity, they having imbibed unsound doctrines; it appeared that these disturbers tried their utmost to provoke us to make some reply to what they offered; but wisdom, I believe, dictated silence on our part, and I had to remember the trial before Pilate, and the sufferings of our Saviour when his enemies pressed him with keen invective and rude provocation, to draw something from him, but to no effect; for it was said of him, that he was as a sheep dumb before her shearers, in that he opened not his mouth. I was glad that Friends exercised Christian patience and forbearance on this occasion; for I have great reason to believe that their opposers are much in the same spirit now, that His personal enemies were in that day. They had him crucified because (as they said) he "being a man, made himself God." They crucified Him because he professed a Divine character; and these very opposers of ours are also opposers of his Divine character, which is evident from what was held forth in this meeting, as well as what they have said at other times. They say he was no more than a man, and, as a man, "was made perfect through suffering," and thus wrest the apostles' expressions

from their proper meaning; for the Saviour was doubtless holy and pure from his birth of the virgin Mary to the day of his ascension into heaven; but as the means which God had ordained for the redemption of mankind was not completed or perfected until Christ had partaken of his cup of sufferings, so the apostle might well say that he was made a perfect and complete Redeemer through suffering. The same apostle also says that "in Him dwelt the fulness of the Godhead bodily," which includes and is the unity of all the attributes of Deity—the power, wisdom, goodness, justice, and mercy—which no created being or thing ever possessed in the fulness, either in heaven above or the earth beneath, save the man Jesus Christ.

I thought it my place to commend Friends (near the close of the meeting for business) for their patience, at the same time reminding them of the necessity of being on their guard against the unsound principles, which these people are striving to promulgate.

6th. Attended the meeting at Cranston in the morning, which, though small, was a comfortable opportunity. In the evening I had a meeting at the Arkwright village; in which my labor at first was difficult and trying, on account, as I apprehended, of the minds of the people being too much outward, and not rightfully turned to the alone true object of worship; and it seemed for a time that I should soon sit down without obtaining any satisfaction from the opportunity; and it would doubtless have proved so, had I not honestly told them their fault in getting above the just witness of God in their own minds, and a want of humbly bowing in prostration before Him. I then perceived they began to deepen a little, and the truth appeared to have more place in their minds, and way was finally made for much close and arduous service among them. After I sat down R. G. made some remarks, and the meeting ended well.

3d mo. 3, 1825. According to invitation I attended the funeral of Susan Palmer, wife of Fones Palmer, not a member of our Society, but educated in the way of the Seventh Day Baptists. I had visited her several times in the course of her sickness, which was a chronic consumption, and found her in a sweet sensible frame of mind, and having a pretty good

understanding of the transforming power of religion ;—she appeared fully to acquiesce in the Divine disposal of herself. Her life had been regular and exemplary. At her funeral, M. S.—a Baptist preacher—being also invited, attended, with many of his hearers ; many Friends also attended. M. S. came in and sat down by me, and very soon asked me if I had been invited to attend the funeral. He was answered in the affirmative ; soon after which he proposed that I should “go forward with the exercises of the day,” as he expressed it, and said that he should not only be satisfied for it to be so, but should consider it a privilege ; to which I replied, that, as he had also been invited, I felt no disposition to be in his way, or in the way of any service which he might feel it to be right for him to be exercised in ;—he replied that he would also wish me to act in my freedom. He soon after arose, and said that “as it appeared that Friend Wilbur had nothing on his mind to say as yet, and *as he was not very fond of silent meetings*, he would attempt to go forward ;” and so made an introduction in their usual way by prayer, after which he took the Bible and opened to the passage, “Many are the afflictions of the righteous, but the Lord delivereth him out of them all.” He was pretty lengthy in his exposition of it, and by the tenor of his discourse it would appear that this deliverance is either of a temporal nature, or protracted to the end of life ; for he gave us no account of what the righteous experience of the power of a Deliverer in their spiritual conflicts and temptations, and he did not appear to believe in the righteous being delivered from the power of temptation, without sinning, until the end of life. In the course of his preaching, he took up the subject of faith, and spoke well upon it until he had nearly closed on that subject, when he implied that true faith would lead to water baptism, and brought forward the passage of Philip and the eunuch ; soon after which he closed. It appeared to have been his intention to make light of silent meetings, or rather to give them a brush, and to maintain the propriety of water baptism ; but in a way that would not be very likely to produce much excitement on our minds, yet at the same time to make some headway in the confirmation of his people, and in derogation of our principles. Here, then, the necessity of care and discretion on

our part was very obvious, and of our being "wise as serpents and harmless as doves." The champion of the Baptist connection hereaway being present and at their head, their expectation doubtless was, through him, to take the lead; and it appeared to me to be of importance so to conduct ourselves as not to give offence, and yet not to abandon our principles, but to stand resigned, if required, to maintain them in the ability afforded, and at the same time to do nothing that would lead to contention or disturbance on such an occasion. After a short pause, the following passage of Scripture opened to my mind, which I mentioned, namely, "Lord, we saw one casting out devils in thy name, and we forbade him, because he followed not us," and that the reply of our Lord was, "forbid him not, for he that is not against us is for us; for there is no man doing a miracle in my name that will lightly speak evil of me." A testimony of some length ensued, the outlines of which were to the following purport, as nearly as can be remembered: "That although all the professors of Christianity are not agreed to follow alike in all things, yet any who are qualified to be instrumental in exterminating evil, either from their own hearts or from others, ought not to be forbidden; that no unkind feelings ought to be cherished in our hearts against our brethren, the followers of Christ our master;—that as God is our Father, and one is our Master, even Christ, so the whole Christian family is, or ought to be, one family; that God looks at our sincerity; and that, although my friend who sat by me did not see in all things as I did, inasmuch as he was *not fond of silent meetings*, yet I entertained no unfriendly feelings towards him, however well assured I was of the propriety of silent, solemn prostration before God when we come together to worship Him, and of the necessity to wait on Him, our holy High Priest, standing at the altar, and waiting for our sacrifice to be prepared before we offer it; that impressions from Him should be attended to, in preference to the expectation of the people; that as in heaven, so on earth, his will should be done. I reminded them that silence was observed for a certain space in heaven [Rev. ch. viii. 1]; that our Saviour, in his last charge to his disciples before his ascension, gave them this command, "Wait for the promise of the Father, which ye have heard of

me;" that although they had previously been sent forth to preach, they were nevertheless to continue to wait for the renewing of the Holy Ghost. Then the commission was more fully alluded to and repeated, "Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; he that believeth and is baptized shall be saved, and he that believeth not shall be condemned;"—"wait for the promise of the Father, which ye have heard of me,"—"for John truly baptized with water, but ye shall be baptized with the Holy Ghost," &c.—that is, John baptized his disciples with water, but my disciples shall be baptized with the Holy Ghost; that Jesus referred them to *the promise of the Father, which they had heard of him*,—alluding to the baptism of John, and promising his own "with the Holy Ghost." In addition I directed all, hearers as well as speakers, to this promise of the Father; for if we believed in it, we might all, by waiting for it, become the happy receivers of this gift of God's Holy Spirit, and the revelation of his will in our hearts by Jesus Christ, which would do away all vanity, and unite us together into one body; that enmity ought not in the least to have place in any of our minds, for if indulged and cherished, it would lead to the very worst of evils. In conclusion, I spoke a few words in reference to the virtuous life and dying experience of the deceased; and after a considerable pause, the meeting ended in solemn supplication, in which near access was opened to the fountain of Goodness.

I think I may say that I was deeply humbled in thankfulness to Him whose direction only can guide us aright, and who alone is able to strengthen in the day of battle, and keep peace under his own banner.—Amen.

6th mo., 16th. At our Yearly Meeting, this year, we had a favored quiet season; and the concerns of it were transacted in much harmony and Christian condescension. It felt truly comfortable to be again permitted to sit in this capacity, under our own vine and fig-tree, and none from without to disturb or make us afraid; and this favor was the more sensibly realized, for the reason that this meeting had for several years past been interrupted and disturbed by some unsound and troublesome persons, who were opposed to good order and church government.

22d. Brother Woodman Wilbur died, in the eighty-second year of his age; he was the oldest child of my father by his first wife, and I was the youngest by his last wife, there being something more than thirty years' difference in our ages.

25th. I attended a Monthly Meeting, in which our friend George Hatton was livingly exercised in the ministry, and the state of things among us was clearly and feelingly spoken to—his testimony being very impressive.

26th. Attended the funeral of our deceased Brother, and notwithstanding the near connection, my mouth was opened in public testimony, and I thought it was a time of considerable favor.

8th mo., 13th. Having had a concern for some time to visit Friends in our eastern country in Gospel love, I spread it, on the 26th ultimo, before our Monthly Meeting, and obtained their certificate of concurrence, and expect, to-morrow, to leave my home and my dear wife and children, to proceed on the journey. I have had much close exercise to undergo of late, on account of leaving my family, who seem to need my pretty constant care and help; but I have had to consider that I must one day be called to leave them, and all things else in time, no more to return; and that parting thus for a time may, if rightly improved, be the means of preparing my mind, as well as theirs, for our last separation from one another, as well as our final one from time. And my desire and prayer to God is, that He would be a Caretaker and Preserver of them in my absence; and if they remember, love, and fear Him in all their ways, I have faith to believe that they will find Him to be near, and a present helper in every needful time. And may I be favored so to follow his guidance in humility and faithfulness, that he may deign to preserve me in the hour of temptation, as well as at all other times.

Being furnished with a certificate from my Monthly Meeting, I took solemn leave of my family on the 14th of 8th mo., 1825, in order to visit Friends and others in the Quarterly Meetings of Salem, Dover, Falmouth, and Vassalborough,

with Ethan Foster for my companion. Attended the Quarterly Meeting at Lynn, on the 17th and 18th, as also the Meeting for Sufferings. The Quarterly Meeting at large, was a time of favor, wherein divers lively testimonies were borne to the truth,—George Hatton, from Indiana, Huldah Hoag, from Vermont, and James Hazard, from Cornwall, (N.Y.,) being present; but it was my lot through this meeting to be silent, with which I was well satisfied, believing it to be in the ordering of best wisdom.

However clear the opening and prospect of this visit had been, I have as yet felt very poor and destitute as it regards a qualification for public labor. My faith has been very nearly tried, and I have been almost ready sometimes to look back, on account of this season of close trial and deep baptism, in which I have been ready to say, surely I am not fit for such a mission, for I have not bread to sustain my own drooping spirit, much less to hand to others. But still a grain of secret faith was left me, that as the prospect had been once clear to my mind, He who called, and whose promise has never failed the humble obedient traveller, would loose my bonds and make way for me, if it was his will that I should advance; and I thought I could say it was not in my own will that I left my dear wife and children, and under divers discouraging considerations and trials was made willing to endeavor to do his will and follow his guidance. And I said in my heart, “Lord, I have left all to follow thee,—wilt thou now be with me, and enable me to follow thee whither soever thou leadest!”

19th. I attended meeting at Salem, in company with H. H., in which I had to sound an alarm among them. Afternoon, went to Newbury to R. Brown’s, and next day attended meeting there to good satisfaction. Had a precious opportunity in this family, encouraging them to faithfulness. Afternoon, went to Amesbury, in order to attend a meeting there, but by reason of some neglect, the information was not spread, and but three or four, besides our company, attended.

First day, 21st. Still in company with H. H., attended meeting at Seabrook, where it was my lot to speak against pride and high-mindedness. 22d. Had a pretty satisfactory meeting with the few Friends at Epping, and some of their

neighbors; and the same afternoon, one at Lee, in which the Gospel state was testified of, and brought home to them pressingly and feelingly, as being exalted above the law. 23d. Went to Dover, and had a meeting there, in which Huldah was favored in testimony; and though way did not open for much service on my part, some things were brought pretty close home to the backsliders and careless walkers in our Zion. Dined at Isaac Wendell's, and then went to the Great Falls, where we had a large evening meeting to pretty good satisfaction; but H. H. stayed this afternoon at Dover, and attended a funeral.

24th. Went to Berwick, and attended their Select Quarterly Meeting, where it was my concern to call Friends to a deep indwelling, humility, and abiding in baptisms until we are qualified to do the Lord's work. In the afternoon, in company with H. H., attended the meeting at Oak Woods, which, though long silent and laborious, became a time of distinguished favor, and the power of truth was made by Israel's helper to prevail over all;—we returned to Berwick with refreshed hearts. 25th. Attended the Quarterly Meeting, in which we endeavored to labor a little in the ability which our Heavenly Father gave us. There appeared to be much want, in some of the branches of this Quarterly Meeting, of primitive zeal as it regards the attendance of religious meetings, and also great want of love and unity; which defects caused sorrowful feelings in my mind, and led to much labor in the meeting for discipline for a recovery.

26th. Travelled to Scarborough, and had an evening meeting with one family of Friends and their neighbors, to a good degree of satisfaction, and lodged with this family. We left H. H. at Berwick.

27th. Went to Cape Elizabeth, and on first day, the 28th, attended the meeting there, and a painful one it was. The leading member of this meeting had become unsound in the faith, and had been disowned from the Society, but still at meeting kept his usual seat, which to me appears very improper. In the afternoon, I attended Friends' meeting at Portland, and had one appointed in the evening for the town's-people; in which, though I felt utterly insufficient in the beginning, I was favored with strength to explain some leading

points, and to bear testimony to the power of the Gospel, recommending these great truths to the practical observance of those present; this was a very crowded meeting, and was attended by three of the clergy. 29th. E. Foster being unwell, we rested, and I wrote to my family.

From this letter, the following extract is taken :—

“ We expect to attend a meeting at Falmouth to-morrow, appointed for the solemnization of two marriages, and then the Quarterly Meeting.

“ Things are much out of order in the Society within the compass of this Quarter, which makes our prospect of labor very discouraging; from this and other causes, I have had to endure much trial and conflict of late, and, indeed, it has been very much my lot for most of the time since I have been out; yet, at times, and more especially when at meeting, I feel bound to acknowledge that the helper of Israel has been near; and although discouragements sometimes intervene, I am not without an assurance that we are in our places.”

30th. Went to Falmouth, and attended the meeting appointed for two marriages, in silence.*

31st. Attended the Select Quarterly Meeting there, in which I had some very close labor among them; for, indeed, I have had much exercise on account of the state of things among Friends here, and have been brought very low in consideration of it; but in delivering what lay on my mind, in the Select Meeting, I felt considerable relief.

9th mo., 1st. Attended the Quarterly Meeting at large, in which I was not commissioned to open my mouth either in the public meeting or in that for discipline. At this meeting, we met again with Jas. Hazard and H. H., and next day joined them, and went to Pownal and had a meeting there. Seventh day, 3d. We had a meeting at the Bend, (so called,) and Little River; in the former of which it was my lot to be silent; but in the latter my bow was strong for the battle, and He who was pleased to go before gave us the victory.

The departure of the younger members of our Society in this land, from our ancient testimony of *simplicity* and *plainness*, is cause of sorrow; because it not only evinces that their

* In regard to this meeting, his companion related the following incident: “ At the close of the meeting, I asked him how it happened that he was silent among so large a company of young people? To which he said he would reply in the language of an eminent minister, on a similar occasion: ‘ If I had had my Master’s fowling-piece, I could have wounded some of them.’ ”

minds are not sufficiently subject to the restraint of the Cross of Christ, but also leads directly to mingling with the people of the world, and consequently into the spirit of it.

First day, 4th. Attended their meeting at Durham, which was very large and favored; after which we went with Huldah to a meeting appointed for her at Bath, which was held in a Baptist meeting-house, and was large and very unsettled, in which it was my place to be silent.

5th. Went to Litchfield, and next day had a meeting there, J. H. and H. H. being with us; this meeting was rather laborious; after which we went to Vassalborough, and on the 7th attended the Select Quarterly Meeting, and next day, the Quarterly Meeting at large, which was a highly favored time. I went into the Women's Meeting, and had good service among them.

9th. Went to Fairfield in company with J. H.; Joseph Howland and wife concluded to accompany us for several days. We had a meeting there, in which I was engaged in close searching testimony. The young people here are mostly gone out from the Society, but I believe this was an awakening time to some of those present. In the afternoon, went to Belgrade, and lodged at Samuel Taylor's, and next day had a highly favored meeting in his house, with a few Friends, and many of their neighbors; and in the afternoon, one at Sidney. Here we had a very trying meeting, which was silent on my part till near the close, when I had to make some close remarks to some states present.

First day, 11th. Went to Eunice Ramsdell's, and attended their family meeting, and divers of the neighbors being invited, came in, and we had, as I thought, a pretty favorable opportunity with them. Towards evening we had a large meeting at Gardner, in the Episcopalian meeting-house, wherein the different dispensations of the Law and the Gospel were distinguished and illustrated; showing that salvation is only attainable by the great mediatorial offering of Christ in whom the remission of sins repented of and forsaken is obtained, and grace and truth shed abroad upon the world; it was a solid meeting, and we had some cause to hope that our labor would not be lost. 12th. Went to Bristol, where the day following we had a meeting, which was a favored season, after a morn-

ing of deep wading and lamentation, in consideration of the great departure of the children of Friends here ; for we found that nearly all of them had gone out of our Society. Afternoon, went to Hope, where we found things but little better, in regard to the children, and what increased our painful feelings, was to find that the parents (most of the few who lived here) were too careless, both as regards their children, and the testimony of Truth. Our meeting here was very small, and most of those in attendance, not of our Society, to whom, however, I had a testimony to bear for the life and power of Truth. From here we went to Albion and lodged at John Warren's, we being mutually glad to see each other. 15th. Went to Unity, and had an evening meeting there, in which I had a close searching testimony, and had to sound the trumpet of alarm to some present ; it was a solemn time, and the meeting ended in fervent supplication.

16th. Went back to Albion to attend a meeting appointed for us there ; met with George Hatton, and found that he also had sent forward notice of an appointment at the same time and place ; we also were made glad in meeting again. The public service of this meeting fell on him ; he was now going eastward and we westward ; we had, therefore, soon to part after meeting, and in a little opportunity at that time the stream of Gospel fellowship, and a desire for each others' preservation, flowed freely, not knowing that we should soon meet again, if ever. After parting with him, and before we left here, I felt a concern to give notice that we would be here again on first day, the 18th. On the 17th we had a meeting at the Branch, and one at China, the latter of which was a time of special favor. 18th. Went back to Albion, where we had a full meeting of Friends and many others, in which help was abundantly afforded in demonstrating the ground of man's coming to the presence of his Maker with acceptance. After this meeting we spent a short time again with dear John Warren very pleasantly, and then went to the Pond at Vassalborough, and attended an appointed meeting in the evening ; it was a very crowded assembly, and divers doctrines were opened and states spoken to. After meeting, we went home with Joseph Howland and wife, who had travelled with us about one hundred and fifty miles.

19th. Had an appointed meeting at the River; in which help was afforded in giving some encouragement and counsel to those present. 20th. Went to Windsor, and had an evening meeting there, which H. H. also attended, in which I had pretty fully to treat on the subject of baptism—that the saving baptism is inward and spiritual. Huldah, also, had much to communicate. 21st. Went back to Vassalborough, and attended their mid-week meeting, where also was a marriage; and after meeting, went to Augusta, where we appointed a meeting for the next evening, meanwhile sending forward a notice, that we would be at Winthrop the evening after. Our evening meeting here was large, in which Gospel light, and the possibility of falling from grace, were largely treated on, and we thought it a time of favor. 23d. At Winthrop, we met again with George Hatton, and attended the meeting together, in which we both had testimonies to bear to the truth, and it was a good meeting. Parting with G. H., we went to Leeds, and had a meeting there next day; where I had to speak closely to a lukewarm state, and also at the close offered encouragement to some exercised minds. 25th. Went to Lewistown, and had a meeting with the few Friends there, and many others; here the substance of things was enlarged upon—that of free salvation for all—the necessity of having faith to believe that we may overcome sin through the help of Him on whom help is laid—and that He will make us able, if there is faith in Him. In the afternoon, went to Windham, where next day, the 26th of 9th month, we had an appointed meeting; in which I had to speak of the shortness and uncertainty of time, and to spread a caution against an earthly spirit. This afternoon we went to Gorham, and had an evening meeting—a baptizing melting time, in which the invitation of Gospel love was extended to some present; and I believe there were none in this meeting, but felt something of the gracious overshadowing which prevailed at this season.

27th. Went to Limington, Wm. Cobb going with us—where we had an evening meeting, which was small, on account of the rain. 28th. Went to Parsonsfield, and attended their week-day meeting, which was small on account of no notice having reached them of our being there; yet it

was a pretty comfortable meeting. 29th. With Enoch Parsons for our guide, went to Sandwich, and had a good meeting in the evening at Cyrus Varney's; and next day another at the north meeting-house, which was also satisfactory.

10th mo., 1st. We had a meeting at the south house, which was long silent, but was open towards the close for some labor; I left this place in much heaviness, not feeling that sweet peace which has generally been my lot, through infinite mercy, after thus laboring in a meeting. The cause I may not undertake to determine; yet the desertion and poverty which I felt this afternoon and next morning, till meeting time, greatly humbled my mind and taught me the continued necessity of placing my whole dependence on God. Went this afternoon to Wolfsborough and lodged at Joseph Varney's.

2d. Our meeting here was held in the Academy; it was large and solid—there was great openness in the minds of the people, and also I believe a fitness in some to hear the reconciling power of the Gospel declared among them; it was, as I thought, a heavenly baptizing time. After meeting we went to New Durham, and put up at Joseph Canney's.

10th mo., 3d. We had a meeting here with Friends and many others, which we thought was a good time, and concluded in the savor and power of truth. After meeting we went to Gilmanton, where next day (4th) we had a small lively meeting, and then proceeded to Pittsfield. 5th. Had an evening meeting in the Congregational meeting-house, which James Hazard also attended, and which proved a solid time. 6th. Attended their Monthly Meeting at Pittsfield, which was very painful throughout, in part occasioned by an unsanctified appearance in the ministry, and partly from a sense of a careless lukewarm spirit prevalent with too many here. It was my lot to be silent, except a few words towards the close, in regard to discipline. It appeared to me that this Monthly Meeting was in a very low weak state. We found that there were divisions among them, and some of a self-seeking disposition were striving to be greatest; and I thought I had rarely, if ever, sat in a Monthly Meeting where there was so much want of truly baptized minds, qualified to steady the Ark; yet I believe there are some here, especially among

the younger class, who are well disposed, but the prospect is truly lamentable on account of the want of fathers and mothers to manage rightly the flock of God, and I could but leave them in a mournful state of mind.

10th mo., 7th. Went to Concord and had a small meeting with the few Friends and some others there; and however discouraging the prospect was, a renewing of God's visitation was in a lively exhortation extended to them. After meeting we visited a friend who was out of health, and went to Henniker; where next day, the 8th, we had a meeting, in which the good hand of the Lord was reached forth to our help both in testimony and supplication.

First day, 9th. Attended the North meeting at Weare in the forenoon, and although long silent, I was at length favored to see and administer to several states present; and in much feeling of Gospel love, was enabled to apply the balm to the mourners in Zion, both to my own and their great consolation. In the afternoon was at the South meeting, where strength was given to sound forth the testimony of Truth to a large assembly present; in which, among other things, the preparation of the heart was enlarged upon; and the right ground of devotion; as it has been in all ages witnessed, only, in faith and true humility of heart. This being the last meeting which we expected to attend, we had to look over our field of labor, and crave of Him who had been our helper, that He would bless the work of our hands to those where our lot had been cast, and strengthen the mourners in Zion, and the hands of those whom we were about to leave still laboring in the same vineyard. This was to me a very interesting season, and the overshadowing of Divine goodness was such, that it seemed like a crown upon our labors; and I could say in my heart, it is enough, thy approbation, O Lord, is all in all!

After this meeting I felt entirely released from the service, having accomplished what I had in prospect; and now gladly returned home, which I reached 10th mo., 13th, 1825, and was rejoiced to find my wife and family well; for which, and my preservation as well as theirs, while absent, I feel bound to acknowledge our obligation to Him whose goodness and mercy have been thus far extended to us.

First day, 23d. Having a clear opening in our meeting, and speaking to some states therein; a woman of the Baptist Society present was greatly tendered. She went home with me afterwards, and we had much conversation on religious subjects, with which she appeared well satisfied. I found her to be a woman of sincere mind, and of considerable experience in vital religion.

11th mo., 2d. My beloved and only brother, Isaac Wilbur, departed this life at his house in Hopkinton; his sickness was a malignant fever, continuing about ten days. He was a man of good abilities, not forward in his manners, but interesting in conversation, useful in his neighborhood, and obtaining general respect; he occupied several stations in the Society to general satisfaction, so that his removal was sensibly felt by his relations, friends, and neighbors. Fevers have been very prevalent in this and the adjacent towns of late, of which many have died, mostly young and middle aged; by which the evidence of our mortality, and the uncertainty of time, have been again and again confirmed to us.

1826. On the 1st and 2d of 2d month I attended, at Providence, our Select Quarterly Meeting, Meeting for Sufferings, and Quarterly Meeting at large, which were held to general satisfaction. We had the company of James Hazard and Jabez Green from Cornwall, New York, Mary Battey and Alice Rathbun from Smithfield Quarter; the former and two latter held forth lively and edifying testimonies in the public meeting.

Fifth day, 9th of 2d month, my cousin S. P., died at his home in Charleston, aged forty-three years, a man of more than ordinary natural capacity; but his life such as seemed to afford an illustration of this sentiment of the poet Young:

“With the talents of an angel, a man may be a fool.”

He suffered himself to be so far captivated with a thirst for ardent spirits, that he became a slave to the excessive use of them; which so completely destroyed the vital functions, that in a few years he fell a victim to the ravages of this mighty foe.—Yet, to do his character justice, it should be added that he escaped measurably the train of immoralities which almost invariably attend such a practice; and although he had been

flattering himself with the belief that all men would be finally saved without reserve, yet he freely and fully recanted from it before he died. I attended his funeral on the 11th. On the 12th, I had an appointed meeting at Charlestown, to a degree of satisfaction; after which I visited two sick persons; S. S.'s wife and J. C. I found her in a sweet frame of mind; but him, under great apprehension and alarm, on account of his past life, the failings whereof he seemed now disposed to paint in their true colors, and was very penitent, but almost impatient in the fervor of his soul to find forgiveness and acceptance with an offended God. I advised him patiently to wait and quietly to hope for God's salvation, and to give himself up entirely into his hands, and wait the Lord's own time, wherein he would give relief.

3d mo., 22d. I attended the funeral of Joshua Champlin, which, as I thought, was a time of favor. The public labor was opened with our Saviour's words, "This is the condemnation, that light is come into the world, and men loved darkness rather than light," &c.; the deceased having acknowledged in his sickness that he had been followed all his life long by the Light, reproving and condemning him for sin and transgression, opened the way for illustrating its intent and effect upon the mind of man, showing that the condemnation of the disobedient is predicated upon this very thing, their having had the means of God's salvation, but rejected it.

26th. Thomas Perry quietly departed this life at his own house at Westerly, much beloved by his relatives and friends; being highly esteemed for integrity and uprightness in all his temporal concerns; for his benevolence and philanthropy, and his cheerful and obliging disposition. He was truly a peacemaker. "Blessed are the peacemakers, for they shall be called the children of God." His mind was remarkably covered during some of his last days with pleasantness and sweetness, and his disposition, as we trust, was tempered with the temper of heaven; and I have a hope that he was introduced to the fountain of better enjoyment, on the commencement of endless life. His funeral was on the 28th, at the same place, attended by a large concourse of his respectable neighbors and friends.

5th mo., 11th. I left home, with the concurrence of my friends, in order to visit the meetings and families of Friends within the limits of Rhode Island Monthly Meeting. I have had this concern on my mind for some months, and way opening now to proceed, I went to Newport and spread my prospect before the ministers and elders there; and they uniting with the concern, and Andrew Nichols having kindly given up to bear me company, feeling, as I believe, some engagement to join me therein, we began on seventh day, the 13th, to visit families in Middletown,—Jonathan Dennis and wife being also with us: this day we visited ten families. First day, 14th. Visited three families in the morning, and attended their forenoon meeting at Newport, to a good degree of satisfaction, and in the afternoon went to Portsmouth, and attended a meeting appointed for us there, which was large, but dull in the forepart. It appeared to me that the greater part present were not attending to their own gifts in solid waiting; but after long waiting on my part, and I trust travail by many others, way opened to remind them of the loss which they had already sustained for want of coming down in their own minds to the alone right object of devotion; and a solemnity gradually prevailing, way at length opened for pretty extensive labor;—the living were encouraged, the lukewarm called upon, the youth invited, and the prodigal was ardently labored with for his return to the Father's house; the meeting ended in solemn supplication and thankfulness.

Second day, 15th. Having Benjamin Freeborn in company, we went to Tiverton, and visited the few families there, (or the most of them,) and found things pretty low among them—discouragingly so—yet we were enabled, through deep baptism, to sound a word of alarm to some, and administer encouragement to others in younger life; and testimony was borne to some of them of the power of religion, and the necessity of bearing the cross of Christ. Towards evening, sat with several families on the Island, and was led (unusually for me) to some very close dealing with a few young people who were disposed to take too much liberty. On the three following days, we visited nearly thirty families in Portsmouth, and through deep dwelling (which I find indispensa-

ole for such service), way opened for pretty extensive labor in divers places; and it did indeed appear to be a time of renewed visitation of divine goodness to many, in which their condition, as well as the things which belonged to their peace, were, through holy help, opened to them. We also attended their Preparative Meeting, which, though laborious, proved satisfactory. Now, feeling clear of other parts of the Island, we went, on sixth day morning, the 19th, to Newport, and visited two families. Seventh day, we visited eighteen families in town, and first day, the 21st, we visited six families, and attended their morning and afternoon meetings; and a joyful evening it was to me, feeling abundantly the incomes of heavenly love and sweet peace, in which my cup was made to overflow with gospel love towards those whom I had visited and travailed with for the birth immortal; and unspeakable thankfulness was felt to Him who thus deigned to be near and fill the heart of one so unworthy with his goodness and loving-kindness. I lodged this night, at David Buffum's; and next day, after visiting two or three families, felt clear of Newport, having been kindly assisted by Stephen Gould and accompanied by Clark Rodman in this service in town.

Second day, 22d. Went to Jamestown, and attended an appointed meeting there, which was very dull and heavy in the forepart; and it seemed that I had to sit where the people sat. I thought the weight of oppression which covered my mind was almost insupportable, and must have been entirely so, had there not been a Hand of help extended, by which I was enabled at length to break through, a little, the shades of darkness which for a considerable time appeared to cover the meeting: and this truly suffering opportunity I hope was not entirely lost. 23d. We visited the few families of Friends here, and one family not members of our Society; to some of these the invitation of Gospel love flowed freely. Thus, having accomplished the visit in prospect, I felt a good degree of peace, and next day returned home.

Seventh day, the 8th of 6th month, leaving home with my daughter Lydia, to attend our Yearly Meeting, I was met at Kingston Hill by O. Foster, with information of the death of Jabez Tucker, and a request for me to attend his funeral

next day. Many Friends being gone to the Yearly Meeting, I gave up to the request of his widow. She and her husband had left the Baptist denomination, and had been attending Friends' meetings for some time; and she being very desirous of Friends' company, it appeared best for me to attend. Many people were gathered on the occasion, and it was an open, solemn time; after which I set out for Newport, and arrived there on second day morning. Our Yearly Meeting, this year, was a quiet, favored season; and Friends were much united in doing the business. Elizabeth Robson and Anna Braithwaite from England, and Elisha Bates from Ohio, were in attendance with us.

1827, 1st mo., 31st. I attended, this day, the Select Quarterly Meeting at Providence, in the afternoon the Meeting for Sufferings, and next day the Quarterly Meeting at large. We had a favored season in the meeting for worship, and also in that for discipline. The day following, I attended the School Committee, and returned homeward, but found a concern on the way to attend Friends' meeting at Coventry; accordingly, notice was given, and we met with them at the usual hour on first day, which was a solemn, favored time, in which we had cause to believe that Truth gained the victory. We returned peacefully home the same evening, my wife being with me.

2d mo., 27th. With many other Friends, I attended the funeral of Henry Knowles of South Kingston; it was a pretty large gathering, in which I had to labor extensively, and felt great peace and thankfulness to Israel's Helper.

3d mo., 11th;—first of the week. I had not felt the necessity of opening my mouth in our meeting at home, (except once or twice in a few words,) for several months; but this day was considerably enlarged, both in testimony and supplication, and felt the reward of peace to follow, in which I feel thankful for the tender mercies and kind dealings of the Good Hand, in that He withholds not his direction, and has preserved me hitherto. I feel breathing desires for preservation during the little time which may be allotted me in this world, so that I may be favored to bring no reproach upon his holy name and testimony; but am sensible that my preservation will altogether depend upon deep dwelling and humble watch-

fulness;—for those only who continue and hold out in these, have the assurance of his protection and salvation.

25th. I had a pretty open time at meeting, to-day, some of other societies being present.

4th mo., 9th. Acors Rathbun, of North Stonington, died suddenly, and was interred on the 11th. The meeting, held at our meeting-house, on the occasion, was, I thought, a pretty good opportunity—in which the passage of Holy Writ, that “Secret things belong to the Almighty, but things that are revealed, to us and to our children,” was revived and opened among us; and allusion was also made to another position equally true, that power and wisdom belong to God, but weakness and ignorance, to us and the whole race of mankind, as men and creatures. In this great contrast we were, in a degree, favored by the help afforded, to exalt the Creator and humble the creature, which appears to me to be one great object of the Christian religion—for without such a disposition of mind I believe we shall never be approved in the Divine sight.

In the 7th mo., 1827, I laid before our Monthly Meeting a concern which had rested with me for some time, to visit Friends in the western part of the State of New York, and obtained its certificate; which concern was also laid before our Quarterly Meeting in the 8th mo., and was united with, and indorsed by said meeting. The observations of Friends, on the perils and dangers attending such an undertaking, amid the existing commotions in that part of the country, brought my mind into some deep exercise, in addition to the trials preparatory to my opening the prospect to our Monthly Meeting; but I saw no better way than to attend simply to the prospect, and humbly to trust in the protection of my Good Master who called thereto.

My brother-in-law Abel Collins, who had a like concern, accompanied me on this visit.

We left home on the 12th of 9th month, 1827, expecting to visit Friends and others within the limits of Duanesburg, Scipio, and Farmington Quarterly Meetings. We were four

days in travelling to New Lebanon; tarried two nights with our brother-in-law H. Mory, and attended Friends' meeting at Chatham.

The following is extracted from a letter which he wrote from New Lebanon to his wife:—

“We arrived here on seventh day afternoon, and yesterday went, in company with our brother and sister, (H. Mory and wife,) to Chatham, and attended meeting there, returning in the afternoon. My health has improved on travelling; and although the journey and service before us looks great and arduous, yet I have a little faith that we shall be enabled to persevere, and accomplish that which is assigned us; but it is rather a low time with me, in which I feel the need of best Help, and am pretty fully sensible that without it we cannot be preserved either temporally or spiritually—more especially do I feel this to be the case while engaged in this arduous service in a distant land; and I humbly crave divine preservation and protection for thee and me, and our dear children; that we and they may so live in the Lord's fear, and may so love him, that he will deign to be round about us, as a safe enclosure, and guide us in a way well pleasing to himself. If this is our experience, we have the promise that hard things shall be made easy, and bitter things sweet; so that our present temporary separation will be the more easily endured; and I much desire that it may be made easy to thee and the dear children, by the rich descendings of the dew of Hermon.”

Third day, 19th. Went to Duanesburg, and stopped two nights at Isaac Gages, the weather being very stormy. 21st. Attended their mid-week meeting, (notice being given,) in which faith in Christ was spoken of, and somewhat enlarged upon, as consisting in what has been done for us without us as well as in what is doing within us; in which labors, although I felt at first some opposition, I was favored to get above it, and the meeting ended better than I expected, and some who I thought were tinctured with infidelity, appeared to be measurably wrought upon. From this place we travelled to Burlington, where we arrived on the 23d, and had an appointed meeting with Friends and others; and an open heavenly meeting it was, in which we were favored with mouth and wisdom, tongue and utterance; for which favor I was humbly thankful and I trust in a good degree sensible that nothing belongs to the creature, but that all good cometh from the Lord. This afternoon we went to Brookfield, and next day,

the 1st of the week, we had a meeting there, which was heavy and painful; but towards the close I was enabled to sound an alarm among them, and obtained some relief. In the afternoon we proceeded to Smyrna, in company with Thomas Kenyon and wife; where, next day, we had a meeting with Friends, which was long silent; but way at length opened for communication, and we had a favored time.

From Smyrna Village we went to De Ruyter, and on the 26th, we travelled forty miles to a place called Salmon Creek, and in the morning reached Scipio, and attended the Select Quarterly meeting; in which it was my lot to act the part of a sentinel, and sound the watchword that an enemy was round about the camp. The next day we attended the Quarterly Meeting at large, in which I was concerned to encourage the faithful to stand their ground and hold fast to the faith. In the meeting for business we were greatly disappointed and exercised in finding a disorganizing and rending spirit spreading its baleful influence in this Quarterly Meeting; and it fell to my lot to hold up the necessity of order and discipline in the church. The day following (as their manner is) they held a meeting for worship, in which I was greatly exercised concerning the state of things there, apprehending much unsoundness in the Christian faith. I was long shut up in silence, but way was made at length to step forward in advocating the true Christian doctrine, as it regards our faith in what has been done for us without us, as well as what is doing for us within us; in which it was opened, that the latter, so far from rendering useless the former (by which it has been obtained for us) corroborates and illustrates its effect and usefulness. After this meeting was over (the labors in which brought great peace and consolation to my mind) we crossed the Cayuga Lake (three miles wide) and went to our brother John Collins's, at Hector, and lodged there.

10th mo., 1st. We set out for Farmington, and arriving there the next morning, attended the Select Quarterly Meeting; in which my mouth was opened in an incitement to Friends to mind their calling, to deepen down, and feel for the foundation; and a few words of encouragement were spoken to the faithful among them. Next day we attended their Quarterly Meeting at large, where it was my lot to be

silent; but I had painfully to behold a spirit of unsoundness and innovation, leading to much disorder and disturbance. The day following they held a large public meeting, in which I was deeply exercised on account of unsoundness of doctrine, which is sorrowfully making its way among Friends in this land; and it fell to my lot publicly to defend, as help was afforded, the doctrines of Christianity, in which I felt peace. We stayed one night with Caleb Macomber, and after Quarterly Meeting, went to Joseph Eddy's, at Henrietta, and on the 5th attended a meeting there; and next day went to Wheatland and had a satisfactory meeting there.

First day, 7th. We went to Rochester, and attended a meeting there, in which, though laborious in the forepart, I was favored pretty fully to discharge my mind, to my own relief; called to see Mead Atwater and wife, and proceeded to Riga the same night. 8th. We rode twenty miles to Elba, and had a meeting there at three o'clock, in which strength was given to preach the Gospel, I trust, in "demonstration of the Spirit and of power;" and next day we went to Shelby, and attended a meeting there, which was truly a heavenly time, in which we had to rejoice in Him from whom the favor was received. After meeting, we went to Hartland, and on the 10th, after having a meeting there, we rode to Royalstown, where we had a sweet precious meeting, and afterwards an opportunity in a family, where my mind was particularly drawn to an exercised young woman, whom I apprehended to be under deep concern and tenderly reached by the power of Truth—encouragement flowed freely to her. From here we went to Lockport, where we had a meeting the next day, and though I was considerably opened in testimony, yet I left them not feeling quite as clear as usual. After meeting, travelled nineteen miles, and stayed at a public house in a village called Tonawanda; and the next day, through Buffalo to Hamburg. First day, the 14th, we attended their meeting here, which proved a favored time; and in the afternoon, one at Boston, and next day going to Clear Creek, we had a meeting there at the fourth hour. 16th. We had a meeting at Collins, and Friends of Evans meeting (four miles distant) being also invited, attended; though I was long silent, yet at length I was largely opened in

doctrine, relative to the ministry and Christian redemption ; and after fervent supplication the meeting ended well. We then went back to Hamburg, and next day set our faces eastward, travelling as far as Orangeville, where we had an evening meeting with Friends and others, open and satisfactory ; in which Christ's outward coming and inward manifestation were fully spoken of, and near access to the throne of Grace was experienced.

The day following we travelled through the villages of Warsaw, Leroy, and Scottsville, forty miles, and lodged with our valuable friend Robert Comfort. 20th. We went to Mendon, and lodged again at Caleb Macomber's. The day following, in company with Caleb and his wife, we had meetings at Mendon and Palmyra. These meetings were rather dull, especially the latter, and the little labor bestowed did not afford much relief. First day, 21st. We travelled about twenty miles and attended Friends' meeting at Galen, where there appeared to be much unsoundness, or a want of faith in the outward coming of Christ, the Saviour of the world ; I was largely opened on this doctrine, and had great peace in my labors. In the afternoon we had a meeting at Junius, where it is to be feared that things were no better, yet I felt no liberty here to open my mouth on points of doctrine, but thought I felt free to drop some advice to the young people present ; though attended with much weakness. It appears evident to me that very little can be done for those who are unsound in the Christian faith, unless there is some room yet left in their minds, or way is made by the power of Truth to enforce the doctrine most surely believed by us as a people ; namely, the necessity of the coming of our Lord and Saviour Jesus Christ, and of his offering up his precious life that we might be reconciled to God ; for if this faith is wanting in these days of favor, it appears to me that all is wanting, whatever they may possess besides, there being, then, no foundation to build Christianity upon.

Second day, the 22d. We went to Hector, and lodged at brother John Collins's, where we rested one day, and wrote to our families, and the day following attended their mid-week meeting, which was a precious season. In the afternoon, we had a meeting by appointment at a school-house, mostly

of other people ; where, notwithstanding some were at first light and airy, yet way was made for considerable labor, which I hope will not be altogether lost. We stayed here at my brother-in-law, J. C.'s, till next afternoon, and then set out for Scipio, but were detained all night at the ferry. Next morning, getting over, we had a meeting with Friends and some others, at Spring Mill, in which strength was given to preach Christ the Redeemer ; and if I am not mistaken, his kingdom was exalted over some who had denied his name, and my heart was filled with joy. 28th. We were at Scipio, and attended North-street meeting in the morning, and South-street in the afternoon. The former was rather trying and painful, —not much labor—some opposition felt. The latter was open, and notwithstanding I had reason to believe that some present were opposed to the doctrine, yet strength being mercifully given to get above all opposition, Truth had the victory, and my mind was filled with sweet peace.

First day, 29th. We had a meeting at Salmon Creek, in which the doctrine of Christ was preached, and made victorious over infidelity. From this place we travelled to De Ruyter, and had an appointed meeting on third day, where also mere human reason, which is ready to triumph over the meekness of a Saviour, was confounded, like the Babel builders of old, and intercessions were offered for their guidance in the path of wisdom. From here we travelled in two days to Butternuts, and on sixth day, had a comfortable meeting there, and another in the evening at Lawrence, in which, though I sat long silent, I have to acknowledge the helping hand of the Lord. Next day, we proceeded towards Duanesburg, and lodged in Sharon, where next morning we attended a meeting appointed among the Methodists by our friend Joseph Bowne, in which it was my lot to be silent. 11th mo., 6th. We attended the Select Quarterly Meeting at Duanesburg, in which I endeavored to encourage its members to a faithful support of the discipline. At the Quarterly Meeting next day, I was silent, but we had two or three short lively testimonies in the public meeting, and one very unsavory and burdensome. Next day, at the public meeting, I was concerned to labor in word and doctrine for the testimony of Jesus Christ ; but the meeting was interrupted by a young woman, in the same manner as

yesterday; she now attempted to counteract my doctrine, and one other woman (not a member of this Quarterly Meeting) made a similar attempt in a few words;—but I trust neither of them to much effect, and I felt easy not to subjoin. This was the last meeting we attended while on this visit; after which we returned directly home, believing that the service assigned us was now accomplished. We arrived at home the 14th of 11th month; finding my family in usual health, for which I was truly thankful, and have to acknowledge, with deep gratitude, the kindness of Providence in preserving us, and in restoring us safely to our friends.

[This record, commenced in 1824, here concludes, and does not appear to have been afterwards resumed; probably owing to a prospect of further and more weighty service, requiring long absence from home; across the Atlantic, which had long rested on his mind, now approaching maturity, which occasioned increased exercise, and engagement both of mind and body; and after his return from Great Britain, his mind was much occupied, and his labors constant and assiduous, in guarding the Society against the unsoundness in doctrine, which had for some time been apparent to his mind, as being introduced among us, though in a disguised and insidious manner. These engagements, and the manner in which they were opposed, brought upon him a weight of exercise and labor in defence of the cause of truth, and necessarily in his own defence, which left comparatively little time for other occupations.]

CHAPTER III.

FIRST VISIT TO EUROPE, DURING THE YEARS 1831, 1832, AND 1833.

ABOUT the year 1817, I began to feel gentle drawings in my mind towards Friends in England, but the opening seemed so small and so distant, that I took very little notice of it for a long time; but as years passed on, it continued at times to revive and spring up in my mind, and though seldom, yet generally with an increased impression and of longer duration; so that in the course of seven or eight years, I began to be convinced that it would some day or other be required of me to go over the sea and pay a visit to the seed there, in that love which seemed more powerfully springing up in my mind, and was now also enlarged towards Scotland and Ireland, though in a less degree than towards England. But even after these strong impressions, the prospect did sometimes disappear for many months, and then would come to me again with greater clearness and fulness than ever; and so it was until about two years before my liberation, when it became almost the continual companion of my mind, and at times with great weight and power; insomuch that I now ventured to open it to my dear wife, for as yet the Lord alone had knowledge of this his own dealing with me, and wherein he was requiring obedience. As to the outward, such an undertaking for me seemed to look very difficult; but when the concern increased and grew strong in me, I was not left to doubt His power who was calling me to this service in making a way for the fulfilment of his will. And now the weight of the exercise that rested upon me was such that I felt constrained to open my mind to some judicious Friends for their counsel herein, and meeting with no discouragement from them, in the 12th month, 1830, I laid my concern before our Monthly Meeting of South Kingston, and at their next Meeting received their certifi-

cate of concurrence and full unity, which was indorsed by our Quarterly Meeting of Rhode Island in the 5th month following, and the good unity of our Yearly Meeting of Ministers and Elders in the 6th month being also obtained, and set forth in their concurring certificate, I engaged a passage on board the ship Birmingham, a packet of 570 tons burden, to sail from New York on the 24th of 7th month, 1831, for Liverpool. And now, these preliminary steps being taken, my mind was introduced into the consideration and sense of my own unworthiness to be sent on such a mission, as well as my utter want of ability to perform the service that may be called for at my hands in a strange land. Nor can my friends at home, however near their feelings of sympathy or fervent their desires and prayers, give that qualification which is indispensable in order to be rightly employed on such a mission. Yet I have so much assurance in the sympathy and prayers of the faithful, that I believe strength and encouragement is really at times derived from the remembrance of them, and their good desires for us ; but I am abundantly persuaded that this is not to be our food on all occasions. The Lord Jesus Christ is the Head of the Church—our Shepherd and our High Priest, as well as Minister of his ministers, and goeth before and guideth his messengers whithersoever he sends them. And O, saith my soul, that I may now in this great undertaking, remember continually my own nothingness and insufficiency to do anything that will contribute to the promotion of his cause, or the glory of his name, except He be with me and help me. Then may I endeavor to dwell near him, and be very low before him, watching unto prayer continually. In company with my dear wife, two of our sons, and brother Abel Collins, I left home on the 20th of 7th month, 1831, for New York, my friend, Joshua Gardner also going with us as far as New London, from whence he and my youngest son returned ; and the rest of us took stage for Connecticut River, and from thence by steamboat for New York, where we arrived at ten o'clock next morning, and were kindly received by our friend Samuel Wood and family, who very obligingly assisted me in preparing for the voyage. Here we met with our dear children, William and Mary Hazard, from Dutchess County, and our brother and sister, Rowland and Mary Hazard, who very

kindly came down with them to see me before sailing, and whose company and attention was truly grateful. We called on divers Friends in the city, to see and take leave of them, until first day, the 24th, when, having got all things ready, I had a very solid parting opportunity with my beloved wife and children, brothers, sister, and near friends at Samuel Wood's house. Our feelings, I believe, were truly mutual, and a door was opened into the house of prayer, and unfeigned intercessions were put up to our Holy Helper, that he would be pleased to palliate and make easy this great conflict of parting with everything in this world heretofore known, and craving the preservation and protection of wife and children, connections and friends. After this solid and affecting season, many Friends accompanied us to the pier, and about fourteen in number, went with me on board the ship, which lay in the harbor about six miles from the wharf, where we parted in a most affectionate and tender manner, commending each other to God and to the word of his grace, not knowing that we should ever meet again in this world.

My dear wife, children, and friends now returning to the city, and the ship being soon under weigh, we got immediately out to sea; passed the bar about two o'clock, P. M. with a fair wind. On losing sight of the American continent, which we did the same afternoon, and finding myself on the bosom of the mighty deep, my mind was led into a train of solemn reflections; regarding myself, (a lonely messenger,) and the probable result of the mission on which I had now embarked in very deed, without any probability of stopping short of the shores of Europe, unless the Lord by his providence interpose, and by his ministers the winds and waves turn our course another way, or hide us in his great treasury beneath the mighty waters. I said in my heart, however unworthy I am to be called one of the least of thy disciples, *yet now Lord I have cast myself wholly into thy hands; carry me whither THOU PLEASEST, and dispose of me as Thou wilt, and I will endeavor to be resigned to thy righteous disposal.* But now, indeed, is the time, the power, and proof of the conflict;—a stranger to all on board—not one among the passengers or crew to whom it would be safe to open my tried mind, or availing to look for sympathy of feeling or the imparting of

counsel. My friends at home have done all they can for me at the present time, unless the prayers of a few congenial spirits should follow me hence, to which I feel that I have scarcely a claim, and which I do not merit. It is on the mercies of the Lord alone that I now rely for preservation and a little faith to sustain me whilst, though in the world I seem so completely separated from it, or suspended between the two,—(the eastern and the western,) or it may be awfully between this and that which is to come! Or am I placed, though remotely, between the floor and the field of offering? If, indeed, this dreary and painful travel should in time, by his grace, lead me to where the dews shall distil and the rains descend, then will I praise the Lord my preserver! Yea, I will praise him even now. Will I not praise him in the depth as well as in the height? If not the “most,” yet will I *bless* thee in “the severe;” yea, though sickness depress my animal spirits, and nature melt at the loss of a tender wife, precious children, and near friends, so that I am left to bemoan my condition as a man of sorrows, and have literally watered my couch with my tears, still I will bless and praise the name of the Lord for his hand has hitherto been seen to be underneath; and when I shall have sufficiently learned, (as I am now instructed by necessity,) to trust wholly in Him and to love him alone,—to withdraw my affections from things below, then do I hope to find him what he ever was,—a present helper in the needful time. And although I have found the utmost necessity for looking unto the God and Father of all my sure mercies for support under these trials, still I have my apprehension that the time may come wherein I may be more tried and straitened, if it should fall to my lot to turn the battle to the gate in that land where my prospect seems leading me, and wherein a more near dwelling with the Fountain of wisdom will be needful in order to bear the shield discreetly, to the supporting and exalting of the standard of everlasting righteousness than I even now feel in the midst of these afflictions.

I suffered much from sea-sickness through most of the passage, the duration of which was twenty-six days; but the ship’s company and passengers were not only civil to me, but respectful and even kind; so that my situation was as com-

fortable as could have been expected under the circumstances attending; and I have thought that the affectionate parting opportunity with my friends on board,—their apparent respectability and solid deportment tended in some degree to turn attention towards me,—the occurrence was several times alluded to by the passengers.

I arrived safely at Liverpool on the 19th of 8th month, and found my way to the house of my kind friend Thomas Thompson, to whom my letters of introduction were addressed. My certificates were sent to London for the adjudication of the Meeting for Sufferings there, and until their return, which was about ten days, I stayed in and about Liverpool—attended meetings for worship five times, and was silent in all except one, when I spoke a few words only. During this time, I also attended their Monthly Meeting, now held at Hardshaw, in which I had a short testimony.

8th mo., 29th. I left Liverpool in company with Thomas Thompson, who has given up to bear me company for a time, and went to Penketh and had a meeting there. It was this meeting that Samuel Fothergill used to attend; and it was here his remains were interred. This was a satisfactory meeting, though small; and after it we went to Warrington and lodged with Robert and Ann Gilpin, and breakfasted at Joseph Fell's, who lives in the house formerly owned and occupied by Samuel Fothergill. Here we had a favorable meeting on the 30th, and after meeting examined some ancient documents contained in their close—these were very interesting; being certificates out and returning of divers valuable and ancient Friends, as well as some of later time. After meeting we dined at Ann Milner's, and then went to West Houghton and lodged at James Hodgkinson's. 31st. We had a meeting here of Friends and others, wherein strength was given to unfold some of the doctrines of the Gospel. It was a solid time; and near the conclusion, way was opened to the house of prayer. From this place we went to Manchester, and lodged at the house of my kind friend William Boulton. 9th mo., 1st. Attended their week-day meeting, in which my mouth was opened in a short, searching testimony to such as were not walking according to the knowledge they had received, who, according to our Lord's

declaration, are subjects for stripes and correction. In conclusion, some comfort was administered to the faithful. 2d. Went to Oldham, and had, after a pretty long silence, an open, heart-searching meeting, in which I believe many minds, if not all, were humbled and tendered; and after this went again to Manchester, and next day rested and wrote.

4th. Attended their fore and afternoon meetings, which were, from some cause, rather painful to me. I attempted, however, some public service in each, which brought little peace. 5th. Went to Bolton, and had a solid meeting there, in which I felt peace; after which went to Rochdale, and lodged at James Midgley's. Abigail Dockray, wife of D. D. of Manchester, came with us from that place, in order to attend the meeting here, and at Bolton; and her company has been acceptable to us. 6th. Had a meeting here, in which A. D. had good service, and was followed by an attempt at some labor on my part, but it proved a day of deep distress to me; after meeting, we dined at James King's. The day before I landed at Liverpool, and near where we passed, a steam vessel called the Rothsay Castle was lost, and one hundred of her passengers perished, among whom were two Friends from this place; one of them a brother of James King, whose widow was now here—but his body has not yet been found; the other a cousin of his, by the name of Bottomly, whose body was found, brought here, and buried two days since; his parents, three brothers and two sisters, were also here—a plain, good-looking family of Friends. A. D. had an open time with them, but I could be no more than their silent companion in tribulation. From this place we went to Todmorden, and lodged at Joshua B. Fielding's, where, on fourth day, we had a silent meeting—still in a tried and low state; and religion appears to me to be pretty low here. After meeting went to Crawshawbooth, took tea at John Dockray's, and lodged at Mary and Susanna Haworth's. 8th. Still distressed. O Lord, how long wilt thou charge me with iniquity, and hide thyself from me? Wilt thou cover me with darkness, even forever! Wilt thou command thy light to shine no more upon me, and destroy me in thy great displeasure! Wilt thou not suffer me, O God, to look unto thee, and again to hope in thee? O that thou would wash me from all ini-

quity, and suffer me once more to praise thee! Attended meeting here—had a little light, like a glimmer passing a window, and towards the close of the meeting, spoke a few words, but soon sank down again into deep affliction. I went, this afternoon, to Marsden, and lodged at Hannah Ecroyd's, where, next day, we had a silent meeting; after which we went to Blackburn, and had an evening meeting, in which a degree of relief came, and in a short testimony my mouth was opened to the few Friends here. 10th. Went to Preston, and lodged at Ralph Alderson's; and next day attended their meeting, both fore and afternoon, to pretty good satisfaction. My companion, T. T., left me here, and took stage for Liverpool.

12th. Michael Saterthwaite bearing me company, went to Standish, where we expected a meeting had been appointed for us, but found that the information had failed; so we went on for the next appointment, and lodged at the house of Charles Holmes, called Oriel Hall. Near this place is a nunnery, having about sixty inmates, the first of whom came from France; but the law now prohibits their increase.

13th. We had a little meeting at Ashton with Friends and others, among whom was a clergyman of the Episcopal order, with whom we had considerable conversation after meeting, he appearing friendly. Went, the same evening, to Liverpool, and attended their Monthly Select Meeting, and next day, 14th, their Monthly Meeting, and in the evening, the Select Quarterly Meeting; in all which it was my lot to be silent. 15th. Attended the Quarterly Meeting at large, through the course of which my mental sufferings were very great. There was much preaching during the meeting for worship, in which I had no part, and which, according to my sense, had but very little solemnizing effect upon the meeting. O Lord, preserve me in the patience, and enable me to resign all to thy disposal; O keep me from the snare of the fowler, and set thy mercy round about me, lest I fall and reproach thy holy name. O, enable me to trust in thee forever.

On sixth day, the 16th of 9th month, in company with my beloved friend George Crosfield, I left Liverpool again, and went towards Cheshire; travelled twenty miles, and lodged at our friend Ralph Neild's. 17th. Had a little

open meeting at Franly, in Cheshire ; after which we dined at William Derbyshire's. His wife, whose maiden name was Bradbury, has several sisters in the State of New York. From hence we went to Stockport, to the house of my dear friends George and Ann Jones. On first day, the 18th, we attended their meeting in the morning, to pretty good satisfaction, and another in the evening for the town's-people, which was very full, and was a laborious time ; there seemed but little room in the minds of many here to receive the testimony of truth, yet it was hoped that there were some who felt the weight of things delivered. 19th. Went to Macclesfield, and had a meeting there, in which I believe some Gospel truths were testified to, and it proved a solid time ; after which we went into Staffordshire, to Leek, and lodged at Toft Chorley's. It was at this place that Margaret Lucas lived, and experienced her close trials and sufferings, at the time of her convincement. Toft Chorley is a grandson of Joshua Toft, mentioned in her narrative. The meeting here was rather trying and laborious ; for a considerable time silent and very discouraging ; it seemed very difficult to speak rightly to the conditions of the few, (for there were but a few,) yet a variety of condition was very apparent to the mingled feelings of my mind ; but by endeavoring to dwell deep, way was at length made, as I trust, to divide aright the word of truth among them, in which I found peace. After this meeting we travelled twenty-five miles to Nantwich, in Cheshire, and lodged at Croudson Tunstall's, where we met with a number of Friends from divers places at which we had been. 21st. We attended Monthly Meeting here in the morning, wherein the virtue and sap of the divine life was joyfully felt to circulate, and Zion's travellers were encouraged to hold on their way. In the evening, attended the Select Quarterly Meeting for Cheshire and Staffordshire, which consisted, at this time, of four members only ; but we were informed that there are eleven belonging to it—some sick, and some away. We returned to C. T.'s and lodged.

22d. Attended the Quarterly Meeting at large, which, though small, was nevertheless a time of especial favor, and I trust many minds were tendered and encouraged to press forward ; and solemn supplication ascended as incense from

the altar of our hearts. After this meeting we travelled twenty-four miles to Morley, and tarried at John Barlow's, where, next day, we attended their meeting—dull and painful, on account of lukewarmness and carnal security in too many present; to whom an alarm was sounded near the conclusion of the meeting. After this meeting we went again to Stockport, and lodged at George Jones's. Here he wrote a letter to his family from which the following is an extract:—

“Stockport, in the county of Cheshire, 9th mo., 23d, 1831.

“MY DEAR WIFE AND CHILDREN,

“I have been thinking so much of you this afternoon that I cannot omit writing you. I have not yet received any information from you since I left America—have been greatly in expectation of a letter for more than a week past—saw a Liverpool paper last night which stated that the packet ship S. Jenkins came round Holyhead on second day last, by which I can hardly help hoping that I may yet have a letter. I have written three letters to America since coming to this country—the first to Moses Brown, for you, the second, to Samuel Wood, for you, and the third to Thomas Wilbur, Fall River, to be sent home also. This place is about forty miles from Liverpool; have visited most of the meetings in Lancashire and Cheshire. After writing you last, (about two weeks since,) I went again to Liverpool and attended the Quarterly Meeting there, after which, in company with my beloved friend, George Crosfield, sat out for Cheshire, where we have had a number of meetings, some of which have been highly favored seasons. I have had of late great confirmation of its being right for me to be in this land, and at this time; although I had to endure much grievous affliction for the first two or three weeks after arriving here, not of body, but of mind, which I endeavored to submit to with patience, believing it might be an essential preparatory baptism for future service; but my mind has been set greatly at liberty for the week past, in which my cords have been lengthened and my stakes strengthened. My companion is much more than an ordinary man, and although a Liverpool merchant of shining talents, is still endowed with so much meekness and tenderness that his company and help in this weighty work is truly acceptable and useful. He is an Elder of clear discernment and a judicious companion. How long he will stay with me is uncertain; his wife met with us at Nantwich, and manifested much tender feeling for me. So much time having elapsed and not hearing from you, I begin to think that something serious has transpired which you may deem improper for me yet to know; but be that as it may, I am endeavoring to be resigned to the will of Divine Providence, and as I did

commit and resign you most solemnly into his hand and holy keeping, I confide in the belief that He will yet be merciful both to you and me amid the sorrows and privations of our separation; and truly one of the most fruitful desires of my heart is now in the exercise of this arduous service in a foreign land, that you may live and devote your all to Him who has ordered our separation, and continue to be resigned to his will until he shall be pleased to restore us to each other again; and if this be your experience I believe your hearts will be made to overflow with his love, and his kind and propitious eye will be over you, causing your peace to flow as a river, which is my chiefest desire for you."

24th. On seventh day we travelled through a corner of Derbyshire, thirty-six miles to Sheffield, in Yorkshire, and lodged at the house of our kind friend William Hargreaves, whose daughter Lydia is a minister, and were received very affectionately. On first day we attended their large meeting here, both fore and afternoon. The first was truly an overshadowing time even in the silent part of it; and in this respect, as I think, has been surpassed by few, if any, which it has been my lot to attend, and the latter was also a good meeting. On second day, with Wm. Hargreaves, Jr., for our guide, we went to Doncaster and had a meeting there, in which the doctrine of the fall of man and his redemption was pretty fully set forth; as also the necessity of seeing our lapse and depravity, in order to realize the all importance of the sacrifice of Christ and the power of the Gospel; and strength was mercifully given to bring the subject home to the awakening of many minds. Here live our valuable elder friends William and Martha Smith, ministers in good esteem. The salutation of her spirit was truly animating to mine; and answered as face answereth to face in a glass. 26th. From Doncaster we went to Ackworth, and lodged at the school; and next morning had a religious opportunity with the scholars; then left and went to the city of York, and attended their Select Quarterly Meeting the same evening at six o'clock, in a very low state of mind. 28th. The Quarterly Meeting was very large, and there was much preaching, so that room was hardly found for a poor foreign messenger to deal out his humble ware till towards the close; but I was pretty well satisfied in the end. There were two sittings of

the meeting for discipline ; the latter held till nine o'clock in the evening, through which I sat in much weakness, and continued in a state of great desertion until next morning, when at ten o'clock another public meeting was held, wherein my weakness was turned into strength and Truth was raised into dominion.

After the Quarterly Meeting was over, we visited their institution for the insane called the Retreat ; which gives full proof of the benevolence and humanity of its founders and supporters. The most soothing attention to the wants of the inmates and the strictest cleanliness, are observed. The same day we went to see Hannah Murray, widow of the late Lindley Murray, of Holdgate, near York. With her I had a very satisfactory and interesting visit. 30th. We left York and travelled forty miles to Burlington, on the eastern coast of Yorkshire, and the place where our ancient friend, John Richardson, once lived. Here we had a meeting the next day with the few Friends who live at this place, and one or two others ; and although the number assembled, I think, did not exceed a dozen persons, it was truly a savory season, and the language of encouragement to greater faithfulness was extended, and a sweet offering of incense was graciously prepared for us. After meeting, we made two or three calls in a solid way, and then travelled eighteen miles to Scarborough, and went to the house of our friends John and Martha Yeardley, both ministers who have been several times on the continent on religious service. Here we saw the ruins of the old Castle, in which our ancient worthy, George Fox, suffered much hardship in a cruel and long imprisonment. This town and that from which we last came, are situated upon the German Ocean.

First day, 10th mo., 2d. Attended their meeting in the morning—rather heavy—and in the evening had one with the town's-people, which we thought a favored time. 3d. We went to Knapton and had a meeting there—to this place we were guided by Robert Tindal, who, with his brothers, owns an estate here of nearly three thousand acres of excellent land, on which there are four houses for public worship, one of which is for Friends, all built by the owners of the estate, they being of different denominations. Here,

at their mansion-house, called Tindal Hall, we were kindly accommodated with breakfast and dinner. After this, we went to Malton, and had a meeting at five o'clock, and lodged at Joseph Priestman's, who went with us next day to Pickering, where we had a meeting with Friends. These last two were long silent and rather laborious, but strength was given towards the close, as I trust, to stir up the pure mind in many. After the last mentioned, in company with J. Priestman, we travelled twenty-one miles to Whitby. Here, next day, we had a meeting, in which a subject came unexpectedly into view and was pretty fully treated on—it was concerning the exalted character of Jesus Christ our Lord, his mission and mediation—his having done much for us without us; and procured for us also the gift of the good spirit within us. I was informed, before we left, that a Unitarian preacher was present in the meeting. Afternoon, travelled to Castleton, where next day we had a favored meeting with Friends; after which, went to Gisborough and took lodgings at the house of our friend Ann Coning, an acceptable minister. Here, on sixth day, the 7th, we had a meeting in the morning with Friends, which was a tendering time, and in the evening another with the town's-people, which proved a very solid satisfactory meeting. 8th. Went early to Ayton, and had a meeting there, commencing at nine in the morning, in which many things were pretty fully opened, and strength was given to declare the Truth amongst them. After this meeting we had a solid time with a sick friend, and in a social way stepped into several Friends' houses. Here we parted with dear Ann Coning, who had attended the last three meetings with us, and was truly helpful to us. This afternoon we travelled to Stockton, in the county of Durham, and lodged at Margaret Atkinson's, who is a minister.

First day, 9th. Attended Friends' Meeting here in the morning, in which I had some searching labor and a serious call to some who had been visited in a remarkable manner, but had not been faithful thereto. In the evening we had a very large public meeting, in which the dispensations of the Law and the Gospel were exhibited and clearly distinguished, the power and efficacy of the latter enforced, and all invited to Him by whom grace and truth cometh. It was a most solemn time, in which

strength was mercifully given to do the Master's will, and I felt abundant cause to be thankful to Him by whose power alone the Gospel can be preached effectually and to his honor. 10th. Had a small meeting at Norton at the ninth hour, and then travelled twenty-five miles to Sunderland, and attended their Select Meeting, for Newcastle Monthly Meeting, the same evening. 11th. Attended the Monthly Meeting held here, which was comfortable, and the service fell mostly to my lot, although there were many ministers present. In the evening, the Select Quarterly Meeting was held, and next day the Quarterly Meeting for the county of Durham, in which I was silent throughout. On fifth day went to the city of Durham, and had a small meeting there; then returned again to Sunderland, and had a large public meeting in the evening, to the great relief of my mind. Here I lodged at Solomon Chapman's, a minister in good standing. Here also lives one Elizabeth Robson, a widow, and valuable minister, with whom I felt much near unity, and she also gave me the right hand of fellowship, and offered much encouragement in an interview I had with her at the close of this last meeting there, so that my drooping mind was much refreshed and strengthened by her sweet and sisterly sympathy. Next day went to Shields, and had a meeting with Friends to good satisfaction—dined with William Richardson, whose wife is also an acceptable minister, and lodged at Robert Spencer's. Next morning went to Newcastle, and took lodgings at Margaret Braggs, where I rested and wrote to my wife and children.

First day, 16th. Attended meeting in the morning, which was a favored time; and in the evening a very crowded unsettled meeting with the town's-people, and not much openness to revive the Gospel of Christ, yet I hoped our labors were not wholly lost. Margaret Bragg is the daughter of Rachel Wilson, an eminent minister, who once travelled in America in the service of the Gospel; and this, her daughter, is also a minister in good esteem. 17th. Travelled thirty-four miles to Staindrop, and had a favored meeting there at five o'clock; after which, went home with George Hall and lodged, and next day travelled to Cotherstone, and had a small meeting there, and rather an awakening one

to some who it was apprehended had lost ground in their experience. After this meeting went twenty miles to Darlington, and lodged at John and Catharine Backhouse's, both ministers and very kind friends. Had a meeting here to good satisfaction, and next day John and Catharine took us in their carriage to Borrowby, where we had a very small meeting, in which both of them bore acceptable testimonies to the Truth; some labor also fell to my lot and the meeting was satisfactory; after it, in a Friend's house, we had a solid parting opportunity, in which dear C. B., in a weighty manner, put up a petition for my preservation and that of my dear wife and family, craving that we might be favored to meet again in a mansion of rest. After parting with them, we went to Thirsk, and had a meeting there at six o'clock—long silent and painful, in which it was felt and apprehended that some, at least, were laboring under sad infirmities, and knew it not, so that there was not an applying to the true Physician for help. At length way opened a little for labor, which, by a careful stepping, was extended from less to more, and it became a searching time. From this place we went to Helmsly, and had a meeting there at eleven, and at four, another at Bilsdale, and on the next day, 22d, at Hutton, in the Hole, at ten, and at Kirby Moorside, at two, all open, and some rather awakening times. At the latter place reside Thomas and Mary Hartas; she a minister to whom I felt nearly united. Whilst in this neighborhood, and attending the four last-named meetings, our lodgings were at the house of Robert Bainbridge, at Helmsly. Hutton was the last place of residence of John Richardson, and the same meeting-house in which he attended is now standing, and yet in use, though poor.

After these meetings we set out for York, where we arrived late in the evening, and took lodgings at the house of our dear friend Mary Backhouse. First day, 23d. Attended their fore and afternoon meetings; I was silent in the last. On second day morning my valuable and much beloved friend, George Crosfield, left me and took stage for Liverpool being under the necessity of returning home. His company has been truly grateful to me, and his assistance very useful in promoting my services in this land, which indeed made me

loth to part with him. On the same day I visited several sick persons; also again my dear friend Hannah Murray, my countrywoman, with her companion, Hannah Richardson; and on third day, had meetings at Thornton and Huby, both pretty open times. Thornton is a meeting which Robert and Sarah Grubb attended for several years, and is eight miles north of York. 26th. Went to Cottingwith, and had a laborious meeting there, and thence to Selby, and had an evening meeting to good satisfaction. 27th. Went to Thorn, and met with Mary Fell, from Uxbridge, near London, with whom I had once met before at Ackworth. I found that both our appointments here were sent forward for the same time, so we willingly joined and labored together in unity and true harmony. Martha Thornhill, from Ackworth, was also with her and took an acceptable part in the labor. William Proctor was our guide from Selby to this place, where we dined at Mordecai Cassons, whose son went as our guide to Cave. David Priestman, of York, being now my companion, we set out, and arrived at Cave rather late in the evening, having had a ferry over the Humber to pass after dark. 28th. Had a public meeting at North Cave, in which the spirit and power of the Christian religion was livingly felt and largely spoken of, and through favor, tongue and utterance were given to speak to the people of its superior excellency where its dominion prevails within.

From here we went to Hull, a large commercial town on the Humber, where I met with my dear friend and countryman, Christopher Healy, now also here in the service of the Gospel; and we were mutually glad to see each other, and at our dear friend John and Mabel Hipsley's, we spent the night and most of the next day together, when he left for York, and I remained here till the day following, which was the first of the week, and attended their meetings here, both solid and satisfactory. On first day evening we went home with Thomas and Esther Priestman, she the daughter of Henry Tuke, of York, and Mabel Hipsley, his sister. On second day had a meeting at Oustwick, open and satisfactory, and returned at evening to Hull, and lodged at Isabel Casson's, a minister, now from home, but her daughter Hannah treated us with great kindness.

11th mo., 1st. Returned to York, and went to my former lodgings with my friend M. Backhouse. Her son, James Backhouse, had now gone on an extensive visit to Van Dieman's Land and New Holland, on religious service. 2d. I attended their mid-week meeting at York, which was a good open time, and seemed somewhat like finishing my visit here. After meeting, I had an opportunity with the scholars in the girl's school here. 3d. Went to Ackworth, and lodged at the school; and on sixth day, to Barnsley, and had a meeting there to pretty good satisfaction; returned again to Ackworth, and on seventh day, visited the schools. On first day morning, attended meeting at Ackworth, and afternoon, at Pontefract, both pretty open; and in the evening, attended the reading meeting of the scholars at Ackworth, which was a solid time, and closed with a sweet supplication by Priscilla Kinney, the chief governess. On second day we again visited the girl's school and some individuals in the neighborhood. This is a very interesting institution, and managed, I believe, under much of the right authority, and hence of great benefit to the society. The superintendents, Robert and Hannah Whitaker, appear to be well qualified for their station in this institution, being happily endowed with Christian meekness, cheerfulness, and love, which, with patience and firmness, seems to fit them in a peculiar manner for government. They are indeed valuable Friends, and were brought very near to my best feelings, and so also were dear Priscilla Kinney, the governess, and Martha Thornhill, living at the bottom of the garden—both ministers.

Feeling now clear of Ackworth, we left it on third day morning, the 8th of 11th month, and went to Wakefield, and had a meeting there, and at six in the evening, at Dewsbury. On fourth day was at Brighouse in the morning, at Huddersfield in the evening, and on fifth day, at Halifax—these were generally pretty open meetings, and I hope some of them profitable. From Halifax I went to Bradford, to the house of my beloved friend Sarah Harris. On sixth day had an appointed meeting, long silent, but at length there was given me, perhaps, as great a fulness of strength as I have often experienced, and all that was in me praised the Giver. In the evening, had a meeting at Rawden, which was long painful, but a little strength was finally given to relieve my mind.

Sarah Harris, Benjamin Seebohm, and Esther, his wife, went with me to this meeting; they are all ministers. S. H. and E. S. both spoke in this meeting to my satisfaction. On seventh day, 12th, in company with B. S. and S. H., (David Priestman, my late companion, having returned home,) went to Gildersome, where Robert Walker formerly lived, and had a meeting with the few Friends there, and I was here met by my beloved friend Mary Cooper, of Brighouse. My spirits being much depressed by the information received of the death of my dear friend Jonathan Taylor, of Mount Pleasant, Ohio, (lately deceased at the house of dear Mary J. Lecky, at Kilnock, in Ireland,) I felt disqualified to labor much in the ministry at this time; but my friends who were with me were acceptably engaged. Added to the foregoing event, an account of the sickness of my dear friend and countryman, Christopher Healy, now at Thirsk, in this county, seemed to be an accumulation of affliction and discouragement sufficient to dishearten a lonely traveller in a foreign land. On this account, or for some other cause, I was wholly silent on first day morning at Leeds. At this time the remains of Catherine Elam were interred. In the afternoon meeting my mouth was opened upon the subject of humility, and I alluded to our Saviour's parable of the Pharisee and the Publican.

On second day, the 14th, I rested and wrote to America, and at evening had a meeting with the town's-people, much favored; and the power of Truth, I thought, was in a good degree exalted, in which many were enabled to rejoice. My friend Mary Cooper till now remained with me, and was truly helpful. My dear friend Richard Thompson, from Rawden, met me here, in order to bear me company for a time on this journey; and on third day, the 15th, we set out together and went to Birstwick, and had a meeting there towards evening, in which I trust no dishonor was brought to the Truth.

Fourth day, 16th. We went to Addingham and had a meeting there, and in the evening another at Skipton.

[While in this neighborhood, he received the following letter from Frances Thompson, wife of Thomas Thompson, whose house was his first home in Liverpool.]

FROM FRANCES THOMPSON TO JOHN WILBUR.

Liverpool, 11th mo., 16th, 1831.

DEAR FRIEND JOHN WILBUR,—

I had given proof of my remembrance of thee, by rather a long attempt at writing to thee yesterday—but thy message coming in the evening, I concluded to begin afresh, feeling a little additionally encouraged by the intimation of a wish to have a few lines from me. I believe thou may give some of us hereaway credit for speaking the truth, when we say we are deeply interested in thy comfort and welfare every way; and very encouraging it is to me, in regard to thee, when I retrace thy steps, and reflect how thou hast been led along, from the time of thy first coming amongst us;—how, in the first instance, thou wast brought down out of everything in which the flesh could glory, and in that state made willing to wait the Master's time, even though it should be to the “compassing the city seven days;”—when I consider how thou wast preserved, in this time of trial, from kindling a fire of thy own and warming thyself with the sparks, and how thou wast kept in patient dependence upon the delivering Arm until a way was made for thee—I think there is cause for us to magnify the name of Him who has dealt so bountifully with thee!—who, from time to time, (after having brought thee through the deeps,) has raised thee up to bear testimony to his goodness, and enabled thee to exalt the standard of Truth and Righteousness, to *his* praise, and much, *very much*, to the satisfaction of thy friends. I am induced to tell thee this, dear friend, for thy encouragement, for I recollect that even the Apostle Paul prayed, or desired that others should pray, that his service might be acceptable to the Church.—Yes, it *must* be consoling to a poor, tried pilgrim, to have this seal superadded; therefore, since thou art so favored of the Master, by thy fellow-laborers, and the church at large, let me entreat thee to take courage, to hold up thy head in hope,—that He who has dealt thus bountifully, will care for thee still; He who has *most assuredly* put thee forth, will go before thee, and cover thy head in every battle:—therefore trust in Him, with all thine heart, and give not way to fears, which should be withstood as they arise.

As to the translation of dear Jonathan Taylor, it is indeed, in reference to his family and near friends, both here and at home, a truly affecting circumstance, and particularly so, doubtless, to thyself, and C. Healy, and S. Grellet—but the balm is still in Gilead, the Physician is still *there*—therefore, think not of “discouragements,” far less, of “fainting by the way.” * * * * *

In a feeling of much love and sympathy with thee, dear friend, I remain
Thy sincere friend,

FRANCES THOMPSON.

17th. In the morning we were at Airton, and in the evening at Settle;—these four meetings, though small, were open and interesting, and seemed like a renewed visitation to those little companies. At Settle we lodged at the house of our friend John Tatham, who took us, next morning, in a post-chaise, to Bentham, where we had an overshadowing season with Friends and others. Exhortation and encouragement flowed like a river to a precious little number present; great indeed were our feelings of joy, and my soul was humbly thankful for the favor. We returned to Settle the same evening, and next morning (19th) went to Richard Wilson's, whose wife, Deborah Wilson, is a living gospel minister, with whom I did unite in true fellowship. We had a little meeting with Friends here, four in number, and one or two others, in which the language of gospel fellowship flowed like a stream towards them, in the bonds of that covenant of life and peace of which Christ Jesus is the Mediator; and living intercessions were lifted up for all those who are running at the Lord's command, and for dear relatives and friends at home. After this precious opportunity, we went to Lothersdale, and lodged at Slater Stansfield's.

First day, 20th. We had a meeting with Friends and others, in which divine power and ability was mercifully given, to explain and enforce the doctrine that of ourselves we can do nothing towards our salvation, but through God's grace and the word of his power we can do all things required of us, in order for that glorious object. Deborah Wilson came here to meet with us again, and added a short, lively testimony to the truth.

Second day morning, 21st of 11th month, we left Lothersdale, and went to Marsden in Lancashire, where I had been once before, when no way opened for public labor; but now feeling an inclination for another meeting, it was easily obtained, and a favored season it proved, in which the people were recommended to a serious inquiry respecting their standing, and to a consideration of their great indebtedness to the divine Giver of many good gifts to them; and my dear aged friend, James Haworth, a living minister of this place, was exercised in fervent supplication. Next day, with our valued friend Henry Ecroyd for our guide, we went to Newton

in Yorkshire, twenty-four miles; had an evening meeting with the few Friends there, and lodged at Francis Wills's. Next day we went to their mid-week meeting at Wyersdale, which was a solid time; and after meeting went to Lancaster, and lodged at the house of my kind friend Ann Crosfield, who with her daughter Elizabeth were very attentive to us. Here we attended their mid-week meeting on the 24th, to good satisfaction, and on the 25th went to Calder Bridge, and had a meeting there, in which a lively call and invitation was extended to those present, and I had great peace; after meeting returned to the house of my dear friend A. C.—she is the mother of my late companion Geo. Crosfield. 25th. James and Elizabeth Crosfield went with us to Yealand, and we had a favored meeting there, wherein testimony and supplication flowed freely, and I believe to the refreshing of many present; dined at Ann Wilson's, who took me in her carriage to Kendal. I attended their meeting here on first day, rather trying; and on second day, one at Grayrigg, pretty open. Third day, 29th, we had a good meeting at Preston Patrick;—at this place, in early days, lived John Camm and John Audland, and afterwards Thomas Gawthrop, who visited America in the love of the Gospel, and on his return was accompanied by John Griffith and my great-grandfather Peter Davis. On fourth day, we had a meeting at Crook, very small but comfortable. We were told that Edward Borough lived near this place. Fifth day, attended their Monthly Meeting at Kendal, and these words presented, “My treasure is my trust, and my heart is with it,” and in the course of enlargement it was remarked, that the prince of the power of the air is full of all manner of deceivableness, and as he cannot rule above, he would fain rule below, and that he would rather have half a kingdom than none at all; and inasmuch as he could not, by the instigation of Herod, destroy the young child's life, and thereby frustrate the gospel mission, he then offered him the kingdoms of this world, professing his ownership and right to give; that as his object was to turn our Saviour from a heavenly to an earthly kingdom, so also he would turn us the children of men; and now, if it suited his purpose best, would *change* his ground and disclaim all right to the things which the Lord hath made, and in order to induce us to lay

hold of them with avidity, would even tell us that the earth is the Lord's, and the fulness thereof,—thus striving, if possible, to allure our affections and place them fully upon it, and so to divide our minds and make us the subject of two kingdoms,—in which state, so long as we remain in it, our striving to promote God's kingdom will be in vain.

Sixth day, the 20th of 12th mo., in company with my friend Wm. Wilson, went to Colthouse, and next day had a meeting there, and an opening for considerable labor. Next day went to Ulverston, near Swarthmore, and on the day following had a meeting in the meeting-house built by order and at the expense of George Fox, on a valuable lot of land which he gave for the purpose. On a stone over the door was this inscription, "Exdono G. F. A. D. 1688." In this house we sat in a state of great barrenness for a long time, owing, as I thought, to too much dependence on formality, without the pure life of religion, and their hearts comparing more with a house of merchandise than with a house of prayer. At length way seemed to open, and much labor was bestowed, I trust, to the solemnizing of divers present; and I believe some resolutions were adopted for an amendment in the vital principle. After this labor the spirit of supplication prevailed, and the help of those present, with the messengers and ministers of Christ, and the church at large in this land, were fervently interceded for, and that our Zion might again shine forth and be restored to her ancient beauty.

After this meeting, as we returned to our lodgings, we stopped a little to see Swarthmore Hall, the residence of Judge Fell, and afterwards of George Fox, who married his widow, that true handmaid of the Lord, Margaret Fell; and next day had a pretty satisfactory meeting at Height, and returned again to Kendal.

Third day morning, the 5th of 12th month, in company with Isaac Wilson, I set out for Scotland; travelled forty-five miles to Carlisle, and next morning took the mail-coach to Edinburgh, where we arrived the same evening and took lodgings at the house of my dear friend Alexander Cruikshank. On the 8th, we attended their two months' meeting, which was an open, satisfactory time. Next day rested, and wrote to my wife and other friends in America.

Seventh day, 10th. Travelled by coach to Glasgow, forty-two miles, visited three families of Friends that night, and next day all the rest in this place, and attended both their morning and afternoon meeting. It was indeed a day of spiritual favor, wherein I trust the truth was set over error, and the power of an endless life was felt to abound.

Second day, 12th. We took coach for Aberdeen and travelled sixty-six miles to Perth, and lay by, having been extremely ill since yesterday evening with headache and vomiting, which was much increased by the motion of the coach, and continued most of the night following; but next morning, feeling a little better, proceeded to Aberdeen, and continued to improve through the day. Took lodgings with my dear friend Jane Cruikshank, a daughter of John Wigham; and on the following morning called to see her father, a valuable friend, now in the eighty-fourth year of his age. He travelled extensively in America near forty years ago, on Truth's account. I well remember seeing him at my father's house at that time; myself and wife, then young and newly-married, received some tender and precious counsel from him, which has endeared his memory to us ever since, and made this interview exceedingly interesting to me. Its occurrence was occasion of deep gratitude; and truly comfortable was it to witness the precious savor of heavenly good that appears to rest upon him, and to season both his company and conversation. His numerous posterity forms no inconsiderable part of the Society of Friends in Scotland.

On the 14th, had a meeting with the very small number of Friends who reside here, and was led in language of encouragement to them. 15th. Went by post-chaise to Kilmuck, and had a meeting there. On this and the following day, made family visits to all the members of this meeting; I felt great peace in the service. After which, we returned again to Aberdeen, and had an evening meeting for the inhabitants of that town, which was an open time, and the people attentive.

Seventh day, 17th. We took coach and travelled to Edinburgh that night, a distance of 126 miles, where next day, the first of the week, we attended their meetings, in which Divine favor was granted, especially in the morning.

Elizabeth Nicholson, from Whitehaven, being about to

engage in a family visit here, was desirous of my company in the service, and as I had thought much of the families generally in Scotland, I felt willing to accompany her, at least for a time, but soon found that such a service here was not for me now, and so declined going through. After resting a day or two, and writing to my friends in America, we left Edinburgh on the 21st, and went to Hawick and attended their small meeting in the evening, which was a season of open labor, and way was made for coming to the feet of Divine mercy. At this season, my work in Scotland, and the subjects of it, were brought to remembrance, and prayers ascended to the Almighty that our labors might be as a nail fastened in a sure place, and that a renewal of living engagement for the upholding of the good cause in Scotland might be witnessed.

Now feeling clear of Scotland, and peaceful regarding my labors there, we set out on the 22d for England again, and arrived at Carlisle the same evening, and took lodgings again with my kind friend Thomas Stordy. This has, indeed, been a fatiguing journey, partly on account of the great distances travelled, and partly from my having been several times indisposed in body, which, with other causes, sometimes brought much discouragement upon me; but my blessed Lord and Master, whom I had given up to follow, was good and kind to me, and did not leave nor forsake me entirely; for however low I was at times, yet in the end I found his hand to be near and underneath to sustain me; for which unmerited mercy, I feel bound ever to bless and praise his holy name, and again to resign up all, both soul and body, wife and children, country and friends, for Christ's sake and the Gospel's.

On the same evening that I arrived at Carlisle, I attended their Select Meeting, and on the next day, their Monthly Meeting, to a good degree of satisfaction; and the following evening, had a meeting at Scotby, and lodged at the house of my kind friends, Lydia Sutton and Tabitha Irwin. With these friends next day I rested, and was refreshed with their company.

First day, 25th. I attended their morning and afternoon meeting again at Carlisle—the labor being close and arduous. The latter was also attended by my friend Lydia Sutton, who

came here this afternoon to accompany me to a few meetings, and next day we went to Kirklington, where Solport Friends also met us,—and a searching time ensued.

Third day, 27th. Had a precious favored meeting at Moorhouse, L. S. adding her testimony for the Truth. After this, we went to Wigton, and stayed at the house of our friend Robert Dodgson; next day, visited the school there for Friends' of Cumberland and Scotland, consisting of thirty of each sex. In the evening, attended the Select Quarterly Meeting, which was small, and the members were reminded of their responsibility. Fifth day, 29th. I attended the Quarterly Meeting, where it was my lot to blow the trumpet, and call the solemn assembly to gather home to the Lord their tent and tabernacle. After meeting, my friend Lydia Sutton returned home, and Thomas Stordy gave up to be my companion for a time. Sixth day, 30th. We attended meeting at Beckfoot, and in the evening at Allonby, in both of which I had much open searching labor. In the first, the passage "Repent, for the kingdom of heaven is at hand," and in the last "Thou shalt not withhold from the Lord thy sacrifices," were severally introduced as they arose without premeditation, and led to much doctrine and exhortation. We lodged at Allonby, at the house of Thos. Dickenson and sisters, and next day had a good meeting at Maryport; then went to Whitehaven and put up at James Nicholson's, and here, on the first day of the 1st mo., first of the week 1832, we attended their fore and afternoon meetings. In the morning, the experimental knowledge of God through Christ Jesus was opened and enlarged upon, and in the evening near the close, the excellency of silent worship. And after meeting at a Friend's house, I fell in with two young ministers, to whom some solid counsel flowed freely, and I found peace.

On the 2d day, we went to Greysouthen, and had an open meeting there with Friends and others; on the following day to Pardshaw Hall, where we had a meeting to good satisfaction, and in the evening, one at Broughton, where, although much labor was extended, and, I think, under the right direction, yet so much satisfaction as in the morning was not felt. This is the place where John Hall lived. He was once in

America on religious service, and I saw divers of his children hereaway who are valuable Friends. Next day, went to Cockermouth, and had a very open meeting there; the subject treated on was principally the necessity and excellence of humility and Christian meekness. We dined here at Deborah Robinson's, and afterwards went to Gilfoot, and lodged at Joseph Priestman's, where, next day, we had a little meeting to a degree of satisfaction. Thomas Stordy, having resigned his place as my companion to James Nicholson, we went to Mosedale, near which, next day, the 6th, had a good meeting with a few Friends and a number of others, in which I was led to treat on the subjects of purification, Divine worship, and the qualification of a Gospel minister. From Mosedale we went to Penrith, and first month, 7th, we travelled to Aldston, where, next day, we had a meeting with the very few Friends there, and a number of others, mostly Methodists, who appeared to be very destitute of vital Christianity, and I found it to be very difficult to make any impression upon their feelings. It proved rather a painful time, and required great care in stepping safely along, as there was felt to be much opposition in the meeting; towards the close, however, some encouragement went freely to Friends. After meeting, we went to Allendale, where, next day, the 9th, we had a solid open meeting with Friends and Methodists, and I trust it was a time of renewing to divers present. Then went to Cornwood, and lodged at Thos. Wigham's, where next day, the 10th, we had a favored meeting with Friends, Methodists, and others, in which the substance and power of Christianity were exalted above the mere form; the people were very solid and attentive, and appeared to be glad of the opportunity, and I trust that many of them were edified.

On fifth day, the 12th, we attended Friends' Meeting at Penrith, to a good degree of satisfaction, and in the evening, had a public meeting with the town's-people,—long silent, but way at length opened to treat on the ministry, humility, and Christianity generally. This meeting was fully attended, and among others, was one Thompson, called a Doctor of Divinity. It was a solid meeting, and ended well. On sixth day, 13th, (in company with Isaac Wilson and wife, Mary Wilson, a minister, who also attended the meetings at Penrith,) had a

meeting at Terril and Morland, in which I was favored to feel peace. Next day, we travelled to Hawes, in Yorkshire, and on first day, the 15th, had a meeting at Aysgarth, which was interrupted by a man of the Methodist persuasion; but after giving him some pretty close hints, we had open service, and the meeting ended satisfactorily. On second day, the 16th, had meetings both at Counterside and Hawes; and in the former I was largely opened on the successive dealings of the Almighty with mankind, from the fall, down to the present time; and remarks were made upon the times before the law, as well as upon the two dispensations of the law and the gospel; inferring that, as the people under the law seemed prone to revert to that which prevailed before the law, to wit, idolatry; so in these gospel days, those whose religion is only literal, or professional, and standeth not in the life and power, seem disposed to revert back to the ceremonials and ordinances of the law. The meeting at Hawes was laborious, and the current of the gospel did not run so freely. At Counterside, we lodged at the house of William Fothergill, grandson of John Fothergill; the latter a valuable minister who once travelled in America. On third day, 17th, we proceeded to Dent, and had a good open meeting there, but were apprehensive that the people were too much like Israel in Egypt,—easy under the hand of the oppressor. Next day, went to Narthwaite, and sat with the few Friends there, silent for a long time, until at length my dear friend, Mary Wilson, spoke a few words, which seemed to open the way for me also to subjoin a little, and the meeting ended satisfactorily. On fifth day, 19th, we went to Grisedale, and had a good meeting there, M. W. having also a short, lively testimony; and on sixth day, had a meeting at Brigflats, near to Sedbergh;—long gathering, long silent; but way at length opened for some lively, close service among them. At Sedbergh, we saw the Yew-trees, which are yet standing, under which George Fox had a meeting in 1652. One of these trees was dead and dry, but the other has yet a few green branches about it. This place was also the residence of Samuel Bownas. The meeting-house at Brigflats was built, as appears by the date over the door, in 1675, and the little place over the gallery, where Samuel Bownas sat when reproved, in a public manner, by

Anne Wilson, still remains.* On seventh day, the 21st of 1st mo., went home with I. and M. Wilson to Kendal. When at this place before, I had a little glimpse of visiting Friends' families here, and, while absent, the prospect had increased from time to time; and now, on arriving, the concern came weightily before me.

Next day, the first of the week, attended their morning meeting, but no way opened for public labor; and being now confirmed that if I did not give up to visit the families, no way would open for service here, or to leave the place with peace of mind, after meeting I laid my concern before some of the ministers and elders, and obtained their concurrence; and, on the same evening, in company with my aforesaid friend, Mary Wilson, who felt an engagement to join me, I proceeded on the service which was completed on sixth day following, there being sixty-four families of Friends, and several others who were in the practice of attending Friends' meetings. This proved an exercising work, and some very trying cases occurred, in which close doctrine was administered, and in some others, where easy work was expected, it seemed difficult to get forward, my mind being exceedingly closed up; but there were a few instances where the gospel current flowed like oil, to our comfort and refreshment. Whilst on this family visit, my friend and countryman, Christopher Healy, came to Kendal, and stayed with me two nights. Not feeling easy now to leave this place without another meeting with Friends, I concluded to stay until first day, and, in their morning meeting, had much labor, though not very relieving; but finding a concern on my mind for a meeting with the inhabitants of Kendal, it was appointed to be held at six o'clock in the evening, and a very quiet, solid meeting

* Of this incident, Samuel Bownas thus speaks in his "Life." (Friends' Library, Philadelphia, vol. iii. p. 3.) "One first day, being at meeting, a young woman, named Anne Wilson, was there and preached. She was very zealous, and I fixing my eye upon her, she, with a great zeal, pointed her finger at me, uttering these words with much power: 'A traditional Quaker! thou comest to meeting as thou went from it the last time, and goest from it as thou came to it, but art no better for thy coming; what wilt thou do in the end?' This was so suited to my condition, that, like Saul, I was smitten to the ground; but, turning my thoughts inward, in secret I cried: 'Lord, what shall I do to help it?' And a voice, as it were, spoke in my heart, saying, 'Look unto me, and I will help thee;' and I found much comfort," &c. To this singular and striking reproof, S. Bownas attributes his awakening from his previous state of levity and lukewarmness, to a change of life.

it was, and power was manifestly given to preach the gospel, in the demonstration of the Spirit, and I felt to praise the Lord, our only helper, with great thankfulness of heart.

FROM GEORGE CROSFIELD TO J. W.

Liverpool, 1st mo., 24, 1832.

MY DEAR FRIEND,

Having this opportunity, I wish to send thee a few lines of remembrance, though my mind seems full only of poverty and a great lack of good, yet it may serve to assure thee how much we feel bound to thee in strong affection, and that which makes it pleasant frequently to hear from thee, and of thy being favored to proceed in thy labor with comfortable feelings and increased strength for thy day's work; this I pray for, and believe it will be continued to thee to the end, and doubt not thou wilt be permitted to feel at last the reward of thy dedication, and as one, who, having accomplished the appointed labor, can enjoy the sweet feeling of rest, and the wages of contentment and peace.

I often recur to that portion of thy travels in which I was favored to accompany thee, and partake of seasons of refreshment along with thee; such a period of abstraction from the many absorbing cares of the situation in which I am placed, I felt then, and still feel to be very salutary and strengthening, but which I am seldom permitted to partake of; if I could, I am very sensible it would greatly tend to my growth in good, which amidst all I do at times earnestly crave for and seek after. There is abundant need, in the present state of our Society, for its members to seek, individually, to witness a growth and establishment in the Truth, that so they may be enabled faithfully to uphold and support its testimonies, which are in many places, cast down and almost trodden under foot; but it is cause of thankfulness that some are called, and going about to help and strengthen, in their allotments, those who are concerned on these accounts; and if there should not be much apparent fruit from the labors of such immediately to be discerned, yet it should not minister discouragement, for we may hope that the fruit will appear, even though it may be after many days. * * * * *

It was very pleasant to see Christopher Healy at Liverpool again; he made but a short stay with us; but the innocent cheerfulness and peaceful feeling which seemed to clothe his spirit, gave evidence of his having been engaged to the satisfaction and relief of his mind.

* * * * *

I remain thy very affectionate friend,

GEORGE CROSFIELD.

On second day morning, the 30th, with I. W. still for my companion, I went to Settle, and on third day, to Bradford, and lodged at John Hustler's, at Undercliff. There, next day, attended their mid-week meeting, and afterwards went to Foot-Hill, and next day, to Wooldale, to their mid-week meeting, and from thence to the meeting at High-Flatts. These three meetings were pretty open, especially the last, which was truly a solid time. After this, we went to Sheffield, and lodged at William Hargreaves, who himself was gone, with Stephen Grellet, to Birmingham, but his children were very kind to us. On seventh day, in company with dear Lydia Hargreaves and Charlotte Tomkinson, went to Woodhouse, and had a meeting with a few Friends and many others, which was favored, and next day, the 1st of the week, and 5th of the 2d mo., we attended their morning meeting at Sheffield, and, in the evening, had a public meeting there, very large, (supposed to be near a thousand people present,) quiet and solid, and strength was admirably given to exalt the power of Christianity over all the forms and ceremonies practised among the professors of it; and my heart was filled with praise and thanksgiving to God for his unspeakable gifts.

From this place he wrote as follows to his wife :—

Sheffield, 2d mo., 6, 1832.

MY DEAR WIFE,

* * * * * On my arrival at Kendal, where I have been for some time past engaged in visiting families, I received thy letter of the 1st of 12th mo., and was greatly comforted in hearing thereby that you were all well; and to be remembered by so many of my relations and friends, was also cause of gratitude, and I desire in return to be remembered to them. * * * * We attended their meeting here yesterday morning, and last evening one for the town's-people, which was very large, nearly a thousand people were thought to be collected, and it was an interesting meeting. We are about to leave here this afternoon on our way to London, taking meetings as we go—think of visiting the Capital and the adjacent meetings some time before the Yearly Meeting, so as not to be there when they are engaged in preparing for that event. I have, since coming here, received a kind letter from my dear friend George Crosfield, proposing to join me again in a few weeks as my companion.

I feel truly desirous that my being absent from you may be no discouragement or hindrance to the well-doing of my dear children, but that they would remember that my mind is much with them; and that I have longing desires to see them that I might impart some strength and encouragement to them in walking in the fear of the Lord and in the ways of wisdom; and hope they will constantly cherish feelings of love and kindness towards one another, and towards their dear mother, for this is the very consummation of all social enjoyment, and leads directly to that of the love of God which, indeed, of all enjoyments, is the most precious. That this may be yours, is of all things the greatest desire that I can have for thee my best earthly beloved, and for the pledges of God's goodness to us, our dear children; and may the blessings of Heaven above, and of all that is good beneath, rest upon you and keep you in the bond and covenant of peace and love. * * *

J. WILBUR.

We stayed at Sheffield until second day afternoon, and then went to Chesterfield, where next day I had a time of close labor in their meeting, and was apprehensive that too many of them were in an easy, lukewarm state, but had a little refreshing opportunity with a few Friends after dinner, and then went to Mansfield, and had a meeting there, and great peace ensued.

After meeting, at Mansfield, we visited a charitable institution, it being a comfortable accommodation (made by a friendly female who died in 1693) for six females, widows or single women, destitute of means of their own, and members of the Society of Friends, with a room, closet, &c., for each, on the ground floor, and money enough to supply them comfortably with all the necessities of life. We had religious opportunities with all of these, save one, and they appeared very comfortable, and mostly thankful for this outward provision, as well as for our visit. Went the same evening to Heanor, and next morning, at Breach, with Friends and others, in which the doctrines of the Lord's Supper, baptism, the ministry, prayer and singing, were severally treated on, and very extensive were my labors this day. Was afterwards informed that two "Clergymen" and a number of their hearers were present. At three o'clock this afternoon we had another meeting at Furnace, long silent, as I thought, on account of the expectation of those present, being so very much out-

ward ; but, at length, by a short testimony, I believe a solid covering was brought over the meeting, and I hoped our labors here were not entirely lost. After this we travelled late in the evening, and got to Bakewell, and next day, the 10th, had a good meeting at Monyash, in which, I trust, many minds were renewed and strengthened, and we much comforted in the extension of the Lord's mercy to us ; and the meeting was concluded with solemn supplication. On seventh day, 11th, travelled thirty miles to Derby, where, next day, the first of the week, we sat with Friends in the morning. In the evening we had a very crowded public meeting, insomuch that all the aisles were filled with people standing ; nevertheless, when the meeting was fully gathered, it soon became very quiet and solid, and help and strength were graciously given, to preach the gospel among them, and to insist upon the necessity of knowing the vital principle and power of religion, every one *for* himself and *within* himself ; and way was made for living supplication, and the house of prayer was made to us exceedingly joyful. On second day we went to Castle Donington, and had an open, favored meeting there, and after it, went to Nottingham, where next day we had a favored meeting with Friends, in which my testimony was of a very peculiar character. I had to speak of some uncommon affliction and trouble which I believed was attending some in that meeting ; and also of the admirable mercy and kindness of the Lord, in plucking some, as it were from the hand of the enemy, who, I verily believed, was lurking about the camp, in order to carry away captive some of the Lord's people, &c. After leaving here, we were informed that a married man, a stranger, had stolen the affections of a precious young woman, a member of that meeting, and had taken her from her father's house privately, in the evening, put her into a postchaise, and made off with her ; but she, being soon missed, her brother and another young man pursued them with great speed, and, after travelling about twenty miles, overtook them, drove rapidly by, and wheeling short about before them, brought them to a stand ; then going immediately to the chaise door, suddenly pulled out the man first, and then the young woman, who protested strongly against going home—but home she was carried, and

soon became very penitent, and was made to rejoice at her own preservation and escape. She was that day at our meeting, and greatly tendered; and dined with us after meeting, in great brokenness of spirit, but we knew nothing of the affair until after we left the place.

In the afternoon we went to Loughborough, and lodged at Francis Cumins's, where, on the 15th, we sat with his family in the meeting-house, they being all the members of our Society in this place. The opportunity was not very lively, but some counsel was offered and peace ensued. After this we travelled to Leicester, and on the 16th, attended their Monthly Meeting, which was a solid, awakening time; visited a sick friend, and after meeting, went to Ullsthorpe, thirteen miles, and next day, attended their meeting at Hinkley; very small, but I had a short lively testimony for them. Then went to Atherstone, where we supposed a meeting was appointed for us, but found the information had failed, so we went on to Tamworth and lodged at Ann Fowler's, at Aldermills, in Staffordshire.

It appears that several meetings in these parts have been discontinued, and those which remain are very small, which is a consideration truly mournful, as it must have been occasioned by unfaithfulness. This day, the 17th, we passed near the birthplace of that worthy Elder, George Fox, which was at Drayton, near Harts-Hill. At Tamworth, on the 18th, we had a meeting, consisting of four females only, to whom the gospel, in the love of it, seemed to flow sweetly, and an invitation was feelingly extended to a young woman present, who was gay and dressy, but not beyond hope. From this place we went to Birmingham, where next day, the first of the week, we attended their fore and afternoon meetings; the first long silent, but afterward a state of departure from the Truth, as well as other things, was spoken to, and I was glad I waited for the right opening. That in the afternoon was open and solid. This afternoon I took tea with Richard Cadbury, where nearly thirty Friends came in, with whom we had a good opportunity; and afterwards called to see a young widow, whose husband and brother were both drowned on the north coast of Wales, about the time I passed there when I was first about to land in England. This young

woman had with her a brother and sister, and her husband's brother and sister. She and her sister were in great affliction, and we had a very tendering opportunity with them. On second day afternoon, went to Coventry, where, next day, we had a meeting, and thence to Northampton, where we attended Friends' mid-week meeting, which was satisfactory, and in the evening, had a public meeting; hard and trying. The minds of the people were so much outward, and insensible of religious impressions, that it was difficult to find an entrance, but still we had a hope that some good might have been done. Next day, the 24th, went to Kettering, and had a precious meeting there, and in the afternoon, another such at Wellingborough, and Friends from Finedon also met with us here. Next day, went to Raunds and had a meeting, to which came three Methodist preachers, some of their hearers, and a few Friends, to whose different states, I trust, suitable instruction was given. After this meeting we proceeded to Olney, (the residence of Cowper,) where we had a little comfortable meeting in the morning, and at four p. m. another at Hogsty-End, to good satisfaction. Thence we went to Woburn, and next day to Leighton, where my ministerial labors were rather heavy, but by stepping carefully, they became close and searching. After this we went to Luton, and next day had a meeting there, where the gospel flowed freely in a living call to their tents, to their watchtower and place of safety. After this meeting, went to Amptill and lodged at our kind friends' Samuel and Ann May's, where, next day, we had a meeting with Friends of that place, and those of Cranfield; a laborious meeting. We went from Amptill to Hitchin, and next day, the first of 3d mo., attended their week-day meeting, at which the marriage of the grand-daughter of Thomas Shillitoe was accomplished. Here we also met with this venerable and worthy old man. I was truly glad to see him, and his company was very savory and acceptable.

On sixth day, the 2d, had a meeting in the morning at Baldock, good and comfortable, and at two o'clock at Ashwell—things very low, and a lively alarm sounded. At six in the evening had a meeting at Royston, which was highly favored both in testimony and supplication. These three

meetings were all small, and things, to outward appearance, in regard to a succession, very discouraging, yet I felt great peace in this day's labor. Next day we went to Ware, and the day following, first of the week, we had a meeting with Ware and Hertford Friends together, at Hertford, where pride and high-mindedness, a primary cause of missing, were spoken of, and contrasted with meekness and humility, the true characteristics of Christianity. In the afternoon, had a meeting with Friends at Hoddesdon, long, dull, and dry, very little life to be felt, but after long silence, through some honest labor, I obtained a degree of relief. We here lodged at James Manser's, who, with his wife, went with us to Stanstead, where we had a painful meeting on account, as I believed, of great unfaithfulness in some. We lodged here at Isabel Grover's, a widow of fourscore and four years, but lively in her mind, and very kind to us. On third day we went to Dunmow, where we had a good, lively meeting, and in the afternoon another at Stebbing, being joined also by Friends of Felstead, and it proved a solid meeting. On fourth day, at Bardfield, had a painful and distressing meeting. After meeting, a friend living within a few yards from the meeting-house, desired me to call at his house to see his son, who, he said, was not at meeting, and concluding he was unwell, I went; but when I asked him how he did, he replied that he was well, and his father remarked that he was left in care of the shop; by which account I was much grieved, and observed to the parents that I had given up all my time and business for a long season, and moreover, had forsaken all my near and dear connections, to visit Friends in this country; and now I felt distressed that any one living so near should think of suffering the trivial concerns of business to prevent themselves or their families from coming to the meeting. And by what I could find, it appeared that there were several in this place who were, in like manner, at home; and I have been afflicted at divers places in this land, on this account.

At Saffron-Walden, on the 8th, we had a solid, favored meeting, after which, we paid four family visits in a religious way, before dinner. From this place we went to Haverhill, in Suffolk, where, next day, we had a meeting to pretty good satisfaction, and after it, went to Halstead, where

on the following day, we had a solid meeting in the morning, and in the afternoon, another such at Colne, and the same evening went to Coggeshall, where, next day, the 11th and first of the week, we were at meeting in the morning, and the Friends of two other meetings in the neighborhood were invited, and mostly attended. This was a favored meeting. On the same day we went to Colchester, and attended their afternoon meeting, to which also divers others came of their own accord. But here it was the Lord's will that an outward expectation, which too much prevailed, should be disappointed; for a word was not uttered in it. Here we lodged at the house of a physician, whose wife is a gay woman; to whom a loving invitation was extended in the morning before we left, which was acceptable to him, if not to her. On second day morning, on our way, we called to see a dear Friend by the name of Emma Elizabeth Woodward, who went with us to Layer-Breton, where we had a refreshing time, and some present were, I believe, comforted, she appearing very acceptably in supplication.

We returned to Coggeshall this afternoon, where I met with our dear aged friend, Wm. Rickman, yet alive, and green in his old age, being now in his eighty-seventh year. This evening at five, we attended the Select Quarterly Meeting for Essex, in which it was my lot to labor, and I found peace. Next day, the 13th, attended their Quarterly Meeting, which was pretty good in the forepart, but grew painful to me toward the close. There was seen a disposition in some, who were not enough baptized themselves, to meddle with things which belonged not to them, and to call others to account who were much better than they. These forward spirits demanded the answers to the queries from the Select Meeting and had them read in the meeting at large. I left this meeting deeply pained, and passed the following night in great affliction; but next morning, at Witham, my tongue was loosed, and way being made for testimony and supplication, I found the truth of that saying that "Sorrow may endure for a night, but joy cometh in the morning." Afternoon, at Maldon, we had an open meeting, and took tea at Robert and Phebe Alsop's, with whom I felt good unity, and in them

found affectionate, sympathizing friends. They attended five or six meetings with me. On fourth day evening, the 14th, we went to Chelmsford, and on the 15th, had a meeting with Friends there in the morning; where my testimony related to the fall of man, and the loss of the Divine image. The introduction of that of the wicked one was explained, and the effect thereof was brought very closely home to the states of some present, and some, too, who might think themselves very wise; and as afterwards appeared, it sat very uneasily upon some of this description. In the evening we had a public meeting, at the close of which, several solid Friends expressed their satisfaction; and our dear friend, Rebecca Christy, a minister who sat by me, alluded to the meeting in the morning with much interest, saying, she left it rejoicing on her way, and weeping as she went.

On the next morning, at the house of our Friend Joseph Marriage, where I lodged, came a person with a grievous complaint against my ministry there, especially in the morning, declaring that meeting to have been the most painful one he ever sat in, and that he was not alone in this opinion of my ministry. I said but little to him, but let him know that I was not at all surprised that my testimony lay heavy upon some who were in that meeting; nor yet that there were more than one who were uneasy with it. Afterwards I came to a full understanding that this man and his brother-in-law profess to be very knowing about preaching, and though not Elders in the Society, take much upon them, in reproving and dictating to the ministers, and appear to be restless under the testimony of Truth; and, as I believe, because they cannot bear sound doctrine, being lifted up in their minds; but as to the meeting in the morning above alluded to, I have rarely had greater assurance in my own mind, of a right opening, and a better declaration, in my little experience; and well knowing that I went to meeting entirely empty-handed and unarmed, desiring to follow the pure unfolding of the gospel message, if it should be my lot to preach; I believe, through much favor, that Jerusalem was that day searched, and some of the iniquities within her detected and reproofed; but whether those to whom that reproof belonged will hearken to it, or harden their necks

against it, is yet to me unknown. We went next day to Epping, and at six in the evening had a comfortable meeting with Friends there. The children of a boarding-school also came, to whom counsel flowed pretty freely.

Next morning, the 17th, went to Tottenham, and lodged at Thomas Shillitoe's, and on first day, the 18th, attended their meeting in the morning, and that at Stoke-Newington, in the afternoon, both pretty solid meetings. To the latter belong William Allen, and John and Sarah Grubb. This evening we went into London, guided by our friend Peter Bedford who came here to meet us, and took us to his house and bade us welcome there as well as in the metropolis. On second day, the 19th, took a short view of the city, and wrote to America; and on third day, in the morning, attended Devonshire House mid-week meeting, and in the afternoon, went twenty-one miles to Hertford, and attended their Select Quarterly Meeting, the same evening; in which I offered something by way of encouragement. Next day, their Quarterly Meeting at large was favored, and the power of Truth was evidently with us. Here my kind friend Richard Thompson, who had been about seven weeks with me, as companion, took leave, and returned to his home in Yorkshire and I returned back towards London, and lodged at Mary Stacy's, at Tottenham; and next morning, with George Stacy, went into the city, and attended Westminster Meeting, and in the evening, had a religious opportunity with Peter Bedford's silk-weavers, to some satisfaction. On sixth day morning, we attended their meeting at Radcliff, silent, and in the evening, the Peel Meeting, long silent, but way was at length made for some close communication.

On seventh day, I was intending to visit Croydon School, but was too much unwell to do so, and have continued somewhat indisposed to the present time, which is the 28th of 3d mo. The Quarterly Meeting for London and Middlesex was held yesterday at Devonshire House, and an adjournment of it to-day; but I have not been able to attend it, in which allotment I am satisfied. In the afternoon I went in William Allen's coach, to his house at Newington, and next morning, the 29th, feeling much better, returned, through London, to Peckham, where we attended

their mid-week meeting, in which strength was given to do what appeared to be my duty. My dear friend Samuel May, of Ampthill, having joined me as companion, also attended this meeting. On sixth day, 30th, went to Croydon, and had a meeting there, where Friends of the county of Middlesex, have a boarding-school of one hundred and fifty scholars, who also attended this meeting, and I had a comfortable hope that some good was done. Here we lodged at John Barclay's, (a descendant of the Apologist,) an exemplary, consistent Friend, and minister in good esteem. Next day went to Wandsworth, and had a meeting there, in which an alarm was sounded to some who were believed to be unfaithful to the visitations of Divine Grace; and I found great peace in this day's labor. Lodged here at the house of our kind friend, John Bell, a minister; and next morning, being first of the week, and first of the 4th mo., went again to London, and attended Grace-Church Street meeting, in which I had much close, searching labor, and therein had peace. And after meeting, at the house of Cornelius Hanbury, Plough Court, I met, for the first time in England, with my dear friend, Stephen Grellet, just arrived in the city, from Uxbridge, much unwell. He went home with William Allen, to rest and recruit.

This afternoon, we attended their meeting over the bridge, in that part of the city called Southwark,—nearly silent; and afterwards went to Peckham, and lodged. Next day, wrote letters to America, and went to Deptford, having a meeting at six o'clock in the evening, in which I was led to speak of the ministry,—of the times and seasons, as well as of the immediate quickening of Divine Truth, as the only qualification for rightfully and profitably preaching the gospel of Christ. I had no information of there being any one present, who professed such a calling, but found afterwards, that there was a preacher there, who, it seems, felt very restless under my testimony; and he opened to me, next morning, his mind upon the subject, saying, that he was disposed to think such an one might *teach* the people properly enough, without waiting upon God for the influence of his Spirit. The discovery of such a sentiment as this, entertained by a professed minister of our Society, was, indeed, a great grief to

me. And I could but see, that if this should become general, our testimonies concerning worship and the ministry would be lost and trodden under foot of men ; for if our ministers abandon that patient, reverent, and silent waiting upon God, for strength and a renewed qualification, as well as for the matter to communicate, their offerings will certainly be no better than salt which has lost its savor ; and we should soon get into the form, without the power. Next day, we went to Rochester, and lodged at the house of our dear, aged friend, Wm. Rickman, and the day after, attended their Monthly Meeting there, in which I thought the Truth favored us. The day following, went to Canterbury, and had an evening meeting ; thence to Dover, and had, in the morning, a very solid meeting, and, in the afternoon, another at Folkestone. On seventh day, went to Hastings, lodging at Richard P. Rickman's, and next day, attended their little meeting there, kept up only by a few young Friends who have recently settled in this place on account of trade. There I met with Rachel Rickman, a young woman of much stability of mind, to whom I felt nearly united, in the bonds of gospel fellowship. She rests, as I trust, upon the true foundation, the Rock of Ages. And this I was made sensible of, when sitting silently beside her, both in meeting and out of meeting. With this little company at Hastings, we had a precious and highly favored meeting,—the current of gospel communication and of intercession flowed freely. I was comforted and refreshed by this feast of fat things, and my heart was lifted up with thanksgiving to the Lord. On second day, the 9th, had a meeting at Lewes, dined with John Rickman, and then went to Brighton, and attended the Select Quarterly Meeting the same evening.

At this time he again wrote his wife as follows :—

FROM J. W. TO HIS WIFE.

Brighton, 4th mo., 10th, 1832.

MY BELOVED WIFE,

* * * * I have recently been greatly comforted and strengthened by the receipt of divers letters from thee and the children, as well as from other dear friends in America ; and truly no

one can tell, but by experience, how good and comfortable it is to get fresh accounts from their near relations and friends while thus traveling in a distant land, and meeting with an entire new set of strangers almost every day ; and having to sit down with them where they sit, which sometimes is not in the most delightful place, but often brings into much painful exercise, and sometimes, to pretty close dealing ; but when that proves to be needful, I have, in almost all cases, been favored to do it in a way that tended to gather rather than scatter ; but in two or three instances, what I have delivered, has set so close upon a few, that they have manifested some restlessness, and have, in two instances, tried to get me to take it off them ; but truly, their management confirmed me in the belief, that the garment fitted and set well on them ; moreover, some solid Friends who knew the circumstances, gave me to understand that I had nothing to fear from them, inasmuch as my communications applied to the state of things there, and to these individuals in particular. * * * * If thou hast received all my previous letters, thou wilt find that I left Sheffield, in Yorkshire, on the 6th of 2d month, and passed through many of the midland counties on my way up to London, where, thou wilt have heard, I arrived on the 18th of last month ; but afterwards went back into Hertfordshire, and attended their Quarterly Meeting ; then returned immediately to London, and attended all the meetings in the city and its neighborhood, which I left on the 2d inst., and went into the county of Kent, to Rochester, and there was at Wm. Rickman's, who was in America some years since ; and then to Canterbury, Dover, Folkestone, Hastings, Lewes, and so to this place ; keeping mostly on the sea-shore since leaving Dover. The King and Queen reside here much of their time ; their palace is in the midst of the town, and but a few yards from the house of our friend, John Glaysier, where I am now writing ; but they are at present in London. I have a prospect of following the shore about eighty miles further west, and then wheel to the north and northeast, making towards London, so as to be at the Yearly Meeting, if it should appear safe, on account of the cholera, which, I hear, has very much abated there within two or three days. I never fail to think of thee, my love, every day, but have thought more of thee within a few days than usual ; and thy letter produced very lively emotions in my mind, and sympathy with thee in thy bereaved and tried state ; and the desire and prayer of my heart is, that thou mayst be strengthened and enabled to hold out, until in the ordering of Truth the time shall come for me to be restored to thee again. And He whom I have ever found to be good and kind to all who trust in his providence, and patiently endure all their privations, will stay and support thee, and lighten every burden ; and by looking to Him, and dwelling near his power and the pavilion of his

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goodness, thou wilt find him to be thy present helper and thy exceeding great reward ; which, my dear, is my longing desire for thee and for our dear children, relations, and friends. * * * *

Thine in dear love,

JOHN WILBUR.

The Quarterly Meeting at Brighton was held on the 10th, in which the public labor fell to my lot, as also the next day, at their Monthly Meeting, and both to good satisfaction. After the latter, I travelled thirty miles to Chichester, and, next day, the 12th, had a meeting with the few Friends there ; after which, I went to Portsea, and had an evening meeting, where only two members of our Society live ; but several others came in, and we had an open time, wherein considerable encouragement was administered. Next day, we went to Southampton, and had a meeting at six o'clock, and I was much enlarged in the gospel amongst them. On seventh day, the 14th, I went to Poole, and lodged at Wm. and Mary Binns's. We have now travelled from Dover, nearly two hundred miles by the sea-shore ; the meetings attended are mostly very small, and the state of things, in divers places, very low, but still it seems to have been a time of awakening and renewal, and I have some hope that my arduous labor among them will not be wholly lost ; and I feel abundantly bound to acknowledge the goodness of God in affording help to me, a poor, unworthy laborer, as well as encouragement to this scattered people ; for they are few in number, and live remote from each other.

At Poole we attended their morning and evening meetings, which were open, especially the former, in which I was much enlarged in doctrine ; and, in the latter, to some who were in a state of great barrenness, as regards religion, some close and alarming hints were given. Next day, the 16th of 4th mo., we went to Fording Bridge and had a favored meeting, and the 17th, to Andover, having a meeting with T. H. and his family, which constitutes the whole meeting. It was now a silent one. I was surprised that a meeting of Friends should be sustained by a gay family like this, for there was no appearance in their habit like Friends, except in his wife ; and she a good deal in the background as to dress ; nor did I

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think the meeting kept, or the testimony supported, to the honor of Truth.

Next day we went to Basing-stoke and had an open meeting there, and the day following to Alton and had another, in which the people were strongly cautioned against departing from the advanced ground which our worthy predecessors had taken. But alas! when I came to mingle with a large company of them in the evening, I found that there was already a great departure from our principles, and the testimonies of Truth, as professed and practised by our primitive Friends; and I felt restrained from much familiarity, lest I should quiet their consciences, and, in some degree, become a partaker in their deviations; for besides the gayety of their dress, I found that some of them were practising the compliments and conversation of the world, and were bold in it. Next day, went to Guilford and had an evening meeting, and much close, searching labor; finding, as I apprehended, much obstruction in the minds of some, which prevented the flowing of the gospel current; however, much labor and some encouragement were bestowed upon the young people. At this place, my kind friend Samuel May left me, and returned home, and Daniel P. Hack of Brighton met me here, in order to accompany me for a time. On the following day, we visited a sick Friend and travelled to Godalming, where, on the following morning, we had a meeting with Friends, and much labor in it, and quietness followed. The state of things here is mournfully low; most of the children of Friends have left the Society; divers of those from the first families have joined the Episcopalians, and some of those who have not, would not be suspected of belonging to the Society of Friends. In the evening we had a meeting with the town's-people, in which I was much opened and enlarged in declaring the practical doctrines of the gospel, and the meeting concluded with solemn supplication. We found that the principal Friends of this place did, some years ago, join with what was called the Bible Society, composed of bishops, priests, and people of divers denominations; and if the parents could cordially join with the hireling clergy and others, in an association for the purpose of promoting religion, by spreading the Scriptures, the children, not being able, as might be supposed, to distinguish

soberly between such an association, and one distinctly for the purpose of religious communion, were led away, as is believed, by a frequent association with such, and induced to join with other denominations. In the early time of the Bible Association, it appears that the clergy rather courted the favor of Friends—made very free with them, and spoke very interestingly *to* them, and *of* them, and this naturally produced its like in Friends, and for want of being sufficiently guarded, it is to be feared that they were, in too many instances, pleased with these worldly dignitaries, who thus obligingly smiled upon them, and of course Friends were induced to speak well, yea, and to think well of *them*; hence the young people among Friends, who had not the maturity of judgment to make the right allowance and discrimination, were gradually prepared, by what seemed to them a kind of toleration, not only to embrace their parents' associate, the priest, but his principles, too. For the motto is true, "The better we like a man, the less we dislike his principles or conduct."

It is fully my belief that when Friends have joined with the clergy and others, in those religious and benevolent associations, it has had a very insidious tendency, to a compromise of principle, and to a dimming of the beauty, or lessening the estimation of our testimonies; if not to the quieting of the consciences, and allaying the convictions in their minds relative to that oppressive and wicked thing of forcing a maintenance from Friends and other dissenters, as well as from their own members. And I think Friends will not stand clear of iniquity in thus joining, unless they are plainly honest, and give them clearly to understand that by thus joining with them in a good thing, they will not be considered as conniving at their practice in other respects, nor partakers with them in their deeds.

These observations, made on the state of things at Godalming, will, I apprehend, hold good if applied to many other places in England, and, although, as some Friends have suggested, this intercourse, by means of these associations, may have been of some apparent benefit to others, yet I am persuaded, from my observation and sense of the thing, that the unguarded usage and familiarity allowed in such inter-

course have done a vast deal more *harm* to us, than *good* to them. And if by such an intercourse, they should one day be found in greater unison with us, in principle and practice, I suspect it will be owing not so much to their advancement as to our retrogression.

I am not able to discover any more safety in our mingling with other people, than there was for the Israelites under the law. The command to them was "thou shalt dwell alone," but we need not suppose that this was a prohibition to others from joining with the Israelites or their peculiar testimonies. The restriction upon Israel, regarding an intercourse with other nations, was far from a preclusion of all others from the favor of God. The Moabites, Edomites, and Ishmaelites were all the descendants of Abraham and Lot his friend, and, in their way, were religious people, especially the two former nations; nor do I remember to have seen any account that the Israelites were commanded to exterminate either. But now, in the present day, it may be argued that other sects are also professors of Christianity, as well as we; and so it may also be said that some of those nations believed in, and worshipped the same God, and, like Israel, offered slain beasts upon their altars, by the hands of a priest; an undeniable representation of the office and offering of a mediator. And they were not probably farther behind the testimonies of their neighbors, than the generality of professors are, in the present day, in faith, behind the pure testimonies of the primitive Quakers. And, if needful, I should have no fear of losing anything by detailing a comparison of all the essential differences. Balaam had, undoubtedly, been a man highly favored,—a prophet,—and might have remained so to the end of his days, but for his giving way to love the wages of unrighteousness—the bane of religion then, and the bane of religion now!

If a union were to take place between our Society and others, it would evidently be a great loss, both to ourselves and the world at large, if we were to meet them upon any other ground than that premised by the gospel, in its exalted and pure state—the high mark aimed at, and, in an eminent degree, come to, by our predecessors. Below this, there is no object to be looked for, or obtained, that can possibly make

amends for its loss or abandonment. If we, by joining with other professors, might contribute in any way to the bringing of the heathen to *their* standard, if, at the same time, it led to the levelling of *our own*,—the loss would be vastly more to *us*, than the gain to *them*. But we cannot join them, *in their way*, in a missionary concern to the heathen, or to any other people, but at the expense of our noble testimonies.

It was undoubtedly because the Israelites had peculiar testimonies in *advance* of others, that the Almighty prohibited their intercourse with them. He who searcheth the heart and trieth the reins, knoweth the weakness of man, and his liability to assimilate to the opinions of those with whom he intimately associates ; therefore, lest the Israelites should imbibe the views and ways of their neighbors, to the loss of their own testimonies, He put a prohibition upon an intimacy with them. Human nature is the same now as it was then ; hence it is as needful now on the part of our Society to maintain the boundary, or line of demarkation, as it was then for the Israelites, lest our doctrines and testimonies be lost in the common mass of formal and literal professors.

In the course of my travels in England, I have heard Friends speak favorably of, and even apologize for, the practice of the clergy, in the collection of tithes of all the land, alleging that he who buys land buys it so much the cheaper on account of the tithe, and he also who rents a farm is considered on account of the tithe that it is liable to ; and he who buys land that is tithe-free, pays more for his title than he would do if the tithe rested upon it. All which admitted, still, whatever effect or difference of bearing there may be upon buying or selling, renting or letting, it proves nothing in favor of the principle of tithes ; for every additional demand upon the land, whether tithes or taxes, tends to squeeze and press down the farmer, (and in this country they are mostly tenants,) and to increase the burden, both of the farmer and of the laborer ; for if the farmer has a very heavy burden upon him, it is impossible for him to pay as much for labor as if the demands upon him were lighter.

Now, to test the foregoing question, we will suppose a man has a farm to sell or let, situated in a place where it is subject to be robbed and plundered by freebooters, of much of the

fruit that can be grown upon it, insomuch that the owner cannot sell it or let it for so much as he otherwise could; is this any justification for robbery and freebooting?

But some plead further excuse for the clergy, inasmuch as the *law of the land* makes it their right. To this argument, I would reply that the laws of the Carolinas, as I have been informed, tolerate the kidnapping a free person of color, wherever he can be found in those States, and authorize the kidnapper to sell him as a slave, and put the proceeds of the traffic into his own pocket. Now, I would ask, do these laws palliate the wickedness of such a deed, in any way whatever? How much more, then, does an unjust law, made in the barbarous reign of Henry VIII., palliate this unjust practice of forcing away a part of the poor farmer's produce, when it is grown by the industry of his hand, and the blessing of Divine Providence?

On second day morning, the 23d, we went to Horsham, where we had a meeting that evening, and, next day, to Ifield. At this place we had a meeting in the morning, and, in the afternoon, went to Capel and had an evening meeting there, and, on the day following, to Dorking, where, at eleven, we had a very favored meeting, and in the evening we had a meeting with Friends at Reigate, and paid a visit to a valuable minister, now aged, and so infirm as to be confined to her bed, but in a precious, sweet frame of mind; and it was truly comfortable to be with her. Next day, we had a meeting in the morning at Esher, and in the evening at Kingston-upon-Thames; and all, I think, during the last week, might be called seasons of favor, although, in several of them, some close matter was administered. The day after, we went to Staines, and had a meeting there in the morning, which was truly a refreshing time to me, and I believe also to Friends. We then went to Uxbridge, and had an evening meeting, in which I was much enlarged in doctrine; and on seventh day, on our way to Amersham, we made a little stop at the ancient meeting-place at Jordan's. The house and premises are kept in good order, though no constant meeting is kept there. In the burying-ground lie, in one row, the remains of Wm. Penn and his two wives, Isaac Pennington and wife, Thos. Ellwood and wife, and Geo. Bowles and wife. We dined at Samuel

Allen's, at Amersham, and afterwards went to High Wycombe, where, next day, the 29th of 4th mo. and first of the week, we attended their fore and afternoon meetings. I was silent in the former, and pretty long so in the latter, but a way was finally opened to recur to the signs of the times, and to allude to the various ways and means which the enemy of man's happiness has adopted, for the last two centuries, to lay waste the Christian church, so called, alternately inducing them to exclude either the one or the other part of the true Christian covenant; that unbelief of either that part relating to what has been done for us without us, by Christ's outward coming and mediation, or in his second coming, without sin unto salvation, by his grace, spirit, and power in our hearts, to our practical guidance into all Truth—that an unbelief in either of these legitimate members of the Christian covenant, will frustrate our salvation; and the Friends present were therefore exhorted to faithfulness in the whole covenant of Christian redemption, and assured that neither part could be safely dispensed with.

Next day, the 30th, went to Maidenhead, and had a meeting with the few Friends there, and afterwards to Reading, and had an evening meeting, to good satisfaction. We lodged with our beloved friends Thomas and Susanna Bigg, both ministers, she having once visited America on a mission of the Gospel. Their company was cheering and comfortable. Next day afternoon, went to Newbury, and had an evening meeting there; and divers of the town's-people, by seeing us pass towards the meeting-house, discovered that a stranger had come, and soon came and sat with us, and a precious meeting we had. Next day, went to Farringdon, had a very unsettled, painful meeting; for I do not think there were more than ten minutes at any one time, when there were not some either going out or coming in, and a number of the Friends themselves were not clear of restless conduct; yet the disturbance was mostly owing to the rude behavior of some children, who came in from the street; but truly my mind was pained, more than all, on account of what, I apprehended, was the state of some who, in point of age, were not children. Next day, the fifth of the week and 3d of 5th mo., went to Cirencester, and had a very open and savory meeting there in

the morning, and, in the evening, one at Painswick. On sixth day, went to Gloucester, where we had a silent meeting. This was a day of great distress and conflict of spirit, inso-much that I felt entirely unfit either for meeting or company, for conversation was very painful to me; nevertheless, as two meetings were beforehand appointed, I could do no less than attend them; and in that in the evening, which was at Cheltenham, my burden and darkness began to be dispelled, and my tongue was loosed, and I seemed to myself like one raised from the dead; and it was a favored meeting.

Here he wrote to his wife as follows:—

FROM J. W. TO HIS WIFE.

Cheltenham, Gloucestershire, 5th mo., 5th, 1832.

MY BELOVED WIFE,

* * * * * Be assured that neither distance nor time can lessen the love and sympathetic feeling which abounds in my heart, and flows towards thee and all our dear children; and my desire and prayer to God for you is, that if it be consistent with his blessed will, he would preserve your health and spare your lives, so that I may see your faces again in the flesh; and what is still of vastly higher consequence to you and to me, that you may be enabled always to live in his fear, and to reverence and serve him with a perfect heart and with a willing mind; and then come what may, his blessing will rest upon you, and he will give you strength to endure whatever afflictions he may see meet to permit to fall in your way. And this dispensation of Divine Providence which has thus separated us for a time from each other will, I hope, through his blessing, be found profitable, not only to thee, but to me and to our children; and I desire that the feeling remembrance of their absent and afflicted parent may in the end result in as much good to them as would my presence if I were with them; and I often think of them with longings not easily satisfied, that love and joy and peace may be thine and theirs, to your mutual consolation and comfort; and although I am often in the furnace of affliction, yet seeing it is preparatory for service, the better to do the work in which I am engaged, I repine not, but endeavor to rejoice in tribulation, hoping it may prove my preservation from falling; for truly, I daily see the necessity of divine preservation and protection, for I also clearly see that such a work as this cannot be done without danger and exposure to the temptations and attacks of the enemy of all good; for he greatly envies all those who are endeavoring to weaken his kingdom; so that they feel (if indeed wisdom be given them) the necessity of watchful-

ness and prayer for preservation; yea, and they also feel to want the prayers of all that are capable of feeling for them. And truly, my dear love, I think there are none who can feel so keenly as thou and our beloved children; and I comfortably hope, therefore, to have your united desire and prayers for my preservation; and I can but acknowledge that I feel much indebted to many congenial hearts in this land, who have made my life as their life, and have lifted up their hearts, yea, and their voices too, unto the Father of all our sure mercies, for my preservation and comfort. But after all, I am aware that preservation is only to those who live near to Him, the fountain of love and light, in which the enemy cannot dwell. * * * * *

Thine, J. WILBUR.

On first day, we attended their fore and afternoon meetings at Tewksbury—silent in the former, but open in plain dealing in the latter. Next day, we went to Evesham, and had a meeting there at six o'clock, nearly silent on my part, but my companion, D. P. Hack, had good service. Here we lodged with our dear friend Richard Burlingham. The day following, went to Campden, and had a good encouraging meeting with four Friends, the whole number belonging here; and afterwards went to Chipping Norton, where we had an evening meeting, very laborious; it was hard to make any impression upon their hearts,—or, at least, upon some of them, who seemed to resist the message of truth. Next day, we went to Burford, and had a meeting in the room of Hannah Huntly, an aged Friend, unable to go out; a sweet meeting it was, and my companion was exercised in supplication. (At this place, I received the first account of my daughter Hannah's illness.) From hence we went to Witney, and had an evening meeting there, where we met with our dear friend Amelia Brown: this was a heavenly, precious meeting, (to which many came who were not members of our Society,) and was concluded in prayer by our dear sister A. B. We lodged here at Daniel Rutter's, who went with us, next morning, to Charlbury, where much labor, by myself and my companion, was bestowed, and I have some hope that it was not in vain. After this, we travelled twenty-one miles to Abingdon, and sat with the two Friends who constitute this meeting, and a number of their neighbors, who also attended; it proved a strengthening season, I believe, both to the visited and visit-

ors. Next morning, Robert Allen, though aged, went with us to Wallingford, where also we had an open meeting, and that same evening, another at Henley. The following day, we went to Wycombe, and in the evening, to Amersham, and next day, first of the week, sat with Friends there in the morning, and an open, comfortable meeting it was. Afternoon, at Chesham, where I was silent, but my companion had considerable service. On the 14th, we went towards London, and had a meeting at Brentford, which proved, after long silence, to be an arousing time, and I felt great peace. We arrived in London in the evening, and went to my former lodgings, at my dear friend Peter Bedford's. On third day, the 15th of 5th mo., I attended their Monthly Meeting at Southwark, and there met with my dear friend Stephen Grellet, much improved in health. He had considerable service, but I was silent. Here a young minister, belonging to this Monthly Meeting, was very officious and active—his preaching, though literally correct, did not, in power, rise much above the letter. Next day, went to Hammersmith, and attended their mid-week meeting—very small, but way opened for some instructive counsel, and we were, in the end, refreshed.

The following letter was received about this time:—

FROM BETSEY PURINTON TO JOHN WILBUR.

Providence, R. I., 4th mo., 6th, 1832.

* * * * *

Of our venerable friend, Moses Brown, now in his 94th year, it is not too much to speak often. Of his illness, thou hast probably heard; since which, I have often heard it observed that his intellect appears brighter than for some time past. He is rarely missing from meeting, even when the weather looks unsuitable for his juniors, and can ascend the gallery with less difficulty than heretofore; is quite active in our meetings for discipline, and has sometimes spoken in meetings for worship. At the time of the decease of his daughter-in-law, Avis Lockwood, he was so ill, that it required the assistance of two to get him into his chair, and his debility was so great, it was not thought he could long survive her, yet he sat through the meeting at the time of her interment, and when Wm. Almy supplicated, he was unable to rise, but spoke with much feeling and great brokenness of spirit, bearing ample testimony to her worth and exemplary deportment since she had resided in his family, a period of more

than thirty years, and of his confidence in her peaceful close,—and further added, that it had long been the chief concern of his mind, that *his* days might wind up in peace with Him, whom above all others he desired to serve, and who only knew the conflicts through which he had passed, as well as the comfort and consolation received from his hands; and now, while the outward man was failing, that the inward man might renew its strength; that he might not be suffered to dishonor the Truth, or that cause he had, though feebly, endeavored to espouse; and much more to the same effect; and it was truly a baptizing season, and, I believe, there was not a dry eye in the room. Nicholas Brown, sat before me, and wept like a child, as did many of his gay relatives assembled with us, to whom M. B. spoke with much brokenness, as they took him by the hand, at the close of the meeting.

* * * * *

The account of the decease of dear J. Taylor was affecting, but we rejoice to hear of the good health of our other dear countrymen, who will, doubtless, attend the Yearly Meeting, in London, to whom is our united love. I often think of you, in your pilgrimage, but trust He that put forth is going before, not only in opening, but in filling from his own blessed storehouse, from whence things both ancient and new are brought forth, and though it may be no more than a few barley-loaves, or a few small fishes, it will, with the Master's blessing, sustain many a fainting soul. The longer I live, the more I feel the necessity of a deep indwelling with the spirit of Divine life, and as my dear, aged kinswoman, (Comfort Collins,) used to say, neither 'borrow nor steal,' however in want; and this is not all, but to be content with our little, and neither suffer ourselves to be bought or sold, to gain the popularity of the world, or the applause of men. I speak not, my dear cousin, these things for thee, but in general; being what I have often to watch against, lest, in my manifold weakness, the mess of pottage may slip between me and my Divine Master, against which the injunction remains to be good—"Watch."

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BETSEY PURINTON.

On fifth day, the 17th of 5th mo., I attended Westminster Monthly Meeting, where was also John Dimond, a minister from Exeter, who spoke pretty early in the meeting, but I was long silent, even after he took his seat; at length, however, a little opening came, and from great weakness I was made strong, or rather, the power of Truth was felt to flow through a medium of great weakness, and my spirit was

comforted, and, I believe, the meeting edified. On sixth day I attended the Meeting for Sufferings, and on seventh day rested. On first day, 20th, meeting fore and afternoon, at Devonshire-house, silent. On second and third day, was held the Yearly Meeting of ministers and elders, at Grace-Church Street, where my lot was suffering and silence.

On fourth day, the 23d of 5th mo. began the Yearly Meeting for discipline, at Devonshire-house, and continued, by adjournments until seventh day, the 2d of 6th mo.

On sixth day, the 25th, I was at the public meeting over the bridge, at Southwark, wherein I obtained relief, and was comforted. On first day, the 27th, was, in the morning at Stoke Newington, silent, and at evening at Peel, enlarged in testimony and doctrine, I believe to the refreshing of many. On fourth day, the 3d, public meeting at Grace-Church Street, in which I was raised up and enabled pretty fully to speak of, and to recommend the whole covenant.

Having never opened my mouth in any of the meetings for discipline until sixth day morning, the 1st of sixth mo., I then asked, and obtained liberty to pay a visit to women friends, in their meeting; and my dear friend Charles Osborne, finding a similar engagement on his mind, obtained the like liberty; and we went together, and were satisfied in our labors with our dear sisters. Otherwise than this visit to the women's meeting, I was silent throughout all the meetings for business, and was greatly exercised therein, under a serious apprehension that everything was not right amongst them. In this meeting, great professions of faith in the mediation and atonement of Jesus Christ our Lord, were made, and this profession was abundantly reiterated; but still I mournfully felt a great want of that precious sweetness and savor of life, which gives weight and solidity, as well as power, to a meeting; and without which, all the professions of faith, however high and glowing, as to words, are but as sounding brass, and a tinkling cymbal. And I am more and more confirmed in the belief that the most full and literally sound acknowledgment may be made, of faith in the blood and sacrifice of Jesus Christ, our blessed Redeemer, and without any reserve too, but still it may be no more than in the oldness of the letter, and *that*, for want of believing fully in,

and of being really and practically quickened by the living power of the gospel, that calls to, and enables to keep the commandments of Christ our Lord, by whose spirit and grace we are sanctified through obedience. For those who livingly believe are thus sanctified, through obedience; and those who are thus sanctified, cannot be otherwise than believers.

On account of overwhelming afflictions and weakness of body, I was not able to attend the concluding sitting of the Select Yearly Meeting on seventh day evening, the 2d; for my mental grief was such that I could not refrain from excessive weeping, after the conclusion of the meetings for discipline; so, under the kind superintendence of my friend Geo. Crosfield, I went immediately to my lodgings, and retired to my chamber, where my head was as waters and mine eyes as fountains of tears, in weeping for the backsliding of the sons and daughters of my people, occasioning the face of the Beloved to be so turned from us, in the day of our great necessity.

From London he wrote to his wife and children as follows:—

London, 6th Mo., 8rd, 1832.

MY DEAR WIFE AND CHILDREN,

On the 30th ultimo, I received letters from T—— and A——, which is the third time I have heard from you, since the sickness of our dear Hannah; by which, and taking her constitution into the account, and her increasing weakness, I am inclined to think, that I must give up seeing her any more; and oh! if it is to be so, how do I desire that she may be fully prepared for a heavenly mansion, and that she may have a well-grounded hope towards God, through the mercies, mediation, and redemption of our Lord Jesus Christ, the blessed means appointed for the salvation of all who will come to him, believe in him, and walk in the light of his blessed spirit. If she should yet be in mutability when this letter arrives, I hereby send her the assurance of my dear and tender love, and great longing for her joy and consolation in the Lord, and in the consummation of his love and goodness; even that which has the blessed effect of bringing us into resignation to his adorable will; and gives to us the consoling evidence that we are his; and that we love him. Then we shall be able to believe, that whether in sickness or

health, whether in life or death, we are the Lord's; and that he has provided a blessed mansion for us. How I desire that this may be the hope and faith of us all, my dear and precious wife and children, and that we may be invariably resolved, so to seek the Lord, and to walk in his love and fear, that we may find him to be near to us, and to keep us from evil.

I have in the main borne up pretty well under the afflictions which have seemed to await me of late; both as it regards the state of things with you, and those immediately connected with my engagements here; but my lot has been a tried one, during most of the time of this long Yearly Meeting which concluded yesterday, and, including the Select Meeting, has been in session now two weeks, having two sittings every day but one, all of which I have attended except the last. Some things that have transpired, have been painful to me, as well as to many others. This meeting had a proposition before it, referred by minute from last year, to enter into some measures "to carry the knowledge of the gospel to the heathen," by raising a fund for the purpose; but there appears to be various minds, as it regards the appropriation of it. Some are for helping other societies in their missions—some are for encouraging our ministers to go forth to convert the heathen; and others only to encourage school teachers to go and instruct them. Altogether, it produced a very painful excitement in the Yearly Meeting, but was eventually carried so far that a committee was appointed to consider the subject, and report next year. In all the discussions before this meeting, I found it my place to be silent; but have had pretty extensive service in the public meetings during the Yearly Meeting, at Grace-Church Street, Southwark, and Peel; and a very relieving time in the women's meeting. My prospect is to stay about London for a week or so, but not in the city; and then to pass through the west of England and Wales, attending some meetings in those parts, and about the last of the 7th mo. to go to Ireland. Daniel Prior Hack will probably keep with me a month longer, when my friend George Crosfield proposes to meet me again. He is now in London, and has during the course of Friends' deliberations, evinced much weight of character; and the suggestions of none were better attended to, nor, as I think, more to the purpose. I expect to leave London the day after to-morrow, and spend a few days at Croydon, ten miles from this place, with John Barclay, a plain, honest, interesting Friend, and a direct descendant of the Apologist. He and his affectionate wife seem very desirous that I would spend a few days at their house; and as I feel to want a little rest, and time to write, I conclude to accept their kind invitation, and take a little country air. Thomas Shillitoe has just been in my chamber, and desires his dear love

to you all. * * * * * Give my love to all my dear friends, and I should take pleasure in naming many, if time would admit. In great love I am yours,

JOHN WILBUR.

On third day, the 5th of 6th mo., I went to Croydon, to the house of my friend John Barclay, to rest a few days, and next day attended a marriage there,—silent.

On sixth day, had a solid time with the scholars here. On first day, with Friends in the morning, and others in the afternoon, both solid, open times. My dear friend, Ann Coning, from Yorkshire, being here also, had good service in the public meeting. On second day, my friends John and Mary Barclay went with me, by postchaise, to Peckham, and made a social visit to Samuel Cash and wife; and next morning went to London, where we attended Devonshire-house week-day meeting, and also their Select Meeting. Here I was much opened in doctrine and exhortation, and reminded Friends how much had been done for the Society in that city, both early and late, and of the impression I had had of it that morning, as I had walked their streets; and called upon them, in much feeling of gospel love, to come faithfully forward in support of the testimonies which had been given our fathers, and us, to bear; and in conclusion, the youth were feelingly and affectionately invited to a full submission to the grace of God, and the blessed power of the gospel. Much solemnity was felt to spread over the meeting.

On fourth day I was at Grace-Church Street Meeting, and Select Meeting. Here I was shut up for a while, but, at length, light sprung up, and a call and invitation were extended to come to the one blessed source of eternal strength and power, even to Christ Jesus, our hope, the Rock of Ages, and the author of our salvation.

By the attendance and service of these two meetings, my mind was considerably relieved of a burden that had rested upon it, through much of my stay in the city this last time, and I now felt easy to leave it for the present. I went, the same evening, to Abram Rawlinson Barclay's, (brother of John,) who, with his sister Lydia, were very kind. Next day, sat with Friends at Plaistow, and had some close, relieving

service among them; made several calls, in a religious way, and dined at Samuel Gurney's. In those calls, I was accompanied by his sister, Elizabeth Fry, and by Mary and Lydia Barclay; we returned, and lodged again at A. R. Barclay's, and, next morning, called at Robert Barclay's, (another brother,) whose wife is sister to Hannah C. Backhouse, now in America. After this call, I went to Tottenham, and spent two days in writing, and visiting Friends there and at Newington; and on first day, the 17th, went to Winchmore Hill, and had a blessed meeting there, wherein tongue and utterance were mercifully given, both in testimony and supplication;—the Lord be praised forever, for he is my only helper! In the afternoon, I was at their large meeting at Tottenham, which was rather laborious and painful; and as much peace as at some other times was not experienced.

Here my kind friend, Daniel P. Hack, again joined me as a companion; and on second day, the 18th of 6th mo., went to Hemel-Hempstead, and had a meeting there at six o'clock, which was pretty long silent and painful, but at length the clouds were dispelled, and the trumpet of alarm was blown among them, and my companion joined me in calling them to the life and power; and the meeting ended well. Here my former kind companion, Samuel May, came twenty-three miles to meet with me, and we were rejoiced to see each other; he stayed the night with me, and then we parted.

Next day, went in the morning to Berk-Hempstead, and had an open, soul-solacing meeting, in which the invitation of the gospel of Christ ran forth like the limpid stream, to the watering and contriting of several tender minds among the young people; and, I believe, that all were sensible of the precious descending of the celestial shower that fell upon us,—blessed be the name of Israel's helper! Afternoon, went to Aylesbury, and had an evening meeting with the few Friends, and a considerable number of their sober neighbors,—very open, and the doctrine of life and power was exalted over form and ceremony. Next day, had a painful, silent meeting at Buckingham, and went, the same evening, to Adderbury, where, on the following day, we had a heavenly, solacing meeting, and my companion was exercised in living prayer. From hence we went, the same evening, to Banbury, and had

a comfortable meeting there, and, next day, at Sibford, which, on my part, was silent; and this example of silence was, I trust, in the Lord's will and purpose; being confirmed, near the close, that there are too many attempts at preaching here. After this, we went to Easington, and lodged at Jeffrey Low's, and next day, with the very small number who belong here, we had a sweet opportunity, and exhortation and encouragement went forth freely, especially to the young people. From thence to Warwick, where in the forenoon we sat with Friends, and, I believe, instruction was given, and help afforded to speak to the conditions of many present, some of whom were broken into tenderness. Afternoon, had a meeting with the town's-people, in which it appeared to be my business to open the plan of Christian Redemption, through the blessed mediation of Christ Jesus, outwardly and inwardly, and, as I continued speaking, the power rose and increased, and it became a solid, baptizing time.

On second day, the 23d of 6th mo., we went back towards Banbury, and had a little meeting with Friends at Radway, in which the alarm was sounded to some, and encouragement to others, and we left peacefully, and came the same evening to Banbury. The Select Quarterly Meeting was held here the evening of our arrival, and next day, their public Quarterly Meeting, and that for discipline. I was silent throughout, and, as I believe, for an ensign and an example to others; for there were many offerings made in this meeting, several of which, I think, might well have been spared. The same evening, we travelled fourteen miles to Shipston, and attended their Select Quarterly Meeting, in which my tongue was again loosed, both in doctrine, regarding the ministry, and also in sympathizing encouragement to some of the weary travellers. Next day came on the public Quarterly Meeting, at which were many Friends in the ministry from different parts of the nation; among them were Anna Braithwaite, from Kendal, Thomas and Susanna Bigg, from Reading, John Dimond from Exeter, and John Foster, from Luton. But the public service in the ministry fell mostly to my lot. On parting with my dear friends, Thos. and Susanna Bigg, we had a solid opportunity, and she manifested much sympathy and gospel fellowship with me, and cried to the Lord for his help and

guardian care over me, in these my travels and various exercises in a foreign land; and also for my dear wife and children was this dear friend engaged to petition, that the Lord would be her hiding-place, and their care-taker. And such were the pourings out of my spirit towards these dear friends, thus made near in a foreign land, that I could tenderly reciprocate their feelings and intercessions, insomuch that I did truly desire their safe keeping upon the sure foundation, and their happiness through the remaining toils of life.

After this solid parting, we travelled to a place called Stow-in-the-Woalds, where, next morning, we had an opportunity with the few Friends there, and I was led to bear a full testimony against the spirit of this world, and too close a pursuit of it. From hence we went to Cirencester, and, next morning, to Nailsworth, and had a meeting there,—open and comfortable; from thence travelled to Olveston, and lodged at John and Ann Beards, and, next morning, had a meeting with Friends of this place and those of Thornbury together; it being the first of the week, and 1st of the 7th mo., and at six o'clock, had a meeting at Frenchay, where Friends from a neighboring meeting also met us. The first, was open and favored; the last, laborious. We went, next morning, to Lawrence-Weston, and attended their Monthly Meeting; and here we met again with Amelia Brown with a certificate; but the labor fell upon my companion and myself. From here we went to Bristol, and had a meeting, by appointment, at Friars, the same evening. This is called the largest meeting of Friends in England. Here I was pretty long silent; but Truth arose at length, and we had a solid time with them. Lodged at Samuel Capper's, and next day went to Bath, where we had a very open, searching meeting. In the afternoon, at Calne, I was silent. We lodged at Wm. Gundry's, and next day, the 4th, went to Melksham, and had an open, interesting meeting there. Here reside our valuable friends, George Withy and Rachel Fowler, ministers in good esteem. The former not at home; the latter is sister to Deborah Derby, once in America, but now deceased. We spent a little time with dear Rachel Fowler, at her son John's, very agreeably, and from here we went to Frome and had a precious, renewing time with a few there; and then to Shaftesbury, where I

had an awakening testimony to some, who, as I believed, were in much too easy a state.

From this place we went to Marnhull, and had an evening meeting,—lodged with Wm. and Rebecca Bird, (late Rebecca Young;) these Friends, though aged, seem to retain a precious portion of the savor of life. From hence we went to Wincanton, and had (on my part) a silent meeting; we went, next day, to Yeovil, where we had a meeting, rather disturbed by two or three needless appearances; nevertheless, I was enabled at length to relieve my mind among them, and went, the same evening, to Bridport, and lodged at the house of our friend, William Forster, where we were affectionately entertained for two nights. Here, on first day, the 8th of 7th mo., we met with Friends, both fore and afternoon; in the morning, I was silent, and, from some cause, under much exercise; and in the afternoon, pretty long in the same state, but towards the close of the last, several passages came, in succession, before the view of my mind; to wit, Moses' testimony of Christ, "Him shall ye hear,"—the voice from heaven at two different times, "This is my beloved Son, hear ye him,"—that this was spoken in the presence of John the Baptist, of whom it was said, "Among those born of woman, a greater Prophet had not arisen, than he;" and it was also said, in the presence of Moses and Elias, upon the Mount; by which it seems that a distinguished preference was given to hearing, or listening to Christ, before the very best and greatest of men; from which considerable doctrine was drawn, showing the necessity of adhering to the grace and spirit of our Lord and Saviour Jesus Christ.

On parting with my friend W. F., he alluded to my visit and service here, and observed that he had full assurance that it was in the ordering of wisdom, and that my communication applied directly to some states present; for that there were some in that meeting, who were dissatisfied with him because he did not preach to them more; and having learned that I had been frequently silent, he observed that it would give weight to my service. On the 9th of 7th mo., we went to Exeter, where, next day, we visited several aged and infirm friends, and had a laborious meeting in the evening, wherein a jealousy was entertained and expressed, that the glory of the

Lord was given too much to another, and that they were too much making flesh their arm ; but although I sat very long, silently distressed, and afterwards also labored long among them, yet, after all my travail and labors for the obtaining of good, I found not a consummation of it, but left them with a heavy heart at last.

Next day we went to Kingsbridge, where we had a precious meeting in the evening. An exhortation to faithfulness, and the language of encouragement, flowed, like the limpid oil, to some present, whose minds were much humbled and tendered. Next day we went to Modbury, where we had an open meeting with a few, and then to Plymouth, to Sarah Abbot's, where I received letters from home, by which I learned that there was now no expectation of the recovery of my dear and precious daughter Hannah, who has now been in declining health for three months, or nearly so, and of whom my accounts heretofore had not been so unfavorable ; but now I find that I must give up all expectation of seeing her any more in this world. And oh ! how my heart is broken down in tenderness, under the consideration of losing, thus, in my absence, so precious a child, innocent and lovely ! I feel also great commiseration for my dear wife, in her affliction, under the prospect of losing her, thus in my absence, and feel inexpressible tenderness for the dear child also, in her sufferings and prospect of seeing me no more in mutability ; and for all my dear children, to whom this must be a very trying dispensation ; and, although I cannot forbear weeping, yet I know that resignation is best, and I pray that God may give it me.

At Plymouth we had a meeting with Friends, and labored much in a doctrinal way, open and satisfactory. Our next was, the same evening, at Tideford, very open and comfortable.

From this place he wrote to his wife as follows :—

Tideford, Cornwall, 7th mo., 12th, 1832.

MY DEAR WIFE,

Last evening, at Plymouth, I received thine of the 3rd of 6th mo., by which I find that I must now give up our dear child into better hands than ours, and apprehend that I must see her no more in this world. I had not, before the receipt of this letter, entirely given her over ; and however, I trust, I have some assurance that she will, if she leave time

now, be received into the arms of our good and blessed Redeemer ; still my heart is much afflicted and melted down before the Lord, in consideration of the circumstance of my now being in a distant land, and not able personally to mingle in feeling with thee and with the dear sufferer, and our other dear afflicted children ; for I am very sensible that you all must be greatly tried in the prospect of this dispensation, and more especially seeing that I am not, nor can soon be with you in body ; but oh, my dear, I am much with you in mind, and weeping with you and over you. And, oh, that I could but embrace my dear child before she goes hence ! but, even now, if I should leave my work undone here, and embark as soon as possible, there seems to me to be much doubt of arriving timely to see her again ; so that I am brought to a great strait, and had a sorrowful night for the last ; but having two meetings appointed for to-day, and some distance to travel between them, I seemed to be under the necessity of attending them ; but truly, in travelling the road, I have wept as I have gone, and strewed my tears in a land of strangers ; and surely I have said, I am a man of sorrow and acquainted with grief ; but still thy cause for grief is the same as mine, and I doubt not that it is more sensibly felt by thee than by me ; but I do desire that thou may be supported through all, and be enabled to trust and confide in the goodness and power of our blessed Helper. And oh ! if our dear child should be living when this comes to hand, tell her that the prayers of her absent father are lifted up with tears and great tenderness for the support of her precious mind under and through this solemn dispensation, and that the Lord Jesus would make her his own, and sanctify and fit her for a joyful inhabitant of his blessed kingdom, where, through the mercies and protection of redeeming Power, I hope also one day to arrive. Oh ! how full my heart is of unbounded love towards her. Tell her never to be dismayed at the dark vale through which lies the way to life and glory, where the redeemed shall come with everlasting songs of honor and glory to the Lord, and where all sorrow and mourning and trouble shall cease, and joy unspeakable shall be their portion forever and ever !

* * * With the assurance of great love and tenderness of feeling, which words fall short of expressing, I am thine and yours,

J. WILBUR.

The next day we went to Looe, and met with four Friends, their full number, of whom Sarah Tucket is a minister in good esteem. From hence to Liskeard, to John and Elizabeth Allen's, to lodge ; and here we had a meeting with Friends in the morning, and with others in the afternoon,—both highly favored, the first remarkably so. Here lives a

valuable minister by the name of Samuel Rundell, on whom we called. Next day, to Austle, where we had an open meeting, and from thence, next day, to Redruth, and had a meeting at three o'clock, and the day following attended their Monthly Meeting at Falmouth. In these last two meetings I had much to say, yet there was not that free flowing as at some former times; and I found it needful to step carefully, as I could see but one sentence at a time. On the next day we turned back, (having come pretty near to the land's end in Cornwall,) and came to Truro, where we had a meeting, first with Friends, in which the current of the gospel ran freely, and it was felt to be a heavenly time; then, in the evening, had a meeting for the town's-people, long gathering, but quite open when settled, and much Christian doctrine was communicated to them; but many of them appeared to be in great ignorance as to the true substance thereof; yet it was, upon the whole, a pretty satisfactory opportunity. From hence we went to a place called Wade-Bridge, and had a very satisfactory little meeting with Friends there; then went on towards Tavistock, and stopped to dine at a place called Launceston. Here we viewed the ruins of the old castle where George Fox was once imprisoned.

On first day, the 22d, we attended their meeting at Tavistock, morning and evening, to good satisfaction, and on second day travelled thirty-three miles, through Dartmoor Commons, to Exeter, and lodged at John Dymond's, and next day to Spiceland, and had a meeting there, pretty open, and then went to Wellington, and lodged at Sylvanus Fox's, where, next day, we had a meeting, in which my labors were mostly on the subject of the ministry, wherein understanding and strength were given me clearly to show and demonstrate that the key of David has never yet been committed into the hands of any man since the world began, save the man Jesus only, and that by him every opening must be made for the preaching of the gospel, or every attempt for it will be in vain. There are five or six persons here, who stand in the station of ministers; but from my feelings and opening in this meeting, an apprehension attended me that there is some unsoundness, either in faith or practice. From this place we went to Taunton, and had a meeting there the same evening

—laborious and searching, and some were thought to stand in great jeopardy of their lives, having, as I was led to believe, much to do, and but little time wherein to do it. From Taunton we went to Street, and, on the 26th, had a meeting there, in which it fell to my lot to bear a faithful testimony against the doctrine of unconditional election and reprobation, and to show the effect of action and reaction upon Christendom, for two or three centuries past, by which the prince of darkness has wrought to the spoiling of the church.

The Calvinistic doctrine has been one extreme, and the Armenian and Socinian the other, and the enemy has been driving many of the professors of Christianity from the one to the other, ever since the Reformation, which he hated with a perfect hatred; and has done all in his power to frustrate the good designs of God in his attempts to bring his church again out of the wilderness; and has but too well succeeded in leading to great extremes, and even to gross infidelity on the one hand, and to the abominable doctrine of unconditional election and reprobation, on the other. And it appears that too many in membership with us are strongly tinctured with this last-named opinion, in this day in England, to the great grief of the honest-hearted. And I am persuaded that, where the leading and operation of divine grace is overlooked, or lightly esteemed, although at the same time great professions are made, of faith in the atonement, (precious in itself,) that there will be a direct tendency to fall into the heinous doctrine of election and reprobation. And such, I have ground to fear, is the case with some rather conspicuous characters in the Society; of which cases, on account of their standing and influence, it would be difficult to take cognizance by way of discipline; so that the aspect of things in divers places, looks gloomy and mournful. On sixth day, the 27th, we had meetings at Long Sutton and Bridgewater—the former trying, on account of a worldly spirit, and the latter silent. Next day I wrote to my family, and went to Sidcot, and had an opportunity with the scholars the same evening; and next morning, first of the week, and 29th of 7th mo. attended their meeting, and was silent therein; but my companion had some service.

The following is an extract from the letter above referred to:—

Bridgewater in Sommersetshire, 7th mo. 28th, 1832.

MY DEAR WIFE,

* * * * * In consequence of the intelligence conveyed by thy last letter, connected with other things incident to such a work as this, my pilgrimage is truly a mournful one; and I have thought in passing along that I have now been made to know more of the Cross of Jesus Christ our Lord, than I ever knew before; being thus separated from thee, my dear companion in tribulation, and from all our dear children, without ability to participate personally in the greatest conflict which ever outwardly occurred in our little group and vineyard of precious plants, I often feel as if I *must* take the wings of the morning and fly to your relief, and bathe in tears of commiseration with you, for they are flowing freely while I am writing these lines, as they have often done of late in my mental visits to you, which have been very frequent. I have often placed myself among you, and beside the languishing bed of our dear child! but I must forbear of this melting strain: my heart is too full to follow it; and I must look to the stay and staff which has through all in great mercy been given me to lean upon, and by which I have been supported far beyond what I could have supposed; so that the work is going on as usual, and I have often had to marvel in meetings that I was so lifted up to declare the gospel of life and salvation among the people, when at other times I have felt myself much more an object to be ministered unto than to minister. * * * * In great love to you all I conclude—especially to our dear H. if she be yet with you, and oh! that she may freely and fully resign herself into the good hands of her God, and of her father's God, to whom with great tenderness and intercession for his mercy I resign her, believing in the faith of the gospel that I shall joyfully meet her again, if not in this, in the world to come.

J. WILBUR.

In the afternoon, attended meeting at Claverham, where I was also silent. Here I met with my dear friend Geo. Withy, and lodged with him at his daughter's; next day went to Chew-magna, and had an open meeting with the few there. Next day we went to Bristol, and attended their mid-week meeting, to which also came Geo. Withy; the public labor fell to my lot, in which I found peace. From Bristol, we went to Olveston, to John and Ann Beard's, where we rested two days, and attended their mid-week meeting, and on sixth day, went to Claverham again, to attend a funeral, where I was still silent, I believe for the reason that preach-

ing is made too easy there. We lodged at John Naish's, and next morning visited the widow and children of the deceased, with whom we had a solid, refreshing season; and in the afternoon returned to Bristol, and lodged again with my dear friend Samuel Capper; and next morning, which was first day, attended this large meeting, in which my companion first gave testimony to the Truth, and after him, way was opened for blowing the trumpet of alarm among them, and I believe many were brought to a deep searching of heart. In the afternoon, having a cold and hoarseness, which had been upon me several days, and feeling easy to omit the afternoon meeting, I went to Frenchay; having now parted from my kind friend, and fellow-traveller, Daniel P. Hack, he feeling easy to return home. On second day, the 6th, attended their Monthly Meeting,—open and instructive. Whilst here, I wrote to my friend Moses Brown, in America, and therewith sent him the work of Priscilla Gurney; wrote also to several friends in England, from Frenchay.

On fourth day, the 8th, I went to Bristol, and took passage in a steam-packet to Newport, a town lying on the north side of Bristol Channel. Here, next day, I attended their Monthly Meeting, and although weak in body and somewhat hoarse, yet was considerably enlarged in testimony, and felt peace. Here it was concluded to leave our horse and chaise to meet us at Brecon, where the Half-Year's Meeting was to be held. My friend, John Beard, having given up, for a time, to bear me company, joined me at Frenchay, and came hither with me. From this place, I took postchaise, with John and Elizabeth Harford, for Swansea, in Wales, where we arrived the next evening, and took lodgings with Robert and Jane Eaton, with whom I had before some acquaintance. Here, being much indisposed, I stayed several days, rested, and took medicine. But on second day following, feeling a little better, I set out with the same friends, and travelled in the same way, towards Brecon, where we arrived the next afternoon, and took lodgings at an inn. Here the Half-Year's Meeting for Wales was to be held; and the Select Meeting sat this evening, to which came Elizabeth Fry, and her brother, and companion, from Plaistow, near London. In this meeting I had a testimony to bear concerning our belief in regard to the

ministry,—exhorting my brethren and sisters, exercised in the office, to trust in, and hold fast their belief in the pure opening of the divine Spirit. Here was also Sarah Squire, a minister from Huntingdonshire. Next day was held, in the public hall, their Half-Year's Meeting, for the principality of Wales. This was, to me, a painful meeting throughout; the Master's seal not being seen upon every offering made here, and my lot was to set an example of silence. A public meeting was proposed for this evening, by Elizabeth Fry, and appointed, of which I had no sight, and took no part; and being indisposed, I kept to my chamber, and there mourned over the state of things in this land, being fully aware that there are many in the station of ministers, who are, in great measure, lost, as to the times and seasons, the openings and the shuttings of the blessed spirit of the gospel, and whose minds seem to be so beclouded and darkened, that the true shining is not seen to go forth with brightness as in primitive times, nor as a lamp that should burn through the whole gospel day; and it is greatly to be feared that there are some who are leaning too much to their own understanding, instead of waiting, in patience and meekness, on Jesus Christ, the great minister, who always keeps the key in his own hands, and openeth only when he will, and to whom he will. And as I did heartily unite in spirit with my dear friend, Charles Osborn, in the Women's Yearly Meeting, in taking up the lamentation of Jeremiah, viz: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" so I continue to mourn, and to feel like adopting the prophet's subsequent language of grief, as I pass through this land, "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street! The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" For lo! some who have shone apparently as stars of the first magnitude, seem to be in danger of a total eclipse! The outward standing and influence of some is such, that the case seems almost, if not entirely, irremediable, and what the result of things will be, is difficult to foresee; but many there are among this people, who are truly

awakened to serious and fearful apprehensions, lest this Society should be shaken from its foundation.

From Brecon we went to Leominster, in Herefordshire, in company with Edward and Eliza Southall, to the house of their mother, Mary Southall. Here, on the 19th of 8th mo., I attended their fore and afternoon meetings, which were satisfactory. In that in the morning, I had some clear and striking openings, as it regarded the leading and direction of some, and my dear friend E. S. took it to herself, and seemed astonished, after meeting, that her prospect and exercise should be so plainly opened to another, and was broken into tears of tenderness. On second day, we had a meeting at Hereford, and returned again to Leominster the same evening, where we rested until fifth day, the 23d, and wrote; after which, we went to Bromyard, with E. and E. Southall in company, where, next morning, we had a good meeting, in which the last-named E. S. was sweetly exercised in prayer. After this, we went to Worcester, and had a meeting there the same day,—very painful, in which I had some close, searching labor; fearing that some things here were not altogether as they should be, and too many mere literal professors. On seventh day, we went to Birmingham, and next day, attended both their meetings, wherein I was much opened and enlarged in unfolding the substantial truths of the gospel, and mercifully favored with the blessed ownings and help of the Shepherd of Israel,—praised be his holy name!

On second day, we had meetings at Stourbridge and Dudley, and the day following, travelled twenty-four miles to Coalbrookdale, and lodged at Barnard Dickenson's. Next day, we had a satisfactory meeting there; and my dear friend E. S., who had continued with us hitherto, now returned home. On fifth day, the 30th, we went to Stafford, and lodged at an inn, and next morning, had a little meeting there. At this place, I met with C—— T——, whom I had seen before at Sheffield,—a convinced Friend. She was here now on a visit to her sisters, who are professors in the Church of England, and pretty strong in their opinions. We breakfasted with them, and way opened for some pretty free conversation, so that their prejudices apparently gave way, and three of them came to our meeting for the first time,—a blessed meeting it was,—the life and

power of Truth being prevalent among us. These three sisters were seen upon their knees, while I was exercised in prayer. From Stafford, we went to Leek, and lodged at Toft Chorley's; and next day, to Stockport, and lodged at our dear friends, George and Ann Jones's; and on the first of the week, to Manchester, where Ann Jones also went, and we attended their large meeting, both fore and afternoon; in the morning, the service fell to my lot, and afternoon, mostly to Ann Jones,—both were satisfactory meetings. On second day morning, having been met here by my dear friend, George Crosfield, we went with him to Liverpool, where Ann Jones also soon came; and she, with George and Margaret Crosfield, and Jonathan Flounders, went into an examination of a series of letters which I had written to George Crosfield on religious subjects; and it was their united opinion, that the state of things required the publication of such matter as is contained in these letters; and, with some revision, it was thought best to publish them.

While in this neighborhood he wrote as follows to his wife :—

West Derby, near Liverpool, 9th mo., 7th, 1832.

MY DEAR WIFE,

* * * My health is good, and I am continuing to pursue the service before me as way opens for it; but my progress as to travelling has been rather more deliberate of late, on account of other service of a peculiar nature, which, I hope, will not long protract my journeying forward. I have hitherto been very cautious in hinting, to any one on that side the water, the state of things here; but, truly, their aspect is unpleasant and unpromising. How much, or how great, is the impending danger, cannot well be determined now; still I am disposed to hope for the best; but never did the necessity appear so great, of being truly wise in that wisdom which is from above, especially for those whose business and allotment is assigned them in turning the battle to the gate. My situation, then, my dear wife, is one of unusual exercise, requiring great watchfulness; and I feel to desire the prayers and uplifted intercessions of thy spirit, and of all my friends in that much wished-for country.

The state of things above alluded to, has already lengthened my service here; and how much more it will do so, I cannot now foresee. My prospect, however, continues to be, to go to Ireland before a great while. There are many here, and some among the foremost rank, who are disposed to think, that the writings of Robert Barclay and others among our ancient Friends, are incorrect, and do not hesitate in so saying;

and further say, that the Scriptures are "the Word of God," and the first, if not the only rule of practice, as well as of faith; and recommend that ministers rely upon them more and more for a qualification to preach. And there appears to be such a powerful reaction from the Irish and American secessions, that not a few Friends here are alarmed, lest while many are fleeing from Admah, they will bring up at Zeboim. * * * * *

My love is to thee, my dear, and to all our children and friends.

JOHN WILBUR.

I stayed some days about Liverpool, and attended their meetings as they came in course; and on second day, the 11th of 9th mo., set out for Nantwich, in order to attend Cheshire and Staffordshire Quarterly Meeting there, which convened on fifth day, the 13th, and was a profitable time. After it was over, I went to Chester, and, on sixth day, had an open meeting there, and returned to Warrington, where I met with my dear friend Charles Osborn, from my own country, with whom we conferred about the publication of the letters, of which he fully approved, and so I proposed going to London, to lay them before the Morning Meeting for adjudication; but was informed that such was not the usage now in England; which, though well known, George Crosfield thought best to have official information of from London, and wrote to William Manly for correct information. (He is the Recording Clerk of the Yearly Meeting, the Select Yearly Meeting, the Meeting for Sufferings, the Morning Meeting, the Quarterly and Select Quarterly Meetings for London and Middlesex, and the Six-Weeks' Meeting.) He informed my friend George Crosfield, by letter, that it was not the practice of Friends in England to commit the inspection of manuscripts for publication to the Morning Meeting, as had been heretofore the case; and so I left the disposal of them to George Crosfield and other friends, to do as they thought best with the letters.

About this time he received the following letter:—

FROM JOHN BEARD TO J. W.

Olveston, 15th of 9th mo., 1832.

MY DEAR FRIEND,

I fear thou wilt think me neglectful in not writing to thee before; but one of my reasons is that I have been suffering from one of my old attacks, but am thankful to be able to say I am better. On my arrival

home I found my dear Ann in good health, which is a great favor in this awful time. I think I may inform thee also that, for some days, my mind was raised in thankfulness to the Shepherd of Israel, for his goodness towards one of the most unworthy of all his flock; but oh, that I may bow in humility at his footstool, and there crave the blessing of preservation! I can truly say that the Lord is good! Blessed is the man that trusteth in him! Often, since I left thee, has my mind been led into deep concern for thee, my very dear friend, that thou mayst be strengthened to do all that thy gracious Master may have for thee to do in this land; and though I am unworthy to encourage a brother in this important work, yet I am, at times, made thankful that he has called thee into this field, to labor for the promotion of truth and righteousness in the earth. I do feel as though I might encourage thee to go on, for he has said, "I will never leave thee nor forsake thee." What abundant cause there is for us to take courage, and go on in his blessed work and service; for there are no joys comparable to the joys of his salvation. I hope, by this time, thou hast got on with thy little work, and that Friends have been brought to see and to feel with thee in it. Should that not be the case, I do hope thou wilt be enabled to bring it forward by the help of thy dear Master, who has called for it at thy hands. Great is the reward of those who do his will. That his choicest blessings may rest on thee, my beloved friend, not only on the present occasion, but in all thy further labors amongst us, is the fervent desire,—may I not say the prayer,—of my heart at this time. In quietness and confidence shall be thy strength.

If, my dear friend, thou shouldst have to go again into the furnace of affliction, if He who was seen walking in the midst of the fire with the three children, be with thee, thou wilt have to rejoice, and not to wish thy suffering less. If it was in my power, I should be glad to bear a part of thy sufferings; but that cannot be. May his eternal power be underneath to support thee.

* * * * *
Believe me to be thy sincere and affectionate friend,

JOHN BEARD.

From Warrington I returned again to Liverpool, and stayed a few days more, and then went to Manchester and attended their Quarterly Meeting, which took place on the 19th and 20th of 9th mo., where it was my lot to be silent, but my dear friend C. Osborn had good service. From Manchester I returned again to Liverpool, from whence I embarked for Ireland, and landed at Belfast, after a comfortable passage of eighteen hours, on seventh day, the 22d of 9th mo., having

my dear friend George Crosfield for my companion ; and on first day, attended their fore and afternoon meetings at Belfast ; both open, favored meetings, but the last long silent. Next day I went to Antrim, and had a pretty close, searching time with the few there, having to say that I believed some of them had known better days. These were earnestly exhorted to repent and do their first works. From hence we went to Low Grange, and next day had an opportunity with Friends and a few of their neighbors, which was a pretty open time. After meeting we travelled twenty-three Irish miles, to Lisburn, and lodged at James N. Richardson's, and the day following had meetings at Ballindery and Hillsborough. The former a precious opportunity, the latter long silent and laborious, with some very close, searching labor towards the conclusion. We dined with the wife and children of our friend Jacob Green, who was now gone on a gospel errand to America—a plain, interesting family. We returned again to Lisburn with Anna Richardson and her daughter Sarah, who had accompanied us to the last two meetings.

On fifth day, the 27th, we attended their mid-week meeting at Lisburn, which was open and satisfactory. On sixth day the 28th, I received letters from my wife and daughter Lydia, informing me of the death of my dear daughter, Hannah C. Wilbur. She had been sick about six months, sometimes apparently convalescing, and then again more poorly, so that my accounts of her had been variable, and my mind had been much afflicted, on account of the sore trial to my family, as well as on account of her sickness and the probable result of it ; and my state of separation from them and from my poor, languishing child ; and I not permitted personally to participate with them in this great trial and affliction. I was brought into deep searching of heart regarding this, my absence from my family ; but could not find that I was out of my place in the will of my divine Master, nor could I feel easy, from the first, to return to America, in order to see my dear child before she should go hence, until my service in this land be finished ; so I endeavored to be resigned to God's will, and wait his disposal of all things which pertain to me and mine, and to commit all into his hands. But

alas, when my apprehensions were realized, nature melted; and I could do no less than shed a flood of tears! But in the midst of all, as the account of her preparation for the event, and her resignation, were so satisfactory, I endeavored to restrain my grief, and to moderate my weeping for the loss of my dear child; and for the affliction of my dear wife and beloved children.

On this occasion he wrote to his family as follows:—

Lisburn, near Belfast, Ireland, 9th mo. 28th, 1832.

MY DEAR WIFE AND CHILDREN,

Whilst at breakfast this morning I received the letters bearing date 8th mo. 25th, which brought to me the solemn and heart-tendering account of the change that has transpired in our little company—that one of us is no more! And however solid and satisfactory the evidence, that her precious purified spirit has gone to join the saints in light, when that which I had greatly feared was confirmed to me as having really taken place, my heart was filled with grief, and mine eyes poured forth a flood of tears! and great was and is the commiseration which I feel on her account. Dear lamb! suffering—languishing in death!—called to leave her dear, already bereaved mother, and all who on her lap were borne, save that little innocent which went before!—nor father there to help to raise her *hope*—on whom to rest her drooping head, or unto whom to give her feeble hand! Oh! could I, but for an hour, have soothed her lovely spirit! But why lament?—’twas more than earth could give. A precious mother by her bed, a little brother—sisters dear around. And what was more, and over all that earth can give, the angel of God’s love, I trust, was there—supported her—supported all! But now I know that all the parental feeling, and all the longing of spirit, cannot reach or avail her in her mansion. Then I will endeavor, and let us all endeavor, my dear bereaved treasures, to refrain from weeping, and to forego lamentation on her account; for I am assured, that you have done the whole of your part, and as much of mine as was practicable; and that all has been done that could have been done; and if perfect acquiescence is our experience, then I trust we shall see that all is in the ordering of Divine Providence, and that all is well. And O, I desire, however trying, not to murmur or complain of his dispensations. The feeling of great sympathy now runs like a stream towards you who were witnesses of the scene of affliction; and at the same time, my dear love, I have a heavy portion here in a strange land and among strangers; but still there are some, where I now am, who are not wanting in sympathy and commiseration. My dear friend George

Crosfield is here with me, and is a friend indeed, and sticks as close as a brother. And my friends, James N. Richardson and family, at whose house I now am, are exceedingly kind and affectionate to me, none could be more so. I had already been here for two or three days, and have been attending meetings in the neighborhood, and returning; but to-day had been, before, reserved for writing; and it is well that I had no appointment for it; for truly I could not have attended a meeting to-day; and it seems now as if it would be very trying to attend those which had been already notified for the three following days; still, I hope my mind will get a little settled by to-morrow. My way leads towards Dublin, where I had expected to arrive on the third or fourth of next week. My health is good, only as this day's mental excitement has produced some headache, which I hope a good night's rest will relieve. I came from Liverpool by a steam-vessel to Belfast, where we landed five days ago, and had a very fine passage. We did not come to Ireland quite as soon as I had contemplated; but I apprehend my stay will not be very long. I have as yet found an open door here; the meetings have mostly been much favored. * * * * *

JOHN WILBUR.

On seventh day, the 29th, we had a favored and open meeting at Lurgan, and on first day morning at Richill, in which ability was given to exalt the kingdom of Christ above that of the prince of darkness. In the evening, at Moyallen, long silent and painful; when I thought the time had nearly come to conclude the meeting, a few words sprung up, altogether unexpectedly, with an impulse to repeat them in the meeting; which done, others came, and so, from less to more, the opening increased, and a searching time ensued among them; the trumpet of alarm was sounded, and a preparation for a readiness to receive the last messenger, was closely recommended.

On second day we had a large meeting at Grange, near Charlemont, where the doctrine of the fall, and the means of redemption, were largely set forth. This is, I think, the largest country meeting I have met with in Europe. After this meeting I returned with my dear friend, James N. Richardson, who had been with me for the last few days, to his house, and tarried there several days, being considerably indisposed.

On seventh day, the 6th of 10th mo. travelled by coach seventy-two Irish miles, to Dublin, with J. N. Richardson for

my companion. Here, next day, I attended their fore and afternoon meetings, which were solid seasons, especially the last. On second day we travelled sixty-three miles in the same way, to Enniscorthy, and with us also in the coach was our friend Sarah White, a minister of Dublin. Next day, attended their Monthly Meeting here, which was a favored, open time. . From Enniscorthy, we went the same evening, with the same friends, J. N. R. and S. W. to Forest, where, next day, we had a meeting to the searching of some hearts; in which also S. W. appeared acceptably, both in testimony and supplication. After this we went to Ross, and had a public meeting there—open and favored. Here we lodged at Samuel Elly's, who went with us next morning to Waterford, where we attended their mid-week meeting; large, but long silent and laborious; and never, to my recollection, did I feel more empty of any good thing; but after the meeting had been sitting nearly the usual time, my way was opened, and I had a close soul-searching testimony among them, wherein some present were told the danger of their standing, and I believe their ground was shaken. We took tea at evening with an ancient Friend by the name of Mary Watson, a niece of Samuel Fothergill. She has long been an honest and eminent laborer in the service of the gospel. She told me that when she went to meeting that day, she was very desirous that the stranger might be favored to get down to a clear sight of their condition; and now she rejoiced that her desire had been realized; adding, that on several such occasions of late, the preaching had appeared to her to have been too much on the surface of things.

On sixth day I travelled to Youghall, and had a meeting there the same evening; in which those present were exhorted to "prove all things and to hold fast that which is good;" and in the course of my testimony, I came to the passage, "thy days are numbered—thou art weighed in the balance and found wanting;" and I hope it proved a profitable meeting. Here I lodged at Abram Fisher's. Next day, travelled about thirty Irish miles to Cork, where on the first of the week, I attended their morning meeting, which proved a truly interesting time; and feeling a concern to have a meeting with the town's-people, it was held at six o'clock in the evening. I

was extensively engaged among them in support of the doctrine of Christ's outward coming, his character, offices, and sacrifice for sin, as well as of his inward and spiritual appearance.

A letter was received about this time from Margaret Crosfield, from which the following is an extract:—

“Mount Vernon, 9th of 10th mo., 1832.

“MY DEAR FRIEND,

“I am much engaged at present, with company staying at our house and several other ways, but I am not willing to omit sending thee a line, though brief, expressive of my continued affectionate remembrance of thee, and sympathetic feeling in this sorrowful event that is permitted thee in the removal of thy dear daughter.—It is a sore trial to those that are left; I know what it is; but for the dear objects of our love, when we have hope that all is well with them, we cannot mourn their removal from a world in which even the best and most prosperous have many bitter cups to drink of. * * * * * I crave that thou may be supported under this sharp trial, whenever I think of thee, which is often, and thy dear wife also.

“I carefully transcribed thy manuscript while G. C. was with thee, and Thos. Robson has read, and thinks well of it; and it has been revised again by my husband, and I expect will be in the press, a part of it at least, by the middle of the week.

* * * * *

“I have had the children very poorly, but they are better now, and I have a cold myself, but my mind is very well, and resolute in carrying forward the publication of these letters, believing the very fulness of time is come for something of the kind to be given forth, for the comfort and encouragement of many faithful Friends, the strengthening of the weak and wavering, and the instruction of the ignorant; and I am satisfied in that it has, in any degree, fallen to our lot to assist in raising again the ancient standard of Truth in this country, where Geo. Fox so faithfully labored; and that which it will expose us to, from loose and careless professors, we are willing to bear for Jesus Christ's sake.—And now, I believe, I must bid thee farewell, and in a near feeling of love and unity, remain thy affectionate friend,

“MARGARET G. CROSFIELD.”

On second day, we travelled fifty miles to Limerick, and next day attended their Monthly Meeting, to much satisfaction. On fourth day, we went to Clonmel, and lodged at our ancient friend Sarah Grubb's, at a hamlet called Anner Mills;

she is an elder worthy of double honor. On the next day, we attended their mid-week meeting, and in it some close counsel was offered to a state of unfaithfulness. Two dear Friends bore witness to the appropriateness of such counsel. On the same afternoon, I visited the school formerly established and endowed by Robert and Sarah Grubb, and had a religious opportunity with the girls. At Clonmel, I also met with a young minister by the name of Ann Moore, and became more acquainted with her at the ensuing Quarterly Meeting at Waterford. On sixth day evening, went to Waterford, in order to attend the Quarterly Meeting there; where I was met, the same evening, by my dear friend Chas. Osborn, he having crossed the Channel, this day, from Milford Haven, in Wales. We were mutually glad to meet again. On seventh day, 20th, attended the Select Quarterly Meeting, which proved to be a strengthening time. On first day, the 21st, were held two meetings for worship for the Quarterly Meeting of Munster Province. In the morning, the weight of public labor fell to my lot, and my mouth was largely opened in declaring the gospel of life and salvation. In the evening, my friend Charles Osborn was pretty large and lively in the ministry. On second day, the men and women Friends met separately to transact the business of the Society. In that of the men I was silent, but feeling an engagement to sit a little with the women, I had a precious, open time with them, both in testimony and supplication.

On third day, they held another meeting for worship, as a parting opportunity, in which many testimonies were borne, but I was silent, although I had an opening pretty early in the meeting; but there occurred so rapid a succession of offerings, that I did not get forward to relieve my mind, and so carried away something of a burden with me. At the school meeting in the evening, which is a meeting for worship, and open to all, I was exercised in imparting some counsel to parents, and had much peace in it. Whilst here, I lodged at Joseph Strangman's, and went several times to visit dear old Mary Watson, yet green and lively, both in her conversation and ministry. On fourth day morning, with C. O. and J. N. R. for company, I went by coach to Carlow, where we had a meeting the same evening, and I had much

close labor among them, and C. O. not altogether silent. On fifth day, we had a meeting at Kilconner, where the public service fell to C. Osborn. After meeting, to Ballitore, where, next day, we had a meeting, open and favored, and, in the evening, had a religious opportunity with the scholars, at their boarding-school. Next day, parting with C. O. and J. N. R., who went directly to Dublin, James Forbes came here and took me to his house, at a place called Christian Town, and next day I attended their meeting at Rathangan, in which my service was extensive. Next day, James Forbes bearing me company, we had a meeting at Edenderry, and then at Moate, Killconner, and Mountmelick, which were all satisfactory, and the states of the people, in measure, ministered to. From Mountmelick, I went home with my companion, and, next day, to Dublin; and there, on first day, the 4th of 11th mo., I again attended their large meeting, and was livingly opened in testimony and supplication, and led to pray that the little service done in this nation might be as a nail in a sure place, not to be moved.

Afternoon, I was at their meeting at Kingston, which seemed painful at first, but ended well. And now, on the 5th of 11th mo., feeling clear of Ireland, and expecting to embark on board a steam-packet, at five o'clock this evening, for Liverpool; it seems proper for me to say, in conclusion of my visit to this nation, that, during my service here, it has been my lot to endure many inward and spiritual baptisms, as a continual preparation for the service of the gospel in this part of the vineyard; but the blessed Helper has been near, and prepared the way before me, and has given me strength to labor (as I hope) with some degree of success; and I trust that his name has not been dishonored thereby. This, however, I must say, in humble thankfulness, that a flow of sweet peace is my joyful, though unmerited portion; and the language of my heart is, "The kingdom, and the power, and the glory are thine!"

At the house of Samuel Barclay, at Kingston, near Dublin harbor, we had a solid parting opportunity with divers Friends; and our spirits were baptized together into that feeling which hath no fellow, and prayers were offered up for one another, and our hearts were melted into contrition and

great tenderness, under the prospect that we should meet no more in this world.

We arrived safely in Liverpool the next morning, after a boisterous passage; both C. Osborn and myself were very sea-sick. This was on the 6th of 11th mo., and we stayed over their meeting on fifth day, the 8th, where both were silent. On sixth day, the 9th, with Ralph Neild for my companion, I set out for Yorkshire; went to Manchester that night, and, next day, to Sheffield, where, on the day following, which was first of the week, we attended their meetings; open, and considerably enlarged in the morning, but silent in the afternoon. Here I lodged again with my dear friend William Hargreaves, under whose roof I felt very comfortable. After the meetings at Sheffield, we lodged at Sarah Smith's, out of town, and on third day, we had a good, open meeting at Doncaster, where the gospel ran like a stream. Afternoon, went to Ackworth, where, the day following, we sat with them in their meeting; which, though long silent, as to myself, was, in the end, a favored meeting. In this meeting, the governess of the girls' school was favored to bear a precious testimony, in the life and power of Truth. From hence, after parting with this interesting family, we went to Leeds, where, on the evening of the 15th, we had a meeting, much to my relief.

While at Ackworth he wrote as follows to his wife and children:—

Ackworth School, 11th mo. 13th, 1832.

MY BELOVED WIFE AND CHILDREN,

One week ago to-day, in company with my dear friend C. Osborne, I arrived at Liverpool from Ireland, and on the next day, I wrote to our son A. C. W., and after it was too late to write by the packet on the 8th thy acceptable letter of 10th mo. 4th, directed to me at Dublin came to hand, having lain in Liverpool, enclosed in a parcel, for ten days; by some mistake failing to be forwarded. I directed A. to transmit to thee the substance of mine to him, by which I suppose thou will have become acquainted ere thou receive this, of my return from Ireland, health, &c. But still it may be some consolation for me to say in this, that in the exercise of my gospel labors there, the blessed Helper was mercifully very near to give strength to do his own work, far beyond what I had a right to expect through so weak an instrument; and I was enabled to leave that field of labor in great

quietness and peace ; by which I have reason to hope that my work in that nation is done. On sixth day morning last I left C. O. at Liverpool and went directly to the residence of my friend Ralph Neild at Warrington, who now joined me as companion, and we went to Manchester the same night, and on seventh day to Sheffield to William Hargreaves, whose daughter Lydia, a minister well beloved, desires her dear love to thee ; and having lost her only sister since I was last there, she seems to know how to sympathize with us in our afflictions. We stayed there two meetings, and yesterday went to Doncaster, and last evening visited Martha Smith, a very valuable minister now in declining health ; and in a little solid season with her, after I had spoken of the happy union of the disciples of Christ, she poured forth a solacing testimony of love and fellow-feeling with me, in the most endearing manner ; and also of her sympathy with thee and the children in my absence ; and expressed prophetically her belief that she saw in the openings of light that I should be again *restored to you in peace*, which to me were precious expressions. We had a meeting there this morning, very open and precious, and arrived here about four o'clock, where Robert Whitaker and wife bade us a hearty welcome. We expect to attend meeting here to-morrow, and on fifth day to go to Leeds and have a meeting there, then to York on sixth day, and thus to finish with Yorkshire ; to a few places within which I have had many times to look back since I was here before. On second day we expect to go directly into Lincolnshire and so enter on a visit to the five remaining counties on that side of England containing about forty meetings ; but as they lie pretty scattering will probably occupy me till some time in the first month, when if well, I expect to go up to London, and attend some meetings again there and in the county of Middlesex, during the winter, and be ready, if Providence permit, to embark early in the spring ; and if blessed with the incomes of peace which, in connection with the honor of the good Name is most of all to be desired, will be a joyful day to me, probably as much so as any that I have ever experienced ; and towards which I dare not presumingly look, knowing that all things yet to come are in the hands of the Great Disposer of events.

* * * * *

JOHN WILBUR.

A disposition is making its appearance in divers places in this nation, and among Friends, to think very little of the cross of Christ, practically, and to plead for liberality, both of faith and practice ; the perceptible influence of the Holy Spirit is mournfully deprecated by many members of our Society ; some of them in conspicuous standing, are now disposed to

put the Scriptures in the place of the Spirit, and seem ready to hold them as the only rule of faith and practice, or guidance of Christians. This dereliction from principle, and innovation upon the always acknowledged doctrine of our Society, must have originated in the insidious wiles of the enemy,—a want of experience, and of the true knowledge of God through our Lord and Saviour Jesus Christ; and by having their minds darkened through disobedience and unbelief in the true shining of the everlasting light and gospel of Christ; thus becoming disposed to throw off and reject the needful restraints of it; and, notwithstanding they fully acknowledge the propitiatory sacrifice, with its blessed effects for the remission of sins, and place great dependence upon it, yet, at the same time, Christ crucified, is to them, as to the Jews and Greeks formerly, to the one a stumbling-block, and to the other, foolishness. And there is much reason to fear that these wise and learned professors under our name, who seem disposed to look down rather contemptuously upon the old sort of Friends, are designing to bring about a change, in some of the prominent and essential doctrines of our Society,—such as the ministry and worship; than which there can hardly be any two named, subordinate to that of faith in God and in the Lord Jesus Christ, which are more essential to the preservation and support of our religious compact.

It is very evident, that if we should come to believe that the Scriptures, of themselves, are a sufficient guide in all the walks of a Christian life, then our silent, spiritual worship will ere long, sink into disuse, and our faith in the immediate renewing of the Divine Spirit, on every occasion of the ministry, will be exploded. This result is a consequence that must unavoidably follow such a faith concerning the Holy Scriptures, however excellent they are, in subordination to the Spirit which gave them forth.

From Leeds, I went to Rawden, and on the 17th of 11th month we went to York, and next day, the first of the week, attended meetings there, but I was silent in both. Here I rested one day; and called to take leave of many of our dear friends, among whom were William and Ann Alexander, Hannah Murray, &c.

On third day morning, the 20th, we went to Thorne, and

had an evening meeting there, which was open and good, and next day to Gainsborough, in Lincolnshire, where next morning, we had an open, favored meeting, in which humility and meekness were spoken of, as being prominent traits in the Christian character. The same afternoon, we set out for Broughton, and travelled about twenty miles to Lincoln, an ancient city, and the metropolis of the county. Here we had an interview with a few not of our Society, but who meet together on the first day of the week, at one of their houses, in the manner of Friends; and, with these, we had a little meeting in our room at the inn; towards whom counsel and encouragement were extended. Next day, the 23d, we arrived at Broughton, and had an open, weighty meeting, in which the persuasive language of invitation flowed freely. The day following we travelled twenty-eight miles to Boston, and the next day had a meeting there for them, and for Leak and Wainfleet, three small meetings together; the members whereof nearly all attended. On the day preceding, and through the night and this morning, my mind had been greatly exercised and bowed down before the Lord, under a sense of my own great weakness and frailty; being almost ready to fear that the mercies of the Lord were entirely taken from me; but after sitting in this meeting for a considerable time, under the same weight, my blessed Redeemer renewed in me again the word of life, and I felt to myself like one newly risen from the dead; and to my own astonishment a trumpet of alarm was given me to sound among those gathered, I believe, to the awakening of many minds. After this meeting, we went to Spalding, and lodged at William Massey's, where I received comfortable letters from several friends in England. Here next day I had an interesting meeting with Friends and a few Methodists, and in it was much opened on the subject of Divine knowledge, and the several means by which it was revealed to the children of men, together with some remarks upon sanctification, and the baptism of the spirit.

Next we proceeded to Gedney, and lodged at the house of our valued friend Jonathan Hutchinson. Here we had a meeting on the day following, in which I had much to say on the obligation that rests upon us, to the support of our peculiar doctrines as a people.

On fourth day the 28th, in company with J. H. and daughter, we went to Wisbeach, and next day, had a meeting with the few Friends there, in which it appeared to me that my lot was to be silent. They were not, however, without several attempts from others. After this we went to March in Cambridgeshire, and had a meeting the same evening, in which the people were reminded of the necessity of knowing our infirmities, and of asking and receiving a portion of the divine Spirit, whereby these infirmities are helped, and we are enabled to cease from doing evil, and to learn to do well. It was an open, good meeting, though most of those present were not members of our Society. Next day, the 30th, we went to Downham, where the day following we had a meeting with the few friends living there, and it was a close, searching time, for it seemed as if religion was at a low ebb here. The same afternoon we went to Lynn, and lodged at James and Cordelia Bayes's where next day, the first of the week, and 2d of 12th month we had a meeting, first with Friends and such as usually attend, and in the evening with others. Both of these were solid, interesting meetings, in which the presence of the Ancient of Days was mercifully felt to be with us, and overshadowed us in rather a remarkable manner, especially in the evening; and I believe there is a seed sown here that will take root downward and shoot forth upward, and will be gathered to the elect and chosen of the Lord.

We went next to Wells, and on the 4th, sat with the little number there, to whom the gospel was preached; and then we went to Holt, where we had an evening meeting with a few friendly people, to whom the language of encouragement flowed freely; and here also I was persuaded of a little living seed, sown in the hearts of some, and trust that this seed was watered from the living fountain, and thereby refreshed and strengthened. Next morning, we went to North Walsham, and sat with a few who compose a meeting there, in which I was not able to feel anything of the heavenly dew or rain for a long time. But at length way seemed to open to put to them an inquiry of what the cause might be, that the heavens were thus shut up, and such a famine prevailed in their land; and from a little, my testimony increased to more, and I hope the opportunity turned to some profit. After this meeting, we

had another at Lammas, which, at last, proved a pretty good meeting. Here we lodged at John Wright's, whose son went with us next morning to Norwich; and we attended their mid-week meeting, where there was no want of preaching,—and I sat in silence. After meeting, we went to Grove, where lives Jane Gurney, the mother of Hannah C. Backhouse, now with her husband, Jonathan Backhouse, on a religious visit in America. Here we found three of their children, with whom, and their grandmother, I felt much sympathy. On sixth day, we had a meeting at Tasburg, to good satisfaction, and returned the same evening to Grove. On first day morning, I was much enlarged in their meeting at Norwich, on the means of Christian redemption, and the imperative necessity of man's coöperating therewith. In the afternoon meeting, I was again silent, but there was no lack of preaching. On second day, the 10th, we went to Wymondham. In this meeting, a busy spirit made its appearance, by one not belonging here, to which some caution was administered, and Friends were invited to that quietness and stillness in which God is to be known. Afternoon, we went to Attleborough, and Thomas and Marianne Bayes (at whose house we dined) went with us; and here we had a renewing time with the very few Friends belonging thereto, who were feelingly called upon to diligence and earnestness in the important concern of their soul's salvation. After this, we went to Harling, and next day attended their meeting, in which a renewed call and invitation was extended to those present, and especially to the young men, of whom there was a considerable number. From hence we went to Tivetshall, and had an evening meeting there, in which the union between Christ and his church, and between the members of the body, was described. On fourth day, we travelled 34 miles to Yarmouth, and next day, had a heavenly, baptizing meeting there. In the evening, we had a meeting at Pakefield, consisting mostly of the Episcopal order of people, and the reality and substance of religion was exalted above the form. On sixth day, the 14th of 12th mo., we went to Leiston, and had a meeting there, in which the trumpet of alarm was at length sounded, calling to righteousness, and to a labor in the garden of the Lord; and next day, went to Woodbridge, where, on the first of the week, we were at their

morning meeting, in which the universality of divine grace, and the power of it, were declared and supported. In the evening, we had a meeting at Ipswich, in which our public labors were extensive and arduous, being testimony to the great necessity of humility and meekness, and a call was also extended to the wandering prodigal. Here we lodged with Dykes Alexander. Next day, we went to Sudbury, and had an evening meeting with Friends, to good satisfaction; and here we stayed awhile and wrote.

At this time the following letter was received:—

FROM T. AND M. BAYES TO J. W.

Crownthorpe, 12th mo., 16th, 1832.

ESTEEMED AND DEAR FRIEND,

Thy kind invitation to me to address a few lines to thee before thou left England, I feel at this time some degree of liberty to accept, for when we are made sensible of how good and how pleasant it is for brethren to dwell together in unity, we are also at times encouraged and strengthened by remembering that the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, went down to the skirts of the garments, even as the pure love of the gospel flows from the fathers to the children, from the greatest to the least, uniting in one bond of discipleship those who love the Lord Jesus Christ in sincerity, and desire, above all things, to be made partakers of that full and free salvation which is in him alone. But ah, my dear friend, how often does nature shrink from the many bitter cups and deep baptisms by and through which we must become prepared to be partakers of this salvation; and if we truly desire to attain unto it—if we sincerely desire to endure unto the end, how needful do I feel it to be to wait in daily retirement and stillness before Him who only can renew our spiritual strength, who alone can enlighten our path and uphold our feet, that they stumble not in the way. Thy caution to me, concerning my beloved child, answered to the counsel of the witness in my own heart; it is no light matter to know our affection for these precious charges to be brought into and kept under subjection to the love of Him who hath said, "Whoso loveth son or daughter more than me, is not worthy of me;" but my supplication is, that I may attain unto this, so that whatever may seem good unto Divine wisdom, the language of my soul may be, in truth, "Not my will, but thine be done," believing that it is in this entire resignation of our own will, that we are kept in safety, and permitted to taste of peace.

I believe I may acknowledge, dear friend, that thy late visit to us was to edification and to comfort;—it is sweet and pleasant to our re-

membrance, (I speak for my dear husband as well as for myself,) and our united desire for thee is, that He who we believe has put thee forth, and who has also, we believe, gone before thee, may mercifully restore thee to the bosom of thy family in peace; and though it may not be given unto thy eye to see of the travail of thy soul, yet mayest thou be permitted to rely in faith on the promise that the word that goeth forth out of his mouth shall not return unto Him void, but it shall accomplish that which He pleased, and prosper in the thing whereto he sent it. In the love of the gospel, we bid thee, dear friend, most affectionately, farewell, and remain thy friends,

THOS. AND MARIANNE BAYES.

On fourth day, the 19th, we took public coach and went to London, lodging again at Peter Bedford's. On fifth day, went to Newington, and attended their mid-week meeting, in which the love of our heavenly Father was sweetly felt, in our silent sitting before Him, and was afterwards spoken of, and all were invited to come, taste, and see how good the Lord is; and my dear friend William Allen, corroborated the same. After meeting, I spent a little time with my valued friends, John and Sarah Grubb, and made one or two other calls, and then went to Wm. Allen's, where I lodged, and next morning, had religious opportunities at the girls' school at Newington, and with the widow of Frederick Janson, in which I thought good help was afforded. The same evening, I went to Tottenham, and spent the night with my dear, aged friend, Thomas Shillitoe, where I met with Daniel Wheeler, for the first time, and next day, made several social visits, and returned again to London. Next morning, the first of the week, I was at Devonshire House, and the meeting was pretty open and good, in which dear Ann Jones followed me in testimony very acceptably. Afternoon, at Grace-Church Street, where we had a painful, heavy meeting, and although I had considerable labor therein, and some very close remarks, yet it did not afford so much peace and comfort as at other times; and I felt confirmed, that there were some dark, hard minds present.

On second day, came on the Select Quarterly Meeting for London and Middlesex, which was large; but silence was my lot. My dear friend Ann Jones was enabled to make some interesting and pertinent remarks, very applicable to the

state of our Society, in this land, at the present day. On third day, was their public Quarterly Meeting—very full and large. Dear Ann Jones was exercised in solemn supplication, and Wm. Allen and Daniel Wheeler, in testimony, acceptably; but, as for me, I sat silently, under a sorrowful sense of the state of things in this land; for it is clearly to be felt and seen, that among this people under our name, there are two armies arrayed, army against army, lifting up their weapons one against the other; and great struggles are plainly to be felt and seen, by those whose eyes are happily anointed by the finger of Jesus. It is seen, also, that instead of “one Lord, one faith, and one baptism,” there is a diversity of faith, as it regards the ministration of Him who is one, by his holy, spiritual baptism, and as to the worship of the true tabernacle. And it is greatly to be feared that this strife will not always be kept within the secret chamber, and subdued, without the exposure of Antichrist and his kingdom, and without a storm of the elements in which he worketh. And much commotion, and thunderings, and lightnings, and earthquakes will be seen and heard in divers places; and the tabernacle of those who have slidden from the sure foundation, the Rock of Ages, however lofty and beautiful to look upon, will be thrown down, and removed out of the way, and their place will be known no more, in the heritage of the Lord’s spiritual Israel.

Having frequently, since our visit to Norwich, felt some drawings in my mind to return thither again, I have, of late, thought best to attend their ensuing Quarterly Meeting; in order for which, after the Quarterly Meeting in London, I took the mail stage at 8 o’clock the same evening, in company with Daniel Wheeler and Ralph Neild, and travelled all night, 118 miles, and arrived at Norwich next morning about 9 o’clock; and, the following evening, attended their Select Quarterly Meeting, in which I was led into considerable labor, on our doctrine concerning spiritual worship and the ministry, and had great peace therein. Next day, the 27th, I attended their Quarterly Meeting at large; but there seemed to be no room allowed for me to unburden myself of that which I had borne many days. On the opening of this meeting, my dear friend Daniel Wheeler was well exercised in a

short testimony; after which, other offerings were made in such rapid succession, that I was obliged to sit silent throughout; but felt a strong engagement to appoint a meeting next morning, and to desire Friends to attend it, before their return home; and accordingly the appointment was made, and Friends generally attended. In this meeting, my concern and engagement led me to illustrate some of the fundamental doctrines of Christianity—the different manifestations and attributes of the Deity—the doctrine of sanctification and justification, &c. The blessed Truth was near to help, and the victory was mercifully and signally obtained. After I sat down, E. F., a prominent minister arose, apparently with the intention of sustaining their preaching here; and first acknowledging that *God had been with us that day*, proceeded to refer to the apostle's expression, "there are divers gifts, but all by the same spirit;" and, in her weakness, disclosed an intention of spreading the idea over the meeting, that though there might seem a difference in the various appearances in that Quarterly Meeting, yet that they were virtually the same. I had been greatly burdened with a superficial, busy spirit, which seems to prevail here, both in meetings and in families. The busy working of this spirit, the dread of conflict, and the shunning of the cross of Christ, with a love for the friendship of the world and its greatness, have led to a loss, which I fear is irreparable; and, moreover, some unsound doctrines appear to have crept in;—such as the belief that we are elected and justified before we are purified and sanctified; and a trusting in a mere imputed righteousness for salvation, without regard to obedience, and those works which are wrought in God, through the constraining and sanctifying influence of his spirit.

I was grieved at the usage I met with here, which, I thought, was almost uncivil. A stranger from a foreign land had sacrificed all for a long time, and come over the sea to relieve his mind of a burden which rested upon it, and now had come all the way from London to attend this Quarterly Meeting, yet the time was nearly all taken up therein, by such as might well be there at any time; and so I was led to appoint a meeting, for the express purpose of relieving my own mind,—then, that they should subjoin, with a design to give a levelling cast at

my dearly-bought testimony among them, did, to me, appear dishonorable, if not unchristian and uncivil. Yet, to satisfy and mend everything with me personally, they were not entirely wanting in a fawning disposition, and a professed love and friendship for me. But, to do justice to some dear friends here, I feel bound to say that they received me and my testimony, in the fellowship and ownings of the gospel of Christ; and these did bear up and strengthen my hands; and my desire and prayer to God for them, is that he may be very near, and sustain them through all afflictions, amid those bonds which encompass them. And now, I left Norwich very peacefully, believing that I had discharged all that was required of me. Daniel Wheeler's company and united labors were very acceptable to me, during the short time we were together laboring in the fellowship of the gospel. He has been residing for about fifteen years at Petersburg, in Russia, but now recently obtained certificates from his own Monthly Meeting in Yorkshire, England, to make an extensive visit, in religious service, to some of the South Sea Islands and New Holland, which will probably take several years to accomplish. I left him at Norwich. I also parted there with my dear friend and kind companion, Ralph Neild, from whence he returned home. His company and service had been truly acceptable to me, he being an honest, sincere man, of quick perceptions and discernment in regard to the state of meetings, as well as of individuals.

On seventh day, the 29th, in company with Benjamin Holmes, went to Bury, forty-two miles, and, next day, met with Friends in the morning, and had a meeting in the evening with the town's-people; in both which I was largely engaged in declaring the word of life, revealed in the gospel.

From this place he wrote to his wife as follows:—

Bury, in Suffolk, 12th mo., 29th, 1832.

MY BELOVED WIFE,

* * * * Not feeling clear of Norwich, we returned thither again from London on third day night. We left London the evening of their Quarterly Meeting, and reached Norwich the next morning; where our kind friend Jane Gurney received us very affectionately. Their Select Meeting took place the following evening, and their Quarterly

Meeting the next morning; in the former I had good service, but in the latter there was not room in the midst of so many offerings; and I felt grieved—a stranger here, and having now come so far to attend the Quarterly Meeting, and no opportunity afforded to throw off my burden. I had attended three meetings when here before, and could open my mind in but one. Hence, it seemed best to appoint a meeting, in the hope that they would allow time for a poor exercised stranger to relieve his mind. Accordingly, a meeting was appointed for the next day; and most of the Friends who attended the Quarterly Meeting stayed and attended it; and it was a very interesting time, wherein Truth was made to prevail, and many hearts to rejoice. * * * * I met with a Friend at Tottenham by the name of Daniel Wheeler, whose residence for about fifteen years has been at Petersburg, in Russia, but is still a member of a Monthly Meeting in Yorkshire. He has obtained certificates to visit many of the Islands in the Pacific Ocean, and Van Diemen's Land, in which voyage he will circumnavigate the globe. He had been very desirous of seeing me, and, on our meeting, he pretty soon let me know that he had some view of Norwich in conjunction with me, and finding that I was now bound thither, he readily agreed to bear me company; and accordingly, went and joined in religious service there. He is truly an interesting character, and stands upon the primitive foundation of Quakerism and genuine Christianity—a man of sound and clear mind, stored with the meekness of the gospel. He went to Russia by the request of the Emperor Alexander, to drain morasses and boggy land, in which business he has been ever since employed; and now his eldest son has taken his place. His wife is also left there, and three other children. Friends have nearly concluded to purchase a small vessel exclusively for his voyage and accommodation, and to man her for the purpose. He will probably be gone five or six years. I left him at Norwich this morning, but expect to meet with him again in London, when I return there. It was spoken of in the Select Meeting at Norwich as being very interesting to have the company of two Friends from such different and remote places upon the earth.—In much tender love to thee, my dear wife, and to all our children, relations, and friends, and desiring that our good and gracious Helper would keep, instruct, and bless you,

I am thine,

JOHN WILBUR.

Here, my friend John King, of Sudbury, met me, in order to bear me company for a time; and, on second day, the 31st, we travelled to Godmanchester, near Huntingdon, forty-two miles, and had a meeting with Friends there the same evening, though open, yet plain in doctrine to some present.

On the 1st of 1st mo., 1833, I went to St. Ives, and attended the Monthly Meeting there, long silent; but a living call was at length extended, and an invitation to gather to God and to Christ, the life and the power. We went, that evening, to Earith, and lodged at John Brown's; on the following day, had a meeting with Friends there, and the same evening one at Chatteris,—the first, open, the last, close, searching, and alarming. The day following, we had a meeting with Friends at Sutton, mostly with young people, to whom caution and counsel went forth freely, warning them to avoid high-mindedness, and the love of the world. After this, we returned with John Brown to his own house and spent some time with Sarah Squire, a valuable minister, at her brother's, where we had a religious opportunity that evening, in which some exhortation went forth in love, to the young people present; and, next morning, in a solid, parting opportunity, S. S. was exercised in prayer for our preservation, and I had a few words of encouragement to my elderly friends, to hold fast the profession of their faith in God, to the end; and to their precious daughter, Mary Brown, was subjoined a call to some service, rather peculiar.

I have now gone over this land of Great Britain and Ireland, and attended nearly all the meetings as I went, throughout both countries; and I begin to feel as if my service here was nearly accomplished, and think to go pretty directly to London, in order to inform the Morning Meeting there, of the accomplishment of my services in this land, (or, as I trust, nearly so,) and to obtain from them a returning certificate, directed to my friends in America, if, indeed, that meeting shall have approved of my labors here. Howbeit, I apprehend I have some service yet unfinished, in London and Middlesex.

On sixth day, the 4th of 1st mo., we set out for London, and travelled as far as Amptill, lodging again with my beloved friends Samuel and Ann May, who received us very affectionately. On first day, the 6th, attended their meeting in the morning, and had a meeting in the evening with the town's-people,—both open times. On second day, I went to Hitchin, and the same evening had a meeting there, when the states of some present were opened and spoken to. Next day

went to Hertford, and the day following attended their week-day meeting,—long silent, but open at last. From hence we went to Tottenham, and lodged again at Robert Forster's. Here, on fifth day, we attended their Monthly Meeting, in which heavenly wisdom was distinguished from man's wisdom, and set above it. On sixth day, the 11th of 1st mo., I went to London, to my old home at Peter Bedford's, and rested and wrote, having travelled, since leaving Dublin, one thousand and thirty-seven miles. On first day, the 13th, I was at Peel Meeting, and in the evening at Westminster,—both open, though the latter long silent; and for a time after I stood up, it seemed difficult to find an entrance into the minds of those to whom my service belonged; but the point was, in good measure, gained at last.

On second day, the 14th, I attended the Morning Meeting, composed of all the ministers and elders in the nation, but seldom attended by many from without the Quarterly Meeting of London and Middlesex. I now informed the meeting that I apprehended my services in this land were nearly accomplished, and was induced, by the peace and quietude of mind, which, through unmerited mercy, I now felt, to hope that my labors, however few and imperfect, were accepted for what was required of me; and acknowledging the great kindness of friends, and their readiness to assist me in the performance of my engagements during the time of my being amongst them, now desired them to certify to my friends at home, if it were so, that my services had been accepted by my friends here, as I now had a prospect of returning shortly to America. Divers present expressing much unity with me and with my labors, a committee was appointed to prepare a certificate, and to present it at the adjournment, that day week.

On third day, the 15th, I went to Southwark Monthly Meeting, where I had much labor in the opening and liberty of the gospel. My former companion, Daniel P. Hack, having come up to London, from Brighton, his place of residence, and desiring that I would go with him thither to spend a little time, I having now a few days leisure did so; and on fourth day, the 16th, we went to Crawley, and lodged at John Robinson's, whose son John was desiring to go with me to

America; which being agreed on, we went next day to Brighton; and I was truly glad to meet with divers dear friends there. On sixth day was their Monthly Meeting, in which I had good open service. On seventh day, returned again to London, and on first day morning, the 20th, accompanied by my friend Peter Bedford, I attended their Morning Meeting at Peckham, in which we were favored with the flowings of the gospel; and, returning to London, attended a meeting at Grace-Church Street, appointed by our beloved friend Sarah Grubb, in which she had good service. On second day, I attended the adjournment of the Morning Meeting, at Devonshire House, where a returning certificate was brought in for me and approved, being satisfactory.

On third day, I went to Newington, and spent a day or two with my dear friends John and Sarah Grubb, both ministers, and she an eminent instrument in the Lord's hand in the promulgation of the ancient doctrines of the gospel. With these friends I felt my spirit nearly united, and we had much interesting conversation in the freedom and liberty of the Truth. On fourth day evening, went to the house of William Allen, who was now about to go to the continent, to join Stephen Grellet, on a visit into Spain,—an adventure which I think has never been made before by Friends, and is thought to be a perilous undertaking. I felt my mind very nearly united with this my dear friend William Allen, and we had some interesting conversation on the state of the Society in England.

On fifth day, the 24th, I went to Tottenham and attended their mid-week meeting, which I think was a solid time. Staying a day or two here, I made a number of social visits to divers friends for the last time, and taking leave of them in a solemn manner, went back to Newington on seventh day evening, and then went into the city; and next morning, the 27th, went to Grace-Church Street meeting, which was an open, favored, searching time. At six o'clock in the evening, had a meeting in Devonshire House, for Friends generally, in London, (except Southwark,) as a final parting opportunity; and I trust it was a solemn time to many, in which I took leave of them in the love and fellowship of the gospel, commending them to God, and to the word of his grace. On second day, I had an interview and conference with several

prominent characters of the Society, on our doctrine and testimonies. On third day, the 29th, in company with Peter Bedford, I left London, and went on my way rejoicing, whilst my heart was filled with this language: "Farewell, farewell, to this great city! peace be within thy walls and prosperity within thy palaces!" I had, first and last, spent about two months in and about London, had labored diligently, and had endured many deep baptisms and close trials; but now, in the end, found peace as a canopy to cover my mind, to the rejoicing of my heart; and I praised the Lord. We arrived in time, at the house of Richard and Mary Fell, at Uxbridge, where we lodged, and P. B. returning next morning to London, I went to their mid-week meeting, in which I had a good open time; and in the evening came my young friend Gilbert Jilkes, from London, (nephew to P. B.,) in order to accompany me to Worcester, for which place we took coach next morning, and arrived there, at Henry Newman's, about nine in the evening—one hundred miles. Here, next day, I had a meeting again with Friends, and was much enlarged in an impressive and close testimony, and left in great peace. I parted here with Gilbert Jilkes, and was met by Edward Southall, from Leominster, with whom I went to his own house. At Leominster I arrived on seventh day evening, and on the next day attended the meeting of Friends in the morning, and a public meeting in the evening, both good, open times.

On fourth day morning, I took coach for Liverpool, with E. S. for my companion, and arrived there the same afternoon; and on fifth day, attended their mid-week meeting, which was open and satisfactory; and next day we went to Warrington, our friend Frances Thompson going with us. On the day following, went by the way of Manchester to Stockport, to the house of our dear friends George and Ann Jones, where we met also with Elizabeth Robson and Abigail Dockray, and I think it was a mutually pleasant meeting to us all. Next day I returned to Manchester, to their morning meeting, in which, through heavenly goodness, my mouth was opened, in the demonstration of the gospel, which, I believe, was "the savor of life unto life" to some, and "the savor of death unto death" to others; for in some here, I apprehend too much reason to fear a lapse and departure from our ancient doctrines and

testimonies. This is one of the largest meetings of Friends in England. Their meeting-house, lately erected, is far from according, in my apprehension, with the simplicity of the gospel of Jesus Christ. We returned to Stockport, and had a meeting there in the evening, and lodged again with George and Ann Jones; and next morning returned directly to Liverpool, by the railway, in order to make preparations for my voyage to America, having engaged a passage on board the packet-ship *Hibernia*, George Maxwell, master, to sail on the 16th. On arriving at Liverpool, I went now to my dear friends', George and Margaret Crosfield's, in order to spend a few days with them, which I did to much satisfaction, they being honest Friends, and truly desirous of upholding the ancient doctrines and usages of the Society. I had, during the last season, written divers letters to this my friend and former companion, on some subjects which rested with much weight upon my mind, and which he had published in the 10th mo. last; and now, as I was about leaving the nation, and not knowing but a new edition might be called for, it was thought best to reëxamine them, and to make such revision as might appear useful, which with the advice of several friends we accomplished.

On fifth day, the 14th, I attended again their mid-week meeting, to which a general invitation of Friends and friendly people was previously given, and it proved, as a parting opportunity, a truly solid time. In my testimony, way opened for a reference to my services and exercises generally in this land, and to the sincerity in which I had labored in the Society here, though it had been, as the Apostle expressed himself, in weakness, and in fear, and in much trembling; but now, in the conclusion, my mind was mercifully filled and comforted with the reward of sweet peace.

* The spirit of supplication was also vouchsafed at this solemn time, and my mouth was opened in fervent prayer, that the little service in which I had been engaged in this land, might be as a nail in a sure place; and a fervent petition was also lifted up to the unsleeping Shepherd of Israel, that he would deign to keep and preserve the afflicted and lowly walkers in Zion, and guide them in the way everlasting. Sixth and seventh days were spent in visiting divers dear

friends, in preparing for my voyage, and in writing to several friends in different parts of the kingdom, bidding them a hearty farewell; and on seventh day evening, a large number assembled at my lodgings at T. Thompson's, where we had a comfortable opportunity, both social and religious; wherein both heart and hand were lifted up for my preservation over the mighty deep, and safe restoration to my dear family.

The next morning, which was first day, the 17th of 2d mo., I was called upon to go on board the ship at 9 o'clock, and so, accompanied by E. Robson, G. Crosfield, Thos. Thompson, Ralph Neild and a number of others, I went down and embarked; and the ship soon got under way, with a fair wind from the S. E., and went round Holyhead that night, about 8 o'clock. The wind then shifting favorably to the N. W. and blowing fresh, we went rapidly down St. George's Channel on second day; and on third day morning, found ourselves fairly out to sea. Wind again S. E. but very light; nevertheless, it increased all day, till night, when it blew with great violence, and so continued all night. The sea ran into mighty heaps, and the waves roared tremendously, and seemed to threaten destruction to our ship, our sole dependence in this world; which, in comparison of the mighty waters—now into tempest, now into mountains wrought—seemed like a very little thing—or as a mere nut-shell on a spacious stream. Now, by the power of fierce winds, ascending to the summit of a mighty wave; then downward plunging with rapid speed, as if towards the nether bounds of ocean's great abyss! But still, in admiration seen, her buoyancy was such, that, as though by the uplifting of Almighty power, she would rise again, and mount the next succeeding swell—or partially, when the summit rolled too high, and over us poured its briny floods, almost hiding us in its surge!

Within the compass of ten days, this severe storm was succeeded by three others, of equal violence; indeed the last was thought rather to exceed the rest. Capt. Maxwell told me that he had not known such a time for a number of years. But through mercy, these mighty gales were not of long duration, none exceeding twenty-four hours.

During these severe gales, the ship's sails were all taken in, and she was put in the posture of lying to, and so driving

with the wind; and she rolled about so exceedingly that all loose articles were thrown into confusion and disorder. One of the steerage passengers, by the heave of the ship, was thrown down upon the edge of a box, whereby his arm was fractured very badly, and the scarf or splinter of the bone, puncturing a small artery, it was thought by the surgeon, for some days that he was in much danger of losing his arm, if not his life; but he is now, on the 14th of 3d mo. in a fair way to do well.

After these storms had subsided, (during which we had apparently gained but a short distance from Cape Clear in Ireland,) we had pretty fair wind and weather for some time, and advanced very well, until second day morning, the 11th of 3d mo., when at 4 o'clock, the ship was perceived to come in contact with some solid bodies, which proved to be floating and scattered pieces of ice, but not large in their dimensions. No alteration was made, except to shorten sail, so as to meet them with less violence (being on direct course), and so we continued, until 9 o'clock the same evening, when we found ourselves entirely enclosed in a vast field of this material, and so closely crowded together as entirely to obstruct our progress.

This was in latitude 45° north, and 48° west from London, and not far short of the Grand Banks of Newfoundland.

Here we could see nothing but ice in any direction, except the way from whence we came. But on the same afternoon, the seamen made shift to get the ship about, and reverse our course, and so before night, we got into open sea again. It was very unexpected by the Captain and crew, thus to find floating ice in this region so early in the spring; and the object now was to try to get so far south as to pass it on that side, and then go on our way to the westward. But the wind blowing from S. S. W. made it very slow and tedious gaining ground in that direction. However they beat to and fro as well as they could, continuing their starboard tack until they began to come in contact with the ice every time, and then shifting sails, &c., until third day evening, when the scattering ice appeared smaller and softer; and now the Captain thought he could make his way through it, the wind being nearly south, and pretty favorable for our course. He

made the attempt, but in the course of the evening, found himself entirely brought to a stand again; for the ice, though softer, was so thick, and crowded so closely together, that the ship, with all her canvas spread, could no longer advance; so here we lay, quite still until fifth day morning, the 14th, when they made out, by breaking away the ice, to get the ship about, and to make some progress eastward, though hardly perceptible. Whilst we were lying here, we discovered two large icebergs, one of them about a mile to the south of us, and rising about forty feet above the water, and thought to be about one mile in circumference. The other was to the west, and being more distant, could not be so well described, but some part of it was evidently much higher than the first. Before we left this region we saw seven of these icebergs in different directions from us, and of different dimensions.

At evening the wind shifted to the N. W. and blew fresh, whereby we were enabled to get clear of the ice at about ten this evening, and so run off southerly until morning, and then took our course again, and saw no more of the ice. From which time until now, the 20th, the wind has been often unfavorable and light, so that our progress has been rather slow; and by observation to-day, find our latitude to be $41^{\circ} 50'$, and long. $63^{\circ} 22'$. The 22d, the wind ahead, making little or no progress. The 23d the wind N. W. advancing some, but slowly, until the 26th in the morning, when we made land on the south side of Long Island; and about noon, the pilot boat came down, and we took a pilot on board, who beat us up near to the Narrows, where we let go anchor; and next morning, the 27th, a steamboat came down from the city, and towed the ship up against the wind, and we landed about 11 o'clock. It was cause of deep thankfulness that I was permitted to set my feet once more upon this my native land.

I stayed two days at New York, and called on divers friends, who rejoiced with me in the mercies of a kind Providence, in thus sparing my life through many perils, both by sea and by land. On the 29th I embarked on board a steam vessel, and landed next morning at New London, the 30th of 3d mo., 1833, and about noon the same day, arrived safely at my own

home at Hopkinton, and a time of mutual rejoicing I had, with my dear wife and children, and I trust that our hearts were filled with gratitude and thankfulness to the Lord, for his favors and tender mercies, in thus restoring us to each other; and I desire that we may never forget to praise his good and blessed name.

It appears, by my list of distances, that I travelled, after landing in Liverpool until I sailed from thence again, seven thousand eight hundred and fifty-seven miles; and the two passages across the Atlantic, allowing for the zizzag courses, would amount to, at least, seven thousand miles, so that the whole travel, by sea and by land, would make over fourteen thousand eight hundred miles. From a regular diary kept, it appears that I attended 348 of the regular, established meetings in Great Britain and Ireland, and that, by including an additional attendance of many of the same, and appointed public meetings, it will amount to 114 more. To this list might be added 90 meetings more, consisting of the sittings of the yearly meeting, and all the quarterly and monthly meetings and their select meetings, the meeting for sufferings and the morning meeting in London, which I attended, and the whole number will be 552.

I was gone from home one year, eight months and ten days, but remained in the United Kingdom only one year and about six months, or 545 days, so that, on an average, I attended a meeting for every day.

[The following letters from several dear friends in England were written on the eve of J. W.'s departure from that country, at the termination of his arduous service there; and having especial reference thereto, are published as a fitting conclusion to this chapter.]

FROM ANN CONING.

Gisborough, 5th of 1st mo., 1833.

MY DEAR FRIEND,

I expected to see thee again before thou took thy departure from us—indeed I had some expectation of meeting thee at our Quarterly Meeting, but dear Hannah Murray told me thou had'st been there a few weeks previous, and that thou wast likely to leave this land before long. She also let me see thy letters to George Crosfield, which I read whilst under her roof, and purchased several copies be-

fore I left York. They were cordial to my mind, and I believe generally liked in Yorkshire. They are very appropriate for the present day—something of this kind seemed wanting. There are few who will be honest to their feelings, or who dare to espouse a cause however good, in opposition to the popular views of the great and learned ones amongst us. I think, my dear friend, this is a service worth what it has cost thee, if thou hadst had no other in this land than thus to point out the safe path between two extremes, to show us the good old way in which our worthy predecessors walked. How precious is the remembrance of those valiant ones, who turned not their backs in the day of battle, but fought manfully under the banner of the Lamb, “in the midst of a crooked and perverse nation, among whom they shone as lights in the world.”

The time seems now arrived when the current of popular innovation should be checked, or it might have carried away all before it, and probably thou wast the instrument to cross the great deep to do it, or at least open the way for it. I hope thou wilt have solid peace and satisfaction in giving up to what thou believed called for at thy hands. And now my dear friend, I may tell thee, that, after returning home from the Yearly Meeting, and weighing in my mind what had occurred there, I felt best satisfied to address a letter to two Friends, with such variations as circumstances called for. A copy of that to Anna Braithwaite, with her reply, I took with me to York for thy perusal, had thou been there, and, as opportunity now offers for private conveyance, I mean to enclose my letter to her in this. Perhaps A. B. would not like me to send a copy of hers, which was not particularly relieving to my mind. I think mine would be better not exposed, but should'st thou be at our mutually beloved friends' at Croyden, I have no objection to their seeing it, nor yet our interested friend Geo. Crossfield, of Liverpool, to whom present my dear love. A. B. told us at the Yearly Meeting, that we were to “keep an even balance,” but the scale has long appeared to me to preponderate on the wrong side. I can recollect the time, when the mercy of God in Christ Jesus, in the glorious plan of our redemption, was too little adverted to, but now the historical or outward belief of this, appears to be held up and brought to view by some, as if our salvation wholly depended on this belief, so frail are we, and liable to run into extremes, but we are hardly aware of the serious consequences of giving the weight so much on one side, as greatly to weaken the other. There seems to me something plausible in it; much that favors our natural propensities, as we know it is much easier to believe in what Christ did and suffered for us in that prepared body, than spiritually to “know him, and the power of his resurrection, and the fellowship of his sufferings, being made conform-

able unto his death." I think such views may exalt, not humble, the creature, and also beget apathy and indifference in spiritual warfare. The grand deceiver, who is never wanting in his insinuations, can, it is said, transform himself into an angel of light, and if, by any means, he can settle us at ease in our sins, his malignant purposes are fully answered.

If Christ, when personally upon earth, who knew the end from the beginning, who spoke and taught as never man did, had, in his memorable sermon on the mount, or in any of his divine exhortations to the people, insisted that their mere belief or acknowledgment of what he was about to accomplish for them, "through the eternal Spirit (in offering) himself without spot to God" was more essential to their salvation than the operation of his spirit and power within them, by which they were washed, sanctified and justified in his name, then we might have kept "an even balance." But the stress of Christ's doctrine runs thus, "Repent, for the kingdom of heaven is at hand." "Except your righteousness exceed the righteousness of the Scribes and Pharisees," &c. "Marvel not that I said unto thee, ye must be born again." "Enter ye in at the straight gate," &c.

But I need not dwell longer on these things, as I believe thou and I are of one heart and one mind. We live in eventful days, and those of great excitement; and never was there more occasion for the watchmen and watch-women to "walk about Zion, go round about her, to tell the towers thereof, mark ye well her bulwarks, consider her palaces." Truly it is well for those who know an establishment and safe abiding on the immutable foundation, Christ Jesus, the eternal Rock of Ages, for no other foundation can any man lay, with safety, than that which is already laid; but how greatly have we slidden from it into by-ways, and crooked paths, in a dark and cloudy day of temptation. How is the gold become dim! how is the most fine gold changed! Many of us have gone back again into Egypt, and some remain in the wilderness in a dry and thirsty land, where no water is. It was never the design of the Almighty that we should be a people thus robbed and spoiled of our ancient beauty, and I see no other way in which the church can "come up from the wilderness, leaning upon her beloved" but by chastisements. It often appears to me as if we should, in this way, be visited; the foundation of many amongst ourselves may be tried, the chaff separated from the wheat, which is the weighty, substantial part. "The Lord knoweth them that are his," and those he will hide in his pavilion in the time of trouble, for I believe there will always remain a seed to serve him, which, after passing through the fiery ordeal may survive these days of tribulation, to whom the following portion of Scripture may be appropriate, "In that day shall the

Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,"—and again, "My people shall dwell in a peaceable habitation, and sure dwellings, and in quiet resting-places." I am reminded, whilst writing on these subjects, to look well to my own standing. * * * * *

I think I will engage, if life and faculties be spared, to deliver thy messages, and also to write to thee in return, and may the blessing of preservation be thine across the mighty deep. Thou hast seen the Lord's wonders there, as well as on land, and I have no doubt spiritually experienced "the floods (to) have lifted up their voice; the floods lift up their waves," but there is a voice speaketh louder than theirs, whose command both winds and waves obey.

Many are the tribulations of the righteous, but He whose promises are yea and amen forever, will deliver them out of them all. A little more faith, my beloved friend, and a little more patience, and then cometh the end, and a blessed one it will be to those "that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

With affectionate remembrance, thy sincere friend,

ANN CONING.

FROM MARGARET CROSFIELD TO J. W.

Mount Vernon, 1st mo., 8th, 1833.

MY DEAR FRIEND,

Thou art very often the companion of my thoughts which follow thee in thy pilgrimage through this land, closely sympathizing with thee in thy various trials, of which I have a strong feeling; as much, I think, almost, as if I was outwardly a partaker of them with thee, often desiring thy support under them, and many times comforted with the belief, that thy strength is as thy day's work requires. We had an acceptable letter from Ralph Neild since his return, with many interesting particulars of your travels,—in it I was glad to hear thou wast tolerably well, and drawing near the end of thy work. Thy journey into England has happened at a hard time for thee, but Providence saw thou wast able, and has qualified thee for the work, and I doubt not that many in this land will profit by thy labors, and have already done so. It has been the means of opening our eyes to things we did not know existed, and put us on our guard, for which I many times feel truly thankful. I often am thinking of Jonathan Taylor,—how he was removed from the conflict he would have had to go through, if he had been preserved in integrity as to Friends' ancient principles. We have no recent account of Chas. Osborn. I think he was much harrassed while here, with opposing sentiments.

* * * * * Elizabeth Robson has now a minute from our Monthly Meeting to visit Friends in Manchester, in which arduous service she is now engaged. I wish her labors may be blessed to profit those whom she is among, for there is great need of faithful, upright Friends to witness for Truth among them. The meeting is in an affecting state as to the soundness of its heads, who too much think themselves whole, and sound and wise; and, I fear, have little knowledge of the real work of Truth in the inner man, or they would scorn the mean, specious ways of bringing others over to their views, which has fallen more than once under our observation to be done by some; and, in practice, the old Jesuitical doctrine brought out, of the end sanctifying the means, and all to be covered up with the mantle of faith. I believe some will be landed, at last, in conduct and opinions they little thought they could ever arrive at, when first warped from the integrity of Truth. Riches, and the love of the world, are some of the roots of these evils; then comes craving for more liberty, and religion must be fitted to allow of it, that we may have a name among men. On these things, I have often many sorrowful meditations, but am comforted with a secret feeling, that Providence will interpose, and has already for the deliverance of the faithful among us, from the mixture that the workings of corrupt, unsubdued wills have introduced into our Society. It will now, I think, be seen, who are sound, and who are not; which is a great point gained, to have the mists cleared up which have enveloped some amongst us; and I desire nothing more than that such may go forth from us who are not of us, which is far better; and I for one am quite willing to go through it, rather than leave the burden of such a mixture on the next generation. I fear this will be a long time in reaching thee, but I hope thou wilt excuse it and all its errors, being a proof of my near love and unity with thee and thy labors in this land.

* * * * * Thy truly affectionate sister,
MARGARET CROSFIELD.

FROM ANN MAY.

Amphill, 1st mo., 25th, 1833.

MY DEAR FRIEND JOHN WILBUR,

Permit me to express my warmest wishes for thy preservation on every hand, and safe return to thy native shores, seeing we *must* part with thee, and mayst thou feel a peaceful relief from those heavy exercises through which it has been thy lot to wade, in the course of thy valuable labors in this land. As thy religious services here are drawing so near a conclusion, thoughts of home will naturally be indulged,

which brings me to the recital of that little anecdote thou wished me to pen, although imperfectly related, from wanting the names ;—it was thus : “ Some years ago, a valuable, ministering Friend, residing in a very obscure, humble cottage, I think in Westmoreland, had a concern to attend the Yearly Meeting. During his stay in and about town, he was so much introduced to the tables of the affluent, as well as to their general habits, that some, wondering how he would bear so great a reverse as returning to his own poor home, asked his companion to take notice,—his report was most satisfactory. On espying it at a distance, his countenance beamed with delight, while he exclaimed, ‘ Aye, thou bonny Grey rig ! I hanna seen sic’ a turtle’s nest sin’ I left thee.’ ” Possessing the true riches, this simple-hearted Christian had been taught how to rightly estimate earthly grandeur and possessions, his treasure being where “ moth and rust do not corrupt ; ” quitting the bustling scenes of town would, no doubt, be making a joyful retreat, as from the mid-day sun into the shade, so much more favorable to contemplation, and waiting for the descendings of heavenly good ; sitting as under his own “ vine and fig-tree ; ”—feelings like these are what I fondly anticipate for my dear friend on reaching his long-deserted home, even although the vacant seat of one can hardly fail to cast a momentary gloom over the scene ; but may it quickly be dispelled by renewed ability to bless the Hand that gave, and whose sovereign right it is to take away. But this state of resignation being unattainable by our own strength, I believe the most favored minds have long to wait for it, so powerful are the ties that bind us to these dear objects of our affection and solicitude. * * * We shall probably often talk, and much oftener think of thee, when tossing on the billowy deep, with fervent desires that thy return from this arduous field of labor may be richly crowned with peace, even the hundred fold. * * Thy sincere friend,

ANN MAY.

FROM ROBERT WHITAKER.

Ackworth School, 8th of 2d mo., 1833.

MY DEAR FRIEND JOHN WILBUR,

We rejoiced to learn that thy labors of love in our country, which, I believe, have been generally acceptable, are drawing to a satisfactory conclusion. As regards thyself, I have no doubt the answer will be peace,—the reward of faithful service. And though thou wilt mourn over us when thou art again permitted to reach thy native shores, and to enjoy the society of thy kindred and friends, if thy doing so be in the ordering of thy great Master’s councils,—I say thou wilt mourn over us, as a Society, because we are a degenerate, still-declining, motley people ; yet, I believe, thou wilt have satisfaction in having faithfully

warned us of our dangerous state, and tried to stir us up to more diligence, in pursuing the things which belong to our everlasting peace. We certainly have had line upon line and precept upon precept, many solemn messages from the Lord's servants, and divers manifestations of his displeasure with our ways, in the judgments with which our nation, as well as many others, has lately been visited. I frequently remember the words of our friend Daniel Wheeler, uttered at York during the time of our Quarterly Meeting, in the 9th month of last year, when the cholera, which had so generally prevailed in this island, was apparently rather subsiding, viz: that what this country had then suffered was only like the shaking of the rod. At the present time, the pestilence appears to be stayed. If the saying of the prophet might happily be verified among us, "When the judgments of the Almighty are in the earth, the inhabitants of the world will learn righteousness," probably our highly-favored country might still be spared and protected from further calamity. * * * * *

I do not feel quite satisfied, without saying, that I have read thy letters to George Crosfield with much satisfaction. My sincere desire is that they may be much read, and sufficiently pondered by persons of different ranks and ages in our Society, many of whom, I am quite sure, stand in need of such a salutary caveat in these times. We shall very often think of thee, and shall rejoice to hear of thy safe arrival in Rhode Island. Repeating the message of dear love from thy different friends here, my wife and daughter especially joining, I am truly thy affectionate friend,

ROBT. WHITAKER.

CHAPTER IV.

JOURNEYS AND CORRESPONDENCE, FROM 1833 TO 1841.

IN the spring of 1834, I felt a concern to attend Philadelphia Yearly Meeting, and having obtained a minute of the approbation of our Monthly Meeting, I proceeded, and attended the same accordingly, to good satisfaction.

[The following letters from Moses Brown clearly indicate his views of the defection in principle then beginning to be apparent, and now so fully developed in the Society both in England and America. This is deemed a sufficient apology for their publication, together with the subjoined brief sketch of his character.]

FROM MOSES BROWN TO JOHN WILBUR.

Providence, 23d of 8th mo. 1833.

DEAR FRIEND, JOHN WILBUR,

A few days after thou returned home, I took our friend Stephen Gould over to William Almy's, who had a letter from Thomas Shillitoe to Stephen which William charged Stephen to be careful about showing; the latter on taking it handed it to me. I found it to contain as full a statement of matters in England, and in some respects more so than thou had mentioned; its date is since their last Yearly Meeting, at which their revisal of the discipline was completed. He says, in effect, that a party there charge Barclay with contradicting himself—that he has done great injustice to the Scriptures, by placing them as the secondary instead of the primary means of salvation. Perhaps this may be a mistaken understanding of the case, as it seems too bad to hold, by any professing with us. He says the enemy has laid his snare there in a different way from Hicksism. By some the Son is set up above the Father; and mere faith in the atonement and blood of Christ is held to be sufficient for salvation (very little inward work). These doctrines are securing for them the right hand of fellowship from other professors, as it is to be feared is the case with some in America;

and those who adhere to the ancient faith and doctrine are stigmatized with the appellation of Hicksites. Thomas considers it a great favor to them and us, that Divine Goodness had commissioned and sent over some good, sound, faithful valiants from this side the water, who have helped to hold up their hanging-down hands, against the inroads of the wicked one; thus opening a more full and desirable channel for the communication of their sentiments on this painful subject than any epistolary correspondence by them, these having seen and heard and felt for themselves the deceivableness of the spirit that is at work among Friends there. It is mentioned by some to account for Thomas thus writing, that the Hicksites claimed him on his arrival at New York in 1828. This, by J. J. Gurney, who, it is to be feared, is too much of the new school. Immediately on our sitting down in Wm. Almy's house, he inquired after thee, and complained that thou had promised to call on him when thou was at Providence. I immediately cleared thee by frankly telling him he must lay thy not seeing him at his house to me, for thou had proposed to me to go with thee; but I gave him my opinion that it would be best for you not to meet at present; and I told William I thought it would be better for him in particular to have a respite, as it had taken too deep hold of his mind. I had no other objection to accompanying thee to see him save an impression that it would be best for him and for thee that it be left for another time; as the matter of difference * had been gone into pretty fully at the Meeting for Sufferings, and was thought by Daniel Howland to be well left. I thought best to mention this to thee, hoping he will cool off about it before we meet. If thou hast S. F. Hussey's answer to Rand, please look over the conclusion which was written by W. A. I think thou will find *that* to contain some doctrine that he hardly holds up of late. I intend setting him to look it over for the refreshing of his memory. I consider it one of the best of his declarations and that it will bear inspection.

With love to thyself, wife and family, I conclude.

Thy friend,

MOSES BROWN.

Providence, 4th of 7th mo., 1836.

DEAR FRIEND,

I duly received thine and note its contents. Yesterday our friend S. Rhoads read to me part of a letter from his son, saying that ——— of ——— in England, writes that Elisha Bates was then giving trouble to the select Yearly Meeting. He says that H. Backhouse was engaged in visiting families in Kendal, the hotbed of Beaconism, that Isaac Braithwaite and sons had proposed to the Quarterly Meeting's

* John Wilbur's Letters to George Crosfield.

committee to send up a request that the Yearly Meeting will decide whether the Scriptures or the Spirit is the primary rule of faith and practice, that it was objected to and held the parties till between eleven and twelve o'clock at night before a minute was agreed on to be signed by the clerk. This is in confirmation of a letter received by Stephen Gould. I apprehend the London Yearly Meeting if they consider the question will not be at a loss to unite with Barclay, against J. Wilkinson, E. Bates, and the Beacon party, unless that party be larger than I have an idea of. We shall expect soon to hear the issue. Joseph John Gurney has written severely in opposition to the anonymous writer against the Beacon, and there is an advertisement of the printer that printed the last answer to J. Wilkinson, that there was in the press an answer by the same anonymous writer, against Joseph John's remarks on him. I think Joseph John may be whipped by him, and I should not be sorry to see it. William Jenkins and a few others who were opposed to doing anything against the Beacon, as followers of Elisha Bates, I think are now beat, and have nothing to say in favor of Elisha or the Beacon Friends; and I am in hopes we shall be clear of that trouble here.

I remain with love to thyself and family; thy friend,
MOSES BROWN.

[The foregoing letters are selected from a considerable number from Moses Brown, written in a familiar and affectionate style, but mostly relating to local Society affairs, until the development of the unsound views promulgated by Elisha Bates and the Beaconites; when he spoke out plainly in condemnation of this heresy, and evinced much concern for the preservation of the Society on its original ground of principle and practice. It is evident from these letters, that he regarded J. J. Gurney as being strongly imbued with Beaconite sentiments, and in private conversation with John Wilbur, they always agreed in their views on this subject. Notwithstanding the opposition evinced by his son-in-law, Wm. Almy, to the latter, on account of the letters written by him to Geo. Crosfield, while in England, (see appendix,) Moses Brown continued friendly, and expressed his satisfaction with those letters, and with the avowed design of the author in writing them.

He met with much opposition from W. A., W. J., and others on account of the stand he made against the introduction of innovating doctrines into the Society. On the occa-

sion of a social visit of the latter, accompanied by S. A. Chace, they introduced the subject of the paramount authority of the Holy Spirit, and the subordination thereto of the Scriptures, as always held by Friends, and committed themselves against this view, and in favor of the paramount authority of the Scriptures; maintaining that all religious impressions and whatsoever is vital in religion, is borrowed from the Bible.

Moses Brown firmly withstood them herein; maintaining the views of R. Barclay on this question, and of the Society since his day; and when they quoted the passage "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," &c., he took it up and turned it against them; showing that it sustained his view, saying, in substance that as the Scriptures emanated from the divine fountain of all good, so in the language of Barclay, as the stream cannot rise higher than the fountain, the Scriptures cannot justly be elevated above their divine Author. That they are profitable for doctrine, reproof, instruction, &c., he as fully believed as they did; and the Society always set them above all other writings, and acknowledged that they were the only fit outward judge of controversy among Christians. He alluded to his own experience in this regard, particularly in the matter of his slaves; saying that after the decease of his first wife, who made a remarkably satisfactory and peaceful close, when returning from the grave, ruminating upon the Lord's mercies and favors to him, the query arose in his mind, what shall I render unto thee for thy loving kindness and abundant mercy? when his slaves were all passed in review before him; adding "I saw them with my spiritual eye as plainly as I see you now, and it was given me as clearly to understand that the sacrifice that was called for at my hands was to give them their liberty;" and he concluded by saying "these impressions were not from the Bible." But as W. Jenkins continued to press his views, he turned to him and said "William thou art not right, and thou never will be while thou continues to hold such sentiments as these."

Moses Brown was remarkable for his uprightness and consistency during a long life of nearly 98 years. He was in-

trusted with a large share of this world's goods, which he was concerned to hold in due subordination to religious obligations; hence his philanthropy was proverbial, though not ostentatious; observing in an uncommon degree this injunction of our Lord: "When thou doest thine alms let not thy left hand know what thy right hand doeth." His house was always open for the entertainment of Friends; and his hospitality in this respect was experienced by many. Being a man of good natural parts, and of large and varied information, he was interesting and agreeable in conversation beyond most, on which account his company and advice were much sought by men of all classes, not only within his own community, but beyond its limits; and his simplicity of manner, unassuming deportment, unbending integrity and consistent adherence to his religious principles, won for him the respect and veneration of all who sought his acquaintance. For many years he occupied the station of an elder in the Society of Friends; and during the latter part of his life he occasionally spoke in our religious meetings to the comfort and satisfaction of the right minded.]

In the winter of 1836-7, I visited Friends (with a certificate) in several of the eastern counties of the State of New York, my wife bearing me company as far as our son-in-law's, Wm. R. Hazard's, in Dutchess County.

[No account of this visit has been found among J. W.'s papers, but the following incident connected with it, is given from recollection by his children, (in whose presence he several times related it,) as nearly in his own words as could be recollected.]

Ethan Foster accompanied us on this visit as far as Hartford; where I had a prospect of holding a public meeting, should way open for it. We went to see the celebrated Joel Hawes, (popularly known as Dr. Hawes,) for the purpose of getting his consent for a meeting in his lecture room; having been informed that it would be a convenient place, and that his permission to hold the meeting there would go far towards giving us credence with the people, and induce many to attend who otherwise might not. On meeting him, he received us civilly; but when informed of the object of our visit, he

did not favor it—said he was careful as to whom he admitted there to preach—thought that Quakerism and Puritanism would not be likely to work well together—that he regarded the Quakers as a superficial people: to which I replied that *that* might arise from a want of acquaintance with them and their principles; but he still hesitated about it, and said that New England was the theatre of Puritanism, Connecticut its stronghold, and Hartford its centre, and that Quakerism was its antagonist. He then asked me what I was going to preach about. I told him I did not know; nor did I know certainly that I should preach at all: to which he replied, “don’t know what you are going to preach about! then I think you will make poor work of it; I have tried a few times in that way, and I did; and I think you will; but if you do not preach at all, I shall.” After some further conversation, he said, “if I allow you to hold the meeting, you must promise not to preach against my favorite doctrine, ‘once in grace, always in grace:’” to which I replied, that I could not accept it on those terms; pausing a little, he said, “Well, I think I shall risk you; but if you attack my favorite doctrine, I shall oppose you.” At the meeting, he took his seat by my side, and pretty soon said, “I think you had better commence your service, as I presume the people are generally in.” There being no response to this, he soon after made a similar remark, and then sat quietly, until I arose, and while I was speaking. Soon after I sat down, he arose and recommended strongly to their attention what had been said, and repeated the words of Peter: “Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him;”—then proceeded to say in substance, these men came to my house, and asked permission to hold a meeting here; and after some conversation with them, believing them to be vital Christians, I consented to admit them; and he concluded by saying, “you now see how vital Christians can worship together, although they may honestly differ in some things.”

In the spring of 1837, I attended the Yearly Meeting in the city of New York. In the course of this visit, I met with some very trying cases of an unsanctified ministry. And, in

the city, I fell in with J. J. Gurney, from England, with a certificate liberating him for religious service in this country. I had before met with him in England; and, as then, so now, I believe him to be unsound in the doctrines of Friends; and, therefore, improperly in this country as a minister, and likely to bring much trouble upon us. I felt it a duty, to let some Friends know that I had not unity with him, nor with his mission here as a minister. And when he came to New England, the following month, I found it to rest as an obligation upon me to let him know personally, that not only myself, but many others, were dissatisfied with many of his religious sentiments.

FROM SARAH [LYNES] GRUBB TO JOHN WILBUR.

Stoke Newington, 5th, of 6th mo., 1833.

DEAR AND VALUED FRIEND,

My address to thee must be short, for I have been much engaged from day to day during this Yearly Meeting, having, in the intervals of the various sittings, many Friends at my lodging in town, and at night a house full here, besides visits from elders, &c. Oh, how often have I thought of thee! and how painfully have thy forebodings of mischief among us been realized! Alas, the enemy of all good has prevailed to no very limited extent; and the insidious spirit that showed itself last year, appears now to be mighty indeed, speaking great swelling words, and, for the most part, has had the preëminence, both in meetings for worship and discipline. This being permitted, has, however, opened the eyes of many, who were before unwilling to think that things among us were such as called for alarm. I, for one, am rather relieved, in the *open* manifestation of error in doctrine that has taken place. I wished for farther opportunity to lay down my burden in the meeting at large, and requested it, without effect; but am satisfied in doing what I could. There have been awful moments among us, when the state of things was clearly laid open in Truth's own authority. I understand, that a visit from the elders is impending for me; may I be enabled to keep in the quiet, holy habitation. The same individuals who were crying peace, peace, last year, have done so, this year, with increased boldness; yea, a lying spirit is gone forth, and many are believing it; yet some are distinctly evincing the true spirit of prophecy,

which declares against all that would devise an easier way to glory, than by the true ladder. We have with us here our loved niece, Ann Moore; I think her already a brave soldier. I leave a scrap of this sheet for her to cover, and will now take leave. Am glad dear Ann Coning has written largely to thee. Charles Osborn lodged here last night; he leaves this land now soon. Farewell.—My husband and children love John Wilbur. Hoping we may be near in spirit still, I remain thy afflicted and affectionate friend,

SARAH GRUBB.

FROM ANN JONES TO J. W.

Stockport, 11th mo., 21st, 1833.

MY DEAR FRIEND JOHN WILBUR,

Thy truly acceptable letter of the 15th ult. was welcome to my hand yesterday. I have thought much of thee of late, and wished to give thee a tangible proof of my continued sisterly sympathy with thee, and desire for thy preservation from all the power of the enemy in this time of close sifting and proving of faith and patience; for we are not ignorant of Satan's devices, and know full well how ready he is, when he cannot cast down below hope, to try to stir up to undue activity in vindicating one's own cause or proceedings. Do not mistake me, my dear friend—I write not this from any apprehension that thou hast fallen into this snare, but rather as an encouragement to thee to be guarded on this hand, whilst thou art endeavoring to stand firmly and uprightly to what thou believest to be right. It was a noble testimony which the enemies of Daniel bore to his integrity and faithfulness, even when they sought his life: "We shall not find any occasion against this Daniel except we find it against him concerning the law of his God." The times in which we live are perilous, and all those who would be *in deed* and *in truth* the followers of a crucified Lord, have abundant need to look well to their standing, to mind his divine injunction—"What I say unto you I say unto all—*watch*, watch and pray that ye enter not into temptation." Some of us are aware that our proceedings are narrowly watched—may the Lord be my keeper, and then it matters little what man may say or do unto me.

Do present my husband's and my love to our much esteemed and worthy ancient friend Moses Brown. Dear old man! he has stood some storms in his day, and, if he lives awhile longer, he will see things that he has not yet seen; for surely the clouds are gathering and the storm will burst with violence somewhere, I verily believe. May the Lord Jehovah be our strength and our song; then will he be our salvation, and our safe hiding-place in time of trouble. I am glad

that in dear M. B. thou hast an open and firm friend ; but what are others about, to skulk behind the binnacle, when they should come forth and show themselves ? If they have Truth on their side, they have nothing to fear ; and those who are not engaged on the side of Truth, had better not meddle with church affairs.

Elisha Bates landed at Liverpool (if I mistake not) the latter part of 8th mo. ; he has been at and passed through Manchester repeatedly, but we have neither seen him nor received a line or message from him,—true, we have not written to him, and it is but too plain that he does not want to have any intercourse with or help from us. Anna Braithwaite and he were at the Quarterly Meeting at York in the 9th mo. together, also at that at Darlington, soon after ; from there to Kendal Quarterly Meeting, and then it was planned for Isaac Braithwaite to go with E. B. as companion, without his even going again to Liverpool, but this was overruled by a letter from I. Hadwen, at whose house Elisha lodges when at Liverpool, contrary to A. B.'s intention, for she had written to meet him on his arrival to request he would go to R. Benson's, but happily the letter did not reach him until he was settled at I. H.'s. I know not that it matters much where he is, for I. and A. B. take care to stick so closely to him, that there is not much room for others ; they were at Liverpool with him, and Isaac took high ground as to his concern to accompany E. B. A letter from a friend says : "The whole tenor of A. B.'s conduct ever after they met E. B. at York shows the stress she lays upon having it appear that he is one with them. By much that I have heard of late, it is clear they wish to have it believed that the views they have differ little, if at all, from sound Friends." Here is the subtlety of that spirit which causes divisions in the church. E. B. and I. B. have both been plainly told that it was contrary to the mind and judgment of Friends for I. B. to accompany E. B., and that it was likely to close up the way in many minds from receiving him or his ministry, as they otherwise would, on account of Isaac having come out so openly in the conference a year since, with views differing from those held by the Society from the beginning—but all this matters not ; they are gone together to the west of England, where there are many valuable Friends, who are not inclined to join in with the new views. I wish they may be firm and honest to their feelings, then good will come out of it ; but alas ! there are so few who keep a straightforward course, with the eye single, in times of difficulty, that it makes it harder for those who do. Nevertheless, I do not believe they will accomplish much, if anything, at our Yearly Meeting, respecting the conference ; and if, by trying their strength, they may be convinced of their weakness, it will be well. Whoever lives to see it, I believe all those who are really enlisted

under the banner of a crucified Lord and leader, and who follow him *faithfully*, without fear or favor of man, will have to suffer deeply, and perhaps many will know more than they have yet done, of the necessity to *endure hardness* as good soldiers of Jesus Christ. Oh, the subtlety of that spirit which is seeking to lay waste and destroy the heritage, deceive the simple, and cry peace, when there is no peace.

* * * * *

Our dear friends T. and E. Robson have been from home, principally in the west of England, since the Yearly Meeting. I suppose they are just about returning. E. R. did not send me thy letter, or write me on the subject; but, from what I have heard from dear G. and M. Crosfield and others respecting thy troubles, I was at no loss to know whence they arose. * * * * * It cannot be in the right ordering of things, that the affairs of the Society should be managed by two or three individuals. May the blessed Head of the church be humbly and earnestly sought to for wisdom and strength, and then He who formerly put to flight the armies of the aliens will arise for your help; but it seems to me that both you and we must suffer more than we have done, before we shall so humble ourselves before the Lord (as a people) as to know him to arise and plead his own cause, eminently and gloriously. That he will do it, I can have no doubt, for my faith is unshaken that he will reserve and preserve to himself a living people, professing the ancient faith of the gospel as held by our primitive Friends, though scattering and desolation may come upon many. I believe the promise formerly made will be fulfilled, respecting this people: "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

* * * * *

ANN JONES.

FROM SARAH [LYNES] GRUBB TO J. W.

Lexden, near Colchester, 20th, of 1st mo., 1834.

MY DEAR AND VALUED FRIEND,

The only letter I ever received from thee bears date 8th mo., 22d, 1833. I have perused it repeatedly, and, I think, as often been comforted, and my faith strengthened by what it conveys. I know thou must consider it an honor to suffer with the lowly innocent life of thy dear Lord, which is now under *peculiar* (and with respect to our Society) *novel* persecution. Was there ever a time among this people, when the language of the lip of Truth became so applicable?—"False Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect;" but may the little ones be

strengthened and encouraged, seeing that *that* which comes into obedience to the *Truth* is ever chosen of God; and abiding in that which brings to the election, these shall never fall, but are indeed kept by the power of Him who is mightier than all that ever did or can oppose itself to his righteous government. Oh! dear friend, it seems to me that this is indeed a sad time among us in old England. It falls to my lot still to proclaim war, in the midst of a general cry of "peace, peace!"

Didst thou hear anything of dear Ann Moore standing up after me in the Yearly Select Meeting? When I had uttered a warning voice, and declared that the jealousy of the Lord was kindled against that spirit which had crept in among us, to draw away from the ancient and invincible foundation, &c., Ann repeated the text: "Oh, thou sword of the Lord! when wilt thou be quiet? Put thyself up into thy scabbard; rest and be still. *How can it be still?* For the Lord hath given it a charge against Ashkelon, and against the sea-shore. There hath he appointed it." This did not fail to produce an expression of disapprobation; and poor Ann was counselled against siding with me, or being influenced by us and Thomas Shillitoe; but she was conscious that none of us had the inclination, even if we possessed the ability, to turn her eye from its close attention to the pointings of that unerring Guide, by which she was brought among us in this land. I hope this dear handmaiden of the Lord has written to thee since her return home. She is often deeply proved, and again she comes forth as gold from the furnace.

I wish we had more truly baptized living ministers; we have copious and eloquent communications from our galleries, and there is an effect produced on very large audiences that is very striking; the attention seems riveted to the speaker, and to the subject-matter delivered; and when the address is closed a solemn silence ensues, which is as a seal to such ministry. Is it the seal of our immortal King? Does his holy hand stamp these offerings, as of his own preparing? If not, from whence have they their origin? Alas, I often fear that creaturely activity takes the place of the movings of the all-enlivening Spirit of Truth, the holy anointing; with which we have no need that any man teach us; and to teach and preach in the absence hereof, seems to me to be even taking the name of the Lord our God in vain. But what I consider a very awful matter for reflection is, that should the reality of what we profess in ministry and worship be wanting, then is it very evident that there is a substitute set up amongst us, and a substitute too which many times bears an exact resemblance to what comes from God. Then whence proceeds this likeness? Must it not be the work and device of "Mystery Babylon," who can and does disguise herself sa as

to pass for what she is not? The eye which is not anointed cannot discover the false coloring nor the counterfeit gloss of which she is capable. Is there anything in the true church of Christ, the *likeness* of which may not be found in this grand adept at the deceivableness of unrighteousness?

Many, very many, of our religious community are easily beguiled, being unwary; indeed, not thinking it possible that those to whom they have been accustomed to look as "ensamples to the flock," should be misled. Our dear youth too, are in numerous instances staggered, saying, which way shall we look for the right path, and who will show us any good? I trust, however, that the *Almighty* will be the protection of the humble, sincere-hearted ones among the children, gathering their spirits into communion with himself, evidencing that "as a hen gathereth her chickens under her wings," even so doth he shelter these tender ones from harm.

I often remember thy saying to me, by our fireside at Stoke Newington, that some of us would be stigmatized as Hicksites; and so it has proved. Thou expressed thy apprehension of things getting worse before they improved, which is indeed sorrowfully the case; nor can I think the magnitude of this evil is yet fully manifest, there remains such a disposition to cover it up and thus keep it from view. But, oh, there is nothing secret that the all-searching spirit of Omniscience will not bring to light!

A conference has been proposed, again and again, at the Morning Meeting, and in the Quarterly Select Meeting, but strongly opposed. Dear Thomas Shillitoe renewed it in our Quarterly Meeting of ministers and elders last month. It was then deferred, and on opening the matter this day week, at the Morning Meeting, some got so irritable, and there appeared such a great reluctance to it, that we who had wished it yielded. I thought it right to confess that I could not be tenacious, remembering that "the servant of the Lord must not strive," expressing, however, my conviction that the state of things called for an exchange of views, and free open communication one with another; for I apprehended that there was increasingly a going off from the sure foundation; and that which vaunteth itself against the Truth stalketh forth with power, defying the simple, lowly thing, so long professed by Friends. J. F. spoke to everything many times through the meeting; he is restless, and appears very zealous in the novel doctrine. P. B., G. S., and W. A. would have been glad had way opened for a conference; indeed, divers whose cry was to be still, and not think there was any approach to schism, now see they were mistaken, and that, had the early appearance of danger been arrested, much mischief might possibly have been avoided.

All this while I have said nothing of a highly talented Friend [Elisha Bates] lately come from your land. Some of us cannot get at him, at least not so as to admit of any freedom of conversation. He is constantly accompanied by such as are not of the old school. I. B. has travelled with him so far, I believe, ever since he commenced his visit to this nation, and now holds a minute from his Monthly Meeting to continue with him, although he is likely to stop a considerable time in and about London; but probably thou art in possession of all this from some other pen. I heard the Friend preach in our Quarterly Meeting; it was a beautiful exposition of Scripture, and the doctrines of the New Testament were brought into view, in sublime language; his delivery is also excellent, yet somehow I felt a chasm which tried me. * * * In our last Morning Meeting, the said Friend spoke near the close, in answer to what some of us had ventured to assert as giving us alarm. I gathered from E. B. that we need not, in his opinion, yield to so much uneasiness, recommended charity, brotherly love, &c., and to "beware lest any root of bitterness springing up" should trouble us. This did not tend to the relief of some of us, but the contrary. I thought it savored of the same spirit which has for years been opposing itself to that which lays open our real condition as a people, in this country.

What a very sad thing it will be should the seceding party gain over E. B. as a champion! Oh, my dear friend, I can say that my soul weeps in secret and is troubled for my own dear people! Surely we are fast mingling with the world at large, and not a few of the most active are taking retrograde steps, as though, having begun in the Spirit, we could be made perfect by the flesh. What a precious pillar must that dear Moses Brown be, of whom thy letter speaks so sweetly! How I should like to set my eyes on the patriarchal form! I am truly glad thou hast such a friend. These are days of peril among false brethren; but we do find a few prepared to sympathize with each other, and to bear one another's burdens, and so fulfil the law of Christ. Thou judged rightly in concluding that my dear husband and I have much to bear in endeavoring to keep firmly to the ancient testimonies of Friends; we are considered "very narrow-hearted, ignorant," and "blind by prejudice;" but while we long that self may be of no reputation with us, we do believe that the straitness is in that which moves off from the immutable and invincible foundation, even "Christ within, the hope of glory,"—yea, while there may be great profession of faith in the outward and visible appearance of him, our blessed Redeemer, and of his being the propitiation for our sins; all of which we old-fashioned Quakers as assuredly believe in as the rest, and possibly feel full as thankful for, in unfeigned and humble gratitude to him whose name is above every name.

Thou wouldst feel for that dear old servant of our great Master, (Thomas Shillitoe,) couldst thou see how he is persecuted and set at naught; he, however, keeps firmly fixed on the Rock of Ages, against which even "the gates of hell shall not prevail." I should not wonder if his health gives way under the pressure of deep travail and concern, not for his own honor, but for that of the unchangeable Truth as it is in Jesus. Our friend J. J. Gurney has been engaged in his usual line of religious work, in and about London, for a long time past, taking intervals of rest at home, writing, &c. &c. Some Friends think him much deepened; I have not yet discovered it. I always considered him very desirous of promoting good, but as not having seen so far as the real *Friend*. The same applies to his amiable sister E. Fry. E. Dudley is very active with her natural abilities for *speaking* and *doing*. All these latter names I consider as not of the old school; many others I could mention, ministers and elders, in town and country—east, west, north and south. I have heard nothing lately of our mutual friend, Ann Coning—think I shall write to her soon. I have been engaged in company with my husband, holding public meetings, and visiting those of Friends in this county and Suffolk. We received a certificate for the engagement last eighth month; some objection was started by one member in the Monthly Meeting, and I know he was not alone in sentiment, but there was an overpowering expression of unity. Shouldst thou favor me with another epistle soon, direct—Jonathan Grubb, Lexden, near Colchester, Essex. We have been up to London twice to attend our Quarterly Meeting, &c., but expect to remain mostly here at our son's house, for some months to come. I find some opposition in Suffolk to the ancient doctrines of Friends; it has not yet made so much way in this county. I am indeed exposed to the arrows of the archers in a peculiar manner; yet can at times rejoice in being permitted to stand against that which is estranged from the real cross of Christ, the commonwealth of Israel, although my measure is small, and it is only as, or "when I am weak, that I am strong" in the Lord, and in the power of his might;—and all the while we are assured that the cause which we are called upon to advocate, is not *ours*, but that of our immortal King, who has no need of us, his poor frail worms, but who nevertheless calls into his service, in wisdom inscrutable, and that his power may be exalted, while the creature is laid in the dust. We have heard but little of Charles Osborn since his return home; some of our spirits are nearly united to him, a mourner in Zion; we should be glad to hear of him and dear Christopher Healy. We have been made thankful in thy peaceful feelings on returning to the bosom of thy dear family and friends, yet do not doubt thy having to pass through many baptisms and exercises, in filling up thy measure of suffering and

of active service in the militant Church, and that the kingdom of a once crucified and forever glorified Redeemer may prosper in the earth. The last Yearly Meeting in London was still more strongly marked by novel doctrine than the one thou wast at the preceding year, and there was more manifest proof that we were not prepared to "see eye to eye." I fear the next will find us more widely differing still, and I should not wonder if the liberal party (so called) are permitted to show themselves as the "scornful men" that ruled in Jerusalem of old, according to the sacred record; yet, I believe that the tried foundation—the sure foundation, will be made manifest; and that it will be seen that many have not forsaken it, but do know it to be "a hiding-place in the day of trouble," "as the shadow of a mighty rock in a weary land." * * * * I am not in the habit of much writing, but thought for once I would make a substitute for verbally communing with a far distant, yet near and dear brother. So fare-thee-well.

I am in tender sympathy and regard, thy affectionate friend.

SARAH GRUBB.

FROM LYDIA A. BARCLAY TO J. W.

Croydon, near London, 6th mo. 3d, 1834.

MY DEAR FRIEND J. W.

I cannot help feeling it due to thee affectionately to assure thee of our near love and unity, if such an assurance from a weak child will be acceptable; yet, I can speak on behalf of many others hereabouts, for thou hast very often been in our affectionate remembrance the past year, and in speaking of thee, and of the acceptable labor in which thou wast engaged amongst us in this land, I think I may say, a degree of humble gratitude has covered our minds, under a sense of His goodness who is the giver of all spiritual help, who still condescends to visit and to plead with a backsliding people, sending his messengers from afar with line upon line! It has been truly refreshing to remember thee and thy two companions in labor, C. Healy and Charles Osborn, tending to excite in us the desire to be enabled to walk answerable to your exercise on our behalf.

The letters thou wrote to G. Crosfield are very valuable, and whatever some may say, I cannot doubt that they have been very helpful in pointing out to many the precipice towards which they were drawing, and have been strengthening to many others. We have felt near sympathy with thee under the trials which they have no doubt caused thee from some; but "wisdom is justified of all her children," and if they have been instrumental in confirming many feeble knees, and in pointing out the hidden and deep snares of the enemy, surely there is

cause for gratitude! I expect thou wilt hear from older hands than mine an account of this Yearly Meeting. It appeared to me very deficient of that solemn silence in which we are at times permitted to feel, that He reigns over all and has the praise of all, whose alone right it everlastingly is! Ah! this solemnizing power—how does one long that we may increasingly feel the superior value of it above words or declarations of it! It was truly a suffering time to many, both from what we felt and heard! yet it was at times comforting to see how some few, even among the middle-aged, were strengthened to bear a noble testimony for our ancient principles; and in some cases were the means of stemming the torrent, as it were. * * * * *

Ah! my dear friend, will it do to patch all over with love and unity? it is like trying to unite the iron and the clay in Nebuchadnezzar's image. But perhaps I had better not enlarge further on this subject; it is a day to sit alone and keep silence—to watch and pray lest we enter into temptation whilst looking at and lamenting over some of our dear friends, and mourning over the desolations of our Zion! May He who has dealt so graciously with us and separated us to be a people to bear his name before the nations, turn yet his tender hand upon us, melt us, and try us, rather than that we should return back to the house of bondage again, and the holy testimony and standard of Truth, committed to our forefathers, should be suffered to fall to the ground, as though it had not been anointed! * * * * * We feel in a quiet corner here, although I desire to remember that the unwearied enemy endeavors to creep into every place, and that there is no true safety or growth, but in an abiding in Christ the living vine, who will keep those who trust in him alone in perfect peace in the midst of all shakings! Dear friend, crave for me that my mind may be so stayed and kept, and that I may be enabled to bring forth the fruit that the good Husbandman looks for, to the praise of his great and ever excellent name.

* * * * * I think I may say, respecting dear S. Grubb, that she had a striking and awful testimony to deliver, both in ours and the men's meeting, as to the state of things amongst us, also affectionately calling the "dear children" to come away from the Lo! heres and Lo! theres, to Christ within, where his kingdom is to be found, &c., and towards the end she stood up boldly for our ancient views on the subject of prayer, in opposition to much that has been said inculcating modern views. Oh! it rejoiced the hearts of many to hear her, and I trust her burdened mind was a little relieved! May the Lord of the harvest raise up many more such faithful servants as she is, qualified by his power alone, and not by human arts and parts!

With the salutation of near love, I remain thy affectionate friend,

LYDIA A. BARCLAY.

FROM JOHN BEARD TO J. W.

Olveston, 6th mo. 21, 1834.

MY VERY DEAR FRIEND JOHN WILBUR,

A packet from Bristol to New York being about to sail in a few days, I am desirous of availing myself of this near opportunity to acknowledge the receipt of thy truly acceptable letter of 3d mo. 23d. It was very pleasant both to my wife and myself to be remembered by thee, although it was long looked for; but I conclude that, travelling so far and widely as thou hast, correspondents multiply until it is difficult and laborious to satisfy all their demands. We should indeed as well as thou be glad to meet again within the confines of mortality, but such a world of water separates us, that it seems hardly probable, unless He whom thou serves and who has once anointed thee for this peculiar work should again in his inscrutable wisdom reanoint for the same service, and lay the necessity on thee to traverse the ocean once more to proclaim to this nation, and particularly to our Society, the true foundation on which his church is built, and that other foundation can no man lay than is already laid even Jesus Christ, who is also the only head of his own church and the corner-stone thereof. And he who attempts to get into this church and fold any other way than by Him who is still the door, is but "a thief and a robber." And, my dear friend, I am greatly afraid that there are many such thieves and robbers, who have climbed up some other way, or if they have ever known a right entrance have turned their backs on the revelation of Jesus Christ and sought to mark out for themselves some *new* way to the kingdom; and instead of waiting for the *renewed*, and *repeatedly renewed* inspiration of the Holy Spirit, as their *only* authority for speaking in the name of the Most High, vainly imagine that once called, they can always minister to the people. But the manna of yesterday is unfit for food to-day; it must be received afresh from heaven. In this way they not only rob God of his honor but rob the people too, by teaching them to depend on that which is not bread; and which has not been delivered to them by the great Head of the Church to feed the people with. Surely such ministers our God will not own; nor will it profit the hearers. I am not writing thus for thy information, but only communicating my feelings to a beloved brother who I believe has similar views on this subject. The state of my health for the past five months has been such as greatly to lessen my ability to bear fatigue, as well as to bear the weight of that mental exercise which must fall to the lot of those who keep their proper standing and allotments in such a meeting as that of our yearly assembly in London. For every living member has doubtless his allotted station in the body appointed him by the great Head

himself; and if we are only favored to *abide in that station*, occupying the talent or talents committed to us, I humbly trust we shall be accepted by Him who knows in whose heart it is to serve him. I believe I can say that I do sincerely and devoutly desire the prosperity of the Truth, and do in my measure lament the grievous defections of many in our Society; but I am at times consoled in the conviction that "Truth is Truth though all men forsake it," and although this is a time wherein our foundations are tried and proved to the uttermost, and the enemy of all righteousness is endeavoring to undermine the very pillars of our faith, yet we have this precious consolation, "The Lord knoweth them that are his, and they shall be his in the day when he maketh up his jewels." My dear friend, with respect to our Society, I regard this as a day of peril, wherein all who are on the Lord's side are like Elijah called upon boldly to avow their attachment to the true faith. Oh! may we and all the faithful, both in your land and ours, be enabled to keep our feet firm on the bottom of Jordan, for verily this is the only safe place for all the true supporters of the ark.

Would it were in my power to give thee a correct account of the state of things amongst us as a Society in this nation. There is evidently much that is amiss in the foremost ranks; yet there is a kind of cloud over it which to me has something of the appearance of a *dead calm*, before a storm; whether it will burst out in our time remains to be seen; but it is hard to believe that such discordant sentiments can long keep the peace, especially with the prevailing desire of the day to be heads and leaders. Some think themselves, once called, always able to minister without the fresh anointing, others are unduly exalting the written law, or giving the Scriptures the preëminence over the internal manifestation of the same Divine Spirit which gave them forth; and where the enemy will lead these wandering stars, Omniscience only knows; but surely in their present state they cannot be settled in the Truth. It is a fearful thing to contemplate, but, my dear friend, can we do otherwise than look for a time of sifting, when the false doctrine shall be separated from the true? I feel at times as I believe thou and other exercised minds feel, discouraged, as did Elijah when he said they have slain thy prophets and digged down thine altars, and I only am left; yet Divine goodness is sometimes pleased to show these deeply exercised ones, that there are yet many in Israel who have not bowed the knee to Baal nor worshipped his image.

Should thy Master see meet to send thee here again, thou wilt I believe find a hearty welcome, and most assuredly plenty of work to do; we want such workmen and such watchmen; but whether we are permitted to meet again in mutability or not, it is the prayer of my spirit that we may, when this mortal shall put off mortality, be favored to obtain the

end of our faith, even the salvation of our souls, by and through Jesus Christ our Lord. May we be enabled notwithstanding our present trials to look beyond the scenes of this life, and with an eye of faith discover the crown immortal, eternal, that fadeth not away, which can only be obtained at the *end* of the race; and may this animate us to press forward *even to the end*. My dear Ann joins me in very dear love to thee and thy wife and family, and desires to add her name and be a partaker in this.

We remain thine, very affectionately,

JOHN BEARD,
ANN BEARD.

FROM GEORGE CROSFIELD TO J. W.

Liverpool, 7th mo., 23d, 1834.

MY DEAR FRIEND,

I have to acknowledge the receipt of thy letter of 6th mo., 20th, from Newport, which I received on the 14th inst. The account which thou hast given me of your Yearly Meeting, is very interesting; and I am obliged to thee for it. We shall receive John Warren as a brother, and as one attached to the ancient views of Friends; if he supports those views, as I trust he will, bonds and afflictions and even persecutions await him in this land. I hope he will be preserved; but it is wonderful how some with you have coincided with the innovating class here.
* * * * * I annex an extract from a letter of James Backhouse, which I am sure thou will peruse with much interest. I consider it as most valuable testimony, because it comes from one well able to judge, and who is entirely removed from all influence of the different views which have been taken of thy letters. It has been copied by many Friends, and extensively circulated. I read it to Elisha Bates and I. Braithwaite; they made no comments, and often as I have been in E. B.'s company, he has never alluded to the letter *pro nor con*.

* * * * * GEORGE CROSFIELD.

Extract of a letter from James Backhouse, of York, dated at Hobartown, in Van Diemen's Land, 10th mo., 12th, 1833, and received at York, 4th mo., 3d, 1834.

"I have not read through Jaffrey's Diary, but am pleased, interested, and instructed by what I have read. We are greatly comforted by reading John Wilbur's letters; it is real cause for thankfulness that he has been enabled to point out the dangers attendant upon the Christian's path, both on the right hand and on the left. I hope the Divine blessing may rest on his labors, and that those who have been like to be jostled off the foundation by conflicting views, may become settled thereon in soundness of faith, doctrine and practice, and know what it

is to have salt in themselves. If persons would look upon the pages of Holy Scripture, as direction-posts on the way of the Christian traveller, but not as the way itself, they would not get far wrong. And it only says little for the degree in which any have the eyes of their understanding enlightened when they begin to mistake the direction-posts for the road, and to fancy that they are travelling on, because they now and then read them. If they read them without regard to the way they point, they may read them and even go the wrong way; but if with diligence they attend to their direction, and continue to pass on from faith to faith, they will find that their joy will be greatly increased by observing that they make progress, and that their progress is proved by the lessons taught from Holy Scripture according with those learned in the way of experience, and those learned in the way of experience according with those taught by Holy Scripture."

FROM SARAH TUCKER TO J. W.

Dartmouth, [Massachusetts,] 8th mo., 7th, 1834.

MY DEAR FRIEND JOHN WILBUR,

I may inform thee that we received thy acceptable and satisfactory letters in due season, and are rejoiced to find that thou art fully aware of the arrows of the archers, and, we believe, truly sensible wherein thy safety alone depends; and have no doubt but that thou wilt, through all the conflicts and deep baptisms which Infinite Wisdom may see meet to allot unto thee, experience divine preservation; hid as in the hollow of his holy hand, from even the noise of archers, as the watch and warfare is on thy part maintained. I believe my dear husband, feeling and seeing thy exposed situation, designed those hints more as a watchword than as a reproof for anything he knew.

We feel deeply for thee, as well as for the precious cause of Truth, greatly desiring thy encouragement, believing that strength and ability suitable to the day, will be mercifully afforded unto all those whose meat and whose drink it is to do or to suffer their Divine Master's will. But it is a day in which the cry for more liberty and conformity is very vehement, notwithstanding the Holy Scriptures (which these innovators profess to value very highly) do positively say, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." A sense of these things is affecting and grievous to the rightly exercised, and causes many, I believe, to go heavily on their way, clad with mourning and sackcloth. But what different, I would ask, are the followers of a crucified Lord to expect? Is not this the very path which he, the Lord of life and glory trod, and did he not forewarn his followers, that this must be the path of all who would

be his disciples, when he told them that in the world they should have tribulation? But how sustaining and consoling is the subsequent language uttered by him at the same time, "Be of good cheer, for I have overcome the world." Then let us not, my dear friend, be too much cast down or depressed in spirit, at the seeing or the hearing of these things; for verily the Lord will prosper his own work, his honorable and glorious work; for mighty is his arm, strong is his hand, and high is his right hand! It does appear to me to be safe, while we are concerned to endure patiently reproaches and revilings,—yea, buffetings and scorings,—with all forbearance and meekness and gentleness and charity—true charity—that we also be concerned earnestly to contend for the faith once delivered to the saints, as we feel ourselves authorized by Christ Jesus our heavenly shepherd, who alone can guide in wisdom's paths, and gird with Divine strength for every battle; shielding with that faith which gives the victory, and by which alone we are enabled to stand fast in the liberty wherewith Christ hath made us free that we be not again entangled in the yoke of bondage.

Now, I may tell thee what I sometimes think of, and it seems comfortable. I think I have a little gleam of better days, for it always appeared to me that buildings, however stately, without good foundation, were of short duration; because they will not, they cannot, in the very nature of things, endure trial, but when the fire, the wind, and the earthquake approach and beat against them, they must fall; and, I believe, that after all these have spent themselves and are passed away, a quiet serenity and stillness will succeed; at which time it will be a season of returning and of gathering unto that city which hath foundations whose builder and maker the Lord is. This I pray the Almighty Father to hasten in his own time; and I do believe that the Lord is yet graciously disposed to build up Zion, and to strengthen the walls of Jerusalem, and will be, yea is now pleased, with the sacrifices of righteousness, and will preserve a remnant who will be found willing to suffer for the testimonies of Jesus, concerned to magnify the law, and make it honorable; even the law of the Lord after the *inner man*.

Wilt thou not say I have forgotten whom I am addressing? I am conscious, my dear friend, that thou knowest all these things, and much, very much more than I can say. But I trust I shall not give offence; for I feel often as though I could weep with those who weep, and rejoice with those who can rejoice in tribulation, in poverty, and desertion, in having nothing—nothing of their own—no coat or covering that they dare trust to, or depend upon, but the power and spirit of Jesus Christ, and yet with this possessing all things needful; my spirit sympathizes with such wherever scattered, and can bid them God speed.

* * * * *

Thy friend,
SARAH TUCKER.

FROM JOHN BARCLAY TO J. W.

Croydon, 5th of 10th mo., 1834.

MY DEAR FRIEND,

I fear it will almost seem as if I did not value thy kind communication of the 12th mo. last, to suffer so long an interval to elapse ere I reply to it. But be assured this is not the case, far from it. Thy letter has been in my pocketbook ever since I received it, which was not till the 5th mo., in order to reply to it, as well as to have the pleasure of often reading it both to myself and occasionally to an intimate friend—a poor mourning brother or a sister in the faith. Most fully do I, and many more, unite in all thou hast conveyed both in those lines and in every line I have heard read as coming from thy pen, and especially in those clear views thou hast received, to give forth, as I do believe, relative to the state of the church, past, present, and to come. And my heart, with the hearts of many in this land, does indeed salute thee, and bid thee God speed on thy journey, travail, and service; desiring that no man or thing may hinder thee from doing all thou hast, in thy measure and in thy day, to do for Him and his glory, for his cause and people, while life and strength are graciously vouchsafed. Oh, how often have I remembered thee and thought of thee, as one whom the Lord has made use of in an eminent manner, while on thy visit in these Islands, to uncover and bring out to view the working of the wily enemy, as it is this day, and to manifest the path of the Just One, and the work of God in and among his people. Thou wilt be pleased to hear (and Oh, that I may continue in the grateful, humbling sense of these mercies!) that “Jaffray” has been almost everywhere very favorably received, even enemies to the Truth, or those that would prevent it, acknowledging their admiration at the record therein borne.

* * *

I advertised “Jaffray” pretty largely in periodicals, literary and religious, and have especially in view those among other Societies who are seeking the best things, and not settled in their forms. As surely as I believe the views, which we have ever held, to be according to Truth, so do I believe, that many up and down are preparing to acknowledge and embrace them; and that these old-fashioned testimonies which are advocated in our early Friends’ books, will come to be admired and sought out, whether our people scout them or not.

Some of those who once were in esteem, have said Penington’s writings had better be put into a heap and burned; while on the other hand, a preacher at Brighton, who preaches in his own chapel without pay, and is flocked to, recommended publicly to his hearers Penington’s

Letters, and in consequence Friends there were applied to for the book! Oh, surely there is a goodly company without our pale, who may even take the places and the crowns too of those, be they who they may, who desert the cause which once was dear to them, and which they honored, but now seek to undermine, lay waste, or make of none effect, endeavoring to lower the standard, and make it square with their own notions and practice. I have been asked by more than one, standing somewhat high among us, to leave out, in my 2d edition of "Jaffray," that quotation from thy "Letters," in my notes to the Memoirs of Friends in Scotland; but I inserted it purposely, and out of a sense of duty, knowing it would not please such as depart, or are in danger of departing from the faith once delivered to the saints.

* * * * *

There has been a mighty endeavor by all means to salve things over, and heal up all, and some have seemed in degree to see and recover themselves out of the snares in which they were all but taken, and others profess great desires for love and unity, meekness, gentleness, patience, &c. But on the whole, it does seem to me, the temptations are more and more seen through by Friends at large, especially the truly lowly, contrite, little, teachable ones—the poor of the flock. I have been absent from home three months this summer, in the West, having liberty for religious service among Friends as way might open; and found myself obliged to join hands with a beloved Friend, in visiting the families of Friends in Falmouth Monthly Meeting. And in that engagement, as well as everywhere, I had occasion to notice, that though the standing of many seems in slippery places and on shifting ground, and many of understanding may yet fall, there is, nevertheless, a worthy remnant, whose hands, though hanging down, I trust will not let go their hold of that which they have truly handled, and know to be their only hope, and strength, and safety. Dear William Byrd is yet living, and alive in the Truth, though very helpless, laid on a sofa by day, yet cheerful, calm, and clear in his intellect. Samuel Rundell of Liskeard, and Sarah Tucker, are veterans, and quite aware of the mode of warfare now abroad. The former has published, at Yearly Meeting time, "Observations on Redemption, Worship, Ministry, Supper," &c.—a pamphlet thou wouldst value I think. It is for those not Friends, but hits many points in which Friends are implicated, and is likely to be reprinted, and I am now in correspondence with him upon it, having had it in hand before. Poor Ann Tweedy seemed bowed in mourning greatly, feeling like many others of us day and night, how things are tending and verging, though very quietly and artfully, and to many almost imperceptibly. No convulsion awaits us, as with you; it might be better for us if it were so. No, no; the

enemy is wiser than to foment this ; he would not hurt us for the world ; no, only let us be induced to give up the true foundation for another, and he promises so gently and peaceably to glide us on it, that we shall not know it, except that it will be less rugged and hard to flesh and blood, without any cross or struggle, and there shall be nothing taken from us that we affect to prize, such as our customs and traditions, our church system, and so forth, nothing shall be disturbed of all this, and all the professors and the world too, shall love us the better ! A new edition of J. J. Gurney's *Peculiarities, with additions*, has passed a committee of the Morning Meeting, of which I was one. Oh, it made my heart sick to attend it, only that my Master whispers, "All these things must needs come to pass—but see that ye be not troubled." A Friend that I have been accustomed to look up to, as to a mother in Israel, actually said on one occasion, when we came upon something of very doubtful and dangerous import, that many years back she should have found a difficulty in the passage, and she thought the Society at large was, perhaps, not prepared to receive it as it stood ; yet she acknowledged the truth of it, but thought it had better be somewhat modified ! Ah ! my friend, the language is, "I will show thee yet greater abominations than these." And in this book of which I speak, thou mayst see far more open palpable proof (in an additional chapter on worship and ministry) that thy sentiments, expressed in thy "Letters," are indeed true, or rather short of the whole truth. It is needful I should say, I protested in my feeble way, against the tendency of the whole chapter, telling the committee and the author, that the contrast was strong between that and Barclay's Apology. The Morning Meeting is, however, dissatisfied that works should be examined by a committee, so that I hope the rule will be altered next year. The above mentioned Friend [J. J. G.] has been visiting families in our Quarterly Meeting for a long time at intervals, and especially giving lectures on religious subjects ; which is a sort of *new gift* that has sprung up in these days, wherein the performer has more liberty to follow the divination of his own brain, than in speaking by immediate revelation, as the Spirit lays under a necessity and gives ability and utterance ; thus there is more room for the creature to take a part. I have not attended any ; but they have been flocked to by Friends and others, who are generally much taken with the plan. We heard yesterday, in the Meeting for Sufferings, that John Warren is arrived at Liverpool. Oh, that he may be instructed, and led along in safety, preserved and strengthened to espouse the holy cause, and refresh the poor heritage !

As to E. Bates, who is just about setting sail from our shores, it is my painful belief he has been sadly misled, as to the state of things in this land, supposing we were in danger from Hicksism ; and he has been

sheltered under the wing of those who have carefully kept him from being undeceived. Oh, how instructive it is to see that the most eminently gifted instruments are only really useful while in the Divine hand and ordering; and that the Almighty is not bound to work by them but as he sees meet; and he can raise up striplings, that so no flesh should glory. It is the distinguishing feature of this heresy, that it runs among the rich, the great, the learned, the eloquent, the spiritually gifted, and highly experienced; and these in our land are connected by various ties, almost from one end of the kingdom to the other; so that they generally bear rule, where things are carried by respect of persons, or other inferior consideration. My dear brother Rawlinson sees more and more into these things; he likewise has been travelling through many northern counties, for the benefit of his health in part, and has been much at large meetings, and among the chief folks. He says the withering tendency of these new views is already beginning to appear, and will, he believes, more and more. He speaks of having encountered some that have been as pillars, and it astonished him how soon they were silenced, and how little they could substantiate against the early Friends and their doctrines. Speaking of a great meeting in Westmoreland, and of a Friend with whom he had a tough discourse, he writes that he appeared on the 1st day in both meetings; "but such a drowsy afternoon meeting I do not remember to have attended anywhere. Before me (for I faced the meeting) and *behind* me, the process of nodding was going forward! Alas, surely if the word of faith is not preached—the word nigh in the heart, how chilling must be the ministry in Quakers' meetings, for worship!" All this will not surprise thee, my dear friend.—Oh, that all who are not with us would even go out from us, and show their true colors; it would be more honorable than to be endeavoring to insinuate something else among us, which our fathers could not, neither can we adopt; nay, which we have protested against, and came out from, when we became a people.

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Dear Thomas Shillitoe was taken poorly at P. Bedford's, and was prevented being at our Quarterly Meeting, but is better again. He told me, after the Select Meeting, there was nothing too bad to expect in these times; and truly I much question whether some who can speak abundance about what our blessed Saviour has done for them, having forsaken or slighted his witness in the conscience, can, notwithstanding all their high profession, be trusted for common honesty and sincerity. There is a want of simplicity, uprightness, straightforward acting; and it manifests itself in our meetings for discipline, in political expediency, manœuvring, and subtle unworthy ways of getting things passed in meetings. From what I understand, things are more as could be

wished in Ireland than here, and those they send us, as representatives stand their ground firmly, and are a real help to us. * * * *

* * Farewell, my beloved friend; may the Most High be our shield and our exceeding great reward, and a very present help in trouble. With dear love, in which my wife and sister Lydia unite, I remain thy sincere friend,
JOHN BARCLAY.

FROM JOHN WILBUR TO SARAH TUCKER.

Hopkinton, 2d mo., 20th, 1835.

MY DEAR FRIEND SARAH TUCKER,

I will now acknowledge that for more than half a year, I have been indebted to thee for thy truly comfortable and interesting salutation received at Portsmouth, and a sweet repast it proved as we travelled on the way from thence towards Providence. And how refreshing indeed, and strengthening too, to trace in the communications of a dear friend that which meets the witness in ourselves, and answers as face to face in a glass; strikingly indicative of the mercy and goodness of our Heavenly Father, not only in permitting, but in wisely ordering a union of feeling in the covenant of the everlasting gospel among all his children, from the least unto the greatest. This makes them rejoice in the excellency of his love which so exceedingly enlarges our hearts towards him, and abundantly tends to quicken our feelings, and to bring us near one to another—yea, and mutually to desire the building up and establishment of one another in “the obedience of faith,” and upon a foundation which never faileth. How precious, my dear friend does this look to me, and how thankful do I desire to be, that the blessed Giver of every good and perfect gift, has given me many beloved brothers and tender sisters; and disposed them by the power of that love which pervades his whole heritage, and gathers unto himself,—to desire and to intercede for my preservation! The prayers of the righteous are declared to avail much; but then I need not say to thee, that God must have the glory and honor of our preservation, if indeed we are favored with that unspeakable gift. But truly my dear friend, thou also knowest that unless we watch continually and pray fervently for ourselves, and for the angel of his presence to be encamped round about us, all the prayers of all the saints in the militant church will not keep us! Then how clearly we see the propriety of annexing to our prayers for one another, the exhortation, of, “Stand fast in the Lord, and let no man take thy crown.” O the temptations, assaults, and buffetings of our souls’ enemy! He seems to be stalking abroad as at noonday, seeking for prey which he may devour! Then how needful for the servants of the Lord to dwell in his light which will detect the adversary in his every movement and in his every transfor-

mation ; and to live and to dwell very near to Him whose power alone can protect us against the delusions, as well as against “ the fiery darts of the wicked one.”

Although my life for these several years past, has been, very much a life of mourning and a season of lamentation, on account of the seductions of the enemy, and the inroads which he is making in our Zion, yet I am bound to say that the Lord has been very gracious, and in the midst of my despondings, sometimes for myself, and sometimes for the Church, has removed, at seasons, all doubt of the sufficiency of his grace or of his power, and encouraged my soul to trust in him. In some of these seasons it has been made manifest to my understanding, that everlasting kindness will not suffer anything to befall his obedient and truly dependent children, that will do them any harm ; as they are faithful—keep the word of his patience and trust in him. When thus, through unmerited mercy, my mind has been strengthened to trust in the Lord, and to rejoice for a season in his salvation, then my own trials and individual sufferings have appeared as but a drop from the bucket, compared to the afflictions which do rest, and, as I apprehend, will increasingly rest, upon all the faithful testimony bearers in our Israel. Will not the cries of these, lifted up day and night be graciously heard of the Lord of Sabaoth, and regarded by him, as they lie very low before him and confess their own nothingness and unworthiness as well as insufficiency to do anything without him ; and are also willing to endure hardness for his blessed name’s sake—to do whatsoever he calls for at their hands, and careful to do no more. By the prayers and faithfulness of these I trust, my dear sister, the Redeemer of the world will send forth his power, to the saving alive and to the sparing, at least of a remnant of his people. And if they will count nothing too dear to give for the exaltation of his testimonies, he will cause the life and power of his blessed presence to abound in them, and to go along with them, to the pulling down of some of the strong-holds of the destroyer. * * * * *

JOHN WILBUR.

FROM DANIEL WHEELER TO JOHN WILBUR.

“ Henry Freeling ”—Papieta Bay, Island of Otaheite, 5th mo. 21st, 1835.

MY DEAR FRIEND, JOHN WILBUR,

Although much time has elapsed since we saw each other at Norwich in England, and though many have been the turnings and overturnings of my heavenly Lord and Master’s hand since that day, yet at seasons I have never ceased to remember thee, in the fresh abounding of that love, the precious influence of which, binds together in

one, the disciples of the one crucified, risen and glorified Lord, however distant from each other their lot may be cast. Thou mayest probably have heard something, (though I doubt it as I write,) of the fight of affliction and distress which I had to endure, within the borders of my own beloved family, which deprived me of the beloved partner of all my joys and sorrows, and a faithful sharer in them for more than thirty-two and a half years. What my Master did, I knew not at the time, but have since known, to the comfort and consolation of my tribulated mind, and to the praise and glory of his grace. "What I do, thou knowest not now, but thou shalt know hereafter." And persuaded I am, renewedly, that every dispensation of his holy will towards me, was only to prepare me for the great work in which I am now engaged; and to set the captive spirit more and more free from every earthly care, and to wean it from the near and dear social tie, and render it more fit to be employed in the highest, greatest, and most noble calling upon earth, even in a cause, dignified with immortality, and crowned with eternal life.

In addition to this heavy trial, which took me back across the continent of Europe, a winter's journey, twenty-eight days in length, once more to behold the wreck of my precious family, and regulate their affairs, for their future well-being, the messengers of Satan, (for they were many,) were let loose to buffet me. After the vessel "Henry Freeling," from which I now address thee, was fitted out, we sailed from London on the thirteenth of eleventh mo., 1833, and joined her a few miles below Gravesend; and eventually proceeded from there to Portsmouth, in the neighborhood of which we were detained more than four months, by strong adverse gales, and other circumstances, but all tending eventually to promote the great object in view; and I fully believe, "working together for good." During this long detention, in the winter months, our little bark, of about one hundred tons only, was often tempest-tost without, and some on board often tempest-tost within.

After having been here about a month, my mind was sorely exercised, and there was but one way for me to throw it off, to my relief; and this was by making an open avowal, that I was not satisfied to proceed any further, let the consequences be what they might, with the Friend appointed by the "Meeting for Sufferings" in London, as an assistant—or by some termed a *companion*, but not by myself. This circumstance seemed to raise a "hue and cry"—or something like it, against me in almost every part of England; and at length, drew down a committee appointed by the "Meeting for Sufferings" to visit me at Portsmouth, viz: Peter Bedford, George Stacey, Josiah Forster of Tottenham, and Samuel Gurney; bringing with them

the final determination of a Meeting for Sufferings specially convened on the occasion, which was—that I should be left at liberty to proceed on the voyage without any further companion than my son Charles, (about twenty-four years of age,) who believed it his duty to resign his situation in Russia, (all the living that he had,) and surrender himself to the Divine disposal, by making the offer of going with me, and of making himself useful in any way that might present, if approved by Friends in London; and this was accepted by the generality of Friends, as far as I know; but the conduct of Daniel Wheeler in this business was considered, from north to south, to be highly reprehensible, if not shameful,—to use the said Friend in the manner I had done. They wanted a reason, and I could give them none; but that I had acted under a sense of duty. This could not be reconciled. It was not understood by those who never heard the Master's voice, at any time, or saw his shape; and I fear it may be said, believe not in him. Of this description I am aware thou art not ignorant; there are not a few in our Society in England. I think they cannot be better pointed out than by my saying, they were such as highly disapprove of "John Wilbur's Letters," published by George Crosfield, of which I am thankful, in having several copies now along with me. But what puzzled these people most of all, was that the Friend and myself parted in brotherly love. There had at no time been any difference existing between us, and I quite thought that he had been right in making the offer, at the outset, inasmuch as he had promoted my being set at liberty by the "Meeting for Sufferings," which would not have been the case if another Friend had not offered himself, as neither the outfit nor the purchase of the vessel would have been entered into, until one had showed himself. When we separated at Portsmouth, he gave me as handsome a clearance in writing, as I could desire, or wish for; and in a letter to the Monthly Meeting at Balby, (near Doncaster,) to which we both belong as members, I had also given him full satisfaction, and the meeting too, as well as the "Meeting for Sufferings," which had been furnished, by myself, with a copy of the said letter. Moreover, when sifted by some friends who wanted to get information from him, he, in the same noble manner, declared that if he had it to do again, he would still do the same; but even this could not satisfy. I received letter after letter reproaching me for my conduct, and declaring that my going had not their unity; and one Friend did not hesitate to express his belief that the Divine presence was withdrawn from me, that I was left to myself, and that the detention and other circumstances combined to declare it. At one time I concluded to return to London, and meet these enemies, face to face, but something continually occurred to prevent my taking this step, when ready to set out. Some of my true

friends approved of it, and others dreaded the result. I was, however, favored to see through this snare of the enemy, for I fully believe if I had gone again to London, the voyage would have been set aside altogether; as I am satisfied that it would have caused a complete exposure of the principles of many among us, and a complete explosion also; and I was not desirous to shrink from going, on this account, but the language in my mind was, "Let the dead bury their dead—but go thou!" I believe many Friends could see the divine Hand in all this, as it occasioned my writing many letters, in support, I humbly trust, of the Truth as it is in Jesus. The detention also afforded time for our captain's character to be fully developed, and another to be appointed in his place. It was thought afterwards by many, and particularly by myself, that we had not been detained one day too long. I must pass over all particulars of the voyage; however, on leaving the neighborhood of Portsmouth, we reached our anchorage in the harbor of Rio de Janeiro in Brazil,—without making a single tack,—a thing, perhaps, never done before by any vessel.

* * * * *

Farewell, my very dear friend. My dear love awaits thee and thine, and all those that in sincerity love the Lord Jesus, in which my Charles would gladly join, and believe me thy affectionate friend.

DANIEL WHEELER.

FROM JOHN WILBUR TO JAMES AND SARAH TUCKER.

Hopkinton, 9th mo., 8th, 1835.

MY DEAR FRIENDS JAMES AND SARAH TUCKER,

Although I have not received a line from your hands since I last wrote, for which omission I have no doubt but you have had sufficient reason, yet having now a good opportunity by my niece, and feeling too, as I trust, a continuance of that love which has many times, even when absent, brought you very near to me—I am willing to renew the salutation of it, in a covenant which I hope will never end; for I am persuaded that you are of that number who are desiring, according to the strength which may be given, to support and even advance the Lord's cause among his people. And I rejoice in believing that there are yet in the Church those who are faithful "In labors, in watchings, in fastings; by pureness, by knowledge, by kindness, by the Holy Ghost, by love unfeigned, by the word of Truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying and behold they live; as chastened and not killed; as sorrowful, yet always rejoicing;

as poor, yet making many rich ; as having nothing, and yet possessing all things." May the Church under our name never be wanting of those who can set their seals to this striking description of the humble and true Christian's experience. To the living members of the body it is no mystery—to you, my dear friends, it needs no interpretation. Well, my friends, however depressed with a sense of our own weaknesses, however laden with infirmities, let us look confidently to Him on whom help is laid, let us nevertheless press forward towards the mark for the prize of the high calling of God in Christ Jesus our Lord, in the faith of the everlasting covenant ; then will he be to us strength in weakness, riches in poverty, and a present help in the time of need. And when the deepest baptisms are administered by the hand of the Lord, or suffered through any medium whatever, then shall we witness judgment brought to the line, yea, as it may be, in the midst, or with our feet standing upon the very bottom of the River of Judgment. Then shall we be prepared also to see righteousness and uprightness invariable with the plumb line ; we shall be quicksighted and of ready discernment, not only to see a little of the purposes of heavenly Wisdom, but of the mystery of iniquity, and its working in the children of disobedience. And then, however deep and constant our concern for the safety of our own souls, we shall sometimes witness this concern to be swallowed up of one which is greater and higher, even for the safety of the Church of Christ and for her testimonies. In such a concern, his loyal subjects have not been wont to account their own lives dear to themselves, when compared with the ministry which they have received of Christ Jesus to testify of the gospel of the grace of God.

And now I feel free to say to you, my dear friends, as to those whom I know will be discreet in knowledge, that my fears regarding things on the other side of the water are being lamentably realized ; that such as my labors there, both by word and writing, were designed to counteract, are notwithstanding very likely to prevail to an alarming degree ; and whether the Society there will be able to purge itself by a copious dismemberment, or whether a disjunction will take place, or whether the leaven will be suffered to remain till the whole be leavened, as was the case with the primitive Church, when it graduated into apostasy, is yet uncertain.

The unsoundness is far the most prevalent amongst the wise, the rich, the learned and the influential ; which renders it exceedingly difficult to raise the authority of Truth above it. The avowal and development of their views were issued forth (in the "Beacon") by a person living in a Monthly Meeting where their strength was great, so that the author could not there be dealt with. But the Quarterly

Meeting, by a great exertion of the faithful members, did appoint a committee to assist the Monthly Meeting in dealing and placing judgment. And it is said that the Quarterly Meeting, on account of the strength it had to contend with, applied to their last Yearly Meeting, and that the Yearly Meeting appointed a committee to assist the Quarterly Meeting. But unhappily (as I greatly feared) several of those influential characters—such as above alluded to—were nominated on the committee. By recent information we learn that the committees both met at Lancashire Quarterly Meeting; and all that I can understand to have been done was, that the Yearly Meeting's committee requested the Quarterly Meeting's committee not to act without its permission. So that things stand in a very unpleasant suspense. But after all there is one favorable circumstance, namely, the disavowal of the Beacon by the Morning Meeting in London. Nevertheless the aspect of things there looks fearful; and that fearfulness, or the occasion of it, has extended itself to these shores. Sometimes the sallies from sound Christian doctrine are in one direction, and sometimes in another; the object and aim at this time seems to be, to divide and distinguish Christ from his own spirit.

Such assertions as the following are now to be met with repeatedly,—if ministers and elders, and others both of our own parts and strangers are to be credited—namely, that “the Spirit of Truth is no part of a Saviour;” “that Christ only, and him crucified, is to be preached; that these pretensions of the *Light* and the *Spirit* must vanish away,” &c. &c. But the advocates for such assertions and for such a preacher, say that he is entirely sound, and that the difficulty *rests wholly upon our want of understanding him*,—an apology as you will recollect, very similar to one frequently made on behalf of another innovator some ten years ago, about New York and Philadelphia. I am thinking, that if the wise and learned cannot speak so as to be understood, whether they would not do well, to give place to the ignorant and unlearned, whose declarations are seldom if ever misunderstood; especially if their motives are pure and their anointing of the Lord, as were those of Peter, James and John. * * * * *

I remain your friend and brother in tribulation,

JOHN WILBUR.

FROM STEPHEN GOULD TO J. W.

Newport, 10th mo., 20th, 1835.

DEAR FRIEND JOHN WILBUR,

I have nothing new from England. Our friend T. T. has either thought best not to write, or the letter has miscarried. I expect his

mind is under much discouragement and perplexity on account of the state of things among them, and well indeed it may be, for where is our Society in a state of settlement, holding the authority and power in the Truth that it did in the days that are past—to be sure something remains among us, but the seed is under oppression and sorely distressed in many places. * * I learn that things at the school are no better. Poor Seth and Mary have a fiery trial and my soul sympathizes with them deeply ; I have trod their path and know it well. * * * When that which was once known in our Society as skill and wisdom degenerates into manœuvre and stratagem, it is time things were stopped and resumed on a more honest plan. * * *

Hannah Backhouse and Anna Thorn are now about twelve days on their passage, and if they have had the weather as we have had it, they must have had a pleasant time. I wrote to Anna while she was in New York, and gave her such advice as I thought might be beneficial to her on the passage, and in England, and particularly cautioned her against too close intimacy, in which the natural part was apt to be caught, and true vision obstructed. * * * Friends here are generally well. Seeing Peter Collins in town this morning, I thought I would salute thee as a brother in exercise for the welfare of the Church. Thy affectionate friend,

STEPHEN GOULD.

FROM J. W. TO MARY DAVIS.

Hopkinton, 1st of 1st mo., 1836.

MY DEAR FRIEND MARY DAVIS,

The various and very peculiar trials and afflictions which have fallen to the line of thy experience, and to that of thy dear husband, have truly induced many brotherly feelings of sympathy and commiseration in my mind ; and so far as I have been capable I have craved your preservation and support, through all the enmity and buffetings of Satan. Oh ! how the cruel enemy strives to beguile and to destroy the disciples of a crucified Lord—to sift them as wheat ; but how consoling and strengthening the Lord's intercessions for Peter : “ I have prayed for thee that thy faith fail not.” And certainly, my dear Mary, He whose mercies fail not, but are new every morning, will not leave thee, nor forsake thee in the day of trouble and anguish of spirit, which he has suffered to overshadow thee, as the clouds overshadow the earth ; for as thy trust is in him, and thy cries are mightily lifted up, his ear is open to hear, and he will break through the clouds and melt them away. He will fill thy dwelling with his radiance, peace and love. He will encamp round about thee by the angel of his presence, and cause thy enemies to be at peace with thee, as a glorious reward for a faithful

endurance of hardness as a good soldier, and an ample remuneration for days and months, nay, even years of the keenest anguish. Well, my dear friend, I rejoice not that sore tribulations have fallen to thy lot, (or I might say to *your* lot, for I believe that Seth has had his part with thee,) but I rejoice in believing that the grace of God is sufficient for you, is sufficient in the greatest of straits and deepest of wadings: sometimes in standing still, (as at his command) we shall see his salvation; and sometimes in turning the battle to the gate, his strength will be our crown and victory.

And again, though I have sorrowed in your sorrows, yet I do rejoice that such as you succeeded E. and L. [in charge of the boarding-school at Providence] for certainly, if persons of the new views had taken the superintendency, the consequences would have been (in my apprehension) truly forlorn. And inasmuch as I entertain some fears in relation to thy health, and the endurance of thy patience in so painful and arduous a service, I still feel many forebodings as to the continued usefulness and safety of that institution; for when you leave, if the present influence continue, persons of a different cast will undoubtedly be sought for to fill your place. And whether we shall be able with such influence in the committee, even with you, or any other sound Friends at the head of the family to preserve the school from gross defection in principle, is at best very doubtful; and I presume there is no section anywhere in the Yearly Meeting, where the dissemination of unsound principles would so much contribute to destroy Quakerism in New England. It is indeed a day of great fearfulness and much trembling for the safety of the ark of our testimonies, lest the enemies of our Israel should overcome, and the ark of God be taken. Should such unhappily be the case, then judgment will certainly rest upon the house of Eli, or those whose sins may be the cause of such reproach in Israel.

Farewell my dear friend, and may He on whom help is laid be near, yea be with thee and thy dear husband, and keep and comfort you with the sweet incomes of his goodness, and stablish you upon the immutable foundation;—and remember in your most tried moments, that you have a friend who loves you, and hopes that your prayers and his will continue to be mutual.

JOHN WILBUR.

FROM SARAH TUCKER.

Dartmouth, 1st mo., 19th, 1836.

MY DEAR FRIEND,

I acknowledge there may have been some cause for thee to suspect that we were grown rather cool and indifferent, in regard to answering

thy communications, as some time has elapsed since we wrote. But can assure thee it is not so, for thy letters were truly acceptable, interesting and comforting to our poor minds, and would long ago have been replied to by me, if I had thought that anything I could write would have been worthy of thy perusal. I have been, much of the time, confined in consequence of ill-health, and sometimes felt so poor and destitute of right materials for profitable writing, that I have scarcely dared to attempt such a thing. Yet I have often remembered thee, and now feeling, as I apprehend, a little of that love which unites the hearts of poor pilgrims, who are laboring and travailing, in spirit, to obtain a better and more enduring inheritance,—who through faith and patience are striving and wrestling, even as it were in the night season, for the blessing, the new name and the white stone—am willing again to resume my pen, hoping that it may at least serve as a fresh token of our unfeigned friendship and fellowship with thee in the gospel of our Lord and Saviour Jesus Christ. And I pray that this may continue forever on that ground, whereby we shall be enabled always, whether present or absent, to be one another's helpers, yea, joy and rejoicing in the Lord.

Although I do not go much abroad, and am much secluded from my friends—particularly so this winter—that I get but little information how the times are; yet it seems to me that it is rather a low, poor time in the general, and this poverty I fear is not the worst; is it not a season of distress, of great perplexity, of darkness, and of treading down, a day in which we are called to mourning and lamentation! and in which the priests, the Lord's ministers, have to weep, as between the porch and the altar, saying, "Spare thy people, O Lord, and give not thine heritage to reproach?" Such, indeed, are my feelings, but most gladly would I be informed that I am altogether mistaken. But, notwithstanding, my dear friend, I do feel, at seasons, some encouragement; a little light now and then breaks forth, by which it is clearly seen that all those who adhere to good old Joshua's resolution, let others do as they may, they will serve the Lord, and that in his own way, (which is the way of the Cross,) and not in the will and wisdom of the natural man; will be preserved, although sharp may be their conflicts, and deep their baptisms. Yet He who knoweth those who are his, who beholdeth purity of intention and cleanness of heart with Divine approbation, will not suffer a hair of their head to be hurt; so that amidst all the commotions, the jars and the rents, the ups and the downs, within our borders, I humbly trust and believe that a precious remnant will escape, whose lives will be given them for a prey. O! that thou mayst not faint or give back in the day of battle, when called upon to stand for the faith, even that precious faith which was once

delivered to the saints. I believe thou hast nobly stood therefor, and that thou wilt continue to do so, whatever thou mayst suffer; and it seemed as if I might just offer thee a word of encouragement, as I feel it to arise at this time, although I know I am addressing one whose experience in all those things doth far, very far, exceed my own. Thou art not alone, I can assure thee, in thy tribulated path; I believe there are not a few who are in the same way, who go bowed down all the day long, whose hearts are pained within them, who are dismayed at the seeing and hearing of those things which are floating within the borders of our once highly favored Society. Indeed, is not this the language of some of the little remnant, "Oh! that mine head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people?" In my retired moments my heart is sometimes raised in desire and humble prayer to the God and Father of all our sure mercies for the prosperity of the true Church, that her broken walls may be repaired and her desolated gates again set up, her stakes strengthened and her cords lengthened—that she may yet break forth, both on the right hand and on the left, and may yet shake herself from every defilement, and thus become an eternal excellency, the joy of the whole earth! * * * *

SARAH TUCKER.

FROM J. W. TO SARAH TUCKER.

Providence, 5th mo., 6th, 1836.

Thy last salutation, my dear friend, was received in due season, and was truly cordial to my mind, bringing with it a savory evidence of that which unites in one and makes glad the hearts of those who love the blessed appearing of our Lord Jesus Christ; and by this renewed evidence and assurance I feel no reserve at all in writing freely to thee, as to a sister beloved, in the bonds of gospel love and fellowship, in Him who hath in his tender mercies favored us to drink together of the one spirit.

I have read thy letter again and again, and I can assure thee that as oft as I have read it I have been refreshed and comforted; and now, while writing, I am made to feel thankful to the God and Father of all our sure mercies that there are here and there to be found those who are travelling and laboring together, in the spirit of their minds, for the safety of the Lord's people, and for the keeping of his testimonies. My desire and prayer for this precious few, is, that they may not only receive their daily supplies of strength from the everlasting and inexhaustible Fountain of life and power, but by "often speaking one to

another," and communing one with another, as well secretly as expressively, they may be a strength one to another. And I do account it a great favor that personal separation and distance in the world cannot deprive these of such sweet communion; they are often led by the same blessed Hand, sometimes to the test of their faith, in the deep waters of Jordan, and sometimes to a full confirmation of it by marvellous deliverances. These become thereby qualified, in the living experience of God's providences, to be helpful in "building one another up in the most holy faith." Well, then, my beloved sister and fellow-traveller, let us avail ourselves of his mercies in permitting us to joy in one another's joys, as well as to sorrow in one another's sorrows.

And although more constantly watching over ourselves, and engaged in intercessions for our own preservation, yet these exercises are sometimes swallowed up in the greater concern for the keeping and spreading of the testimonies of Truth, and the preservation of the Lord's people everywhere. * * * * *

I remain thy friend and brother,

JOHN WILBUR.

FROM STEPHEN GOULD TO J. W.

Newport, 4th mo., 1836.

MY DEAR FRIEND JOHN WILBUR,

Thine of the 26th ult. did not reach me until the 4th inst. It was very acceptable, and I can respond sincerely to thy feelings on account of the state of our Society, both in Europe and America. It is, indeed, "Watchman! what of the night?" and I believe it is somewhere said in Scripture, "What of the day?" for both our night and our day are gloomy and appalling. But it does not seem as if it will quite answer to give up and let all go by the board. * * * * *

I have received probably all the information from England that thou hast. Lately has come to hand a parcel and a pretty long letter from T. T. Among the things sent was the printed Report of the Yearly Meeting's Committee to the Monthly Meeting. On reading it I was reminded of old Robert Knowles, who, when a person told him that "he was an unaccountable original," went home and told the family that "a man had said something about him which he could not decide to be for him or against him." On reading the forepart of this report, it looked much as if it was right and decided; but was exceedingly neutralized at the close. In the parcel is also Richard Ball's wicked book, entitled "Holy Scripture the Test of Truth," which is all plain and flat in the face of Barclay, Penn, and Hancock. I learn that

John Wilkinson, at a meeting at Tottenham, lately, said, "Let not those who believe in an inward light, think they believe in Christ, for every infidel believes in an inward light." T. Shillitoe followed him and said, "If there is not an inward light with which I have been acquainted these sixty years, I am now, when on the brink of the grave, in a most deplorable condition"—and then proceeded in a very good and appropriate testimony. Soon after, he was at another meeting where J. Wilkinson advocated the propriety of judicial oaths, and was spoken to by a woman Friend, who told him she was sorry to have the meeting disturbed with such remarks, and requested him to desist, which he did not do, and another Friend repeated the request for him to sit down, which he did; and at the next Monthly Meeting that occurred he and his wife requested to be dismissed from the Society. * * * * *

I have not thought of going to Philadelphia Yearly Meeting, but if thou hast a mind to go thou hast my unity in so doing, and hope thou wilt attend to it. * * * * *

Affectionately,

STEPHEN GOULD.

FROM STEPHEN GOULD TO J. W.

Newport, 12th mo., 24th, 1836.

DEAR FRIEND JOHN WILBUR,

It is now sometime since I saw thee or heard from thee, and, now in the opening, the prospect is not very large of communication; arising much from the apprehension that thy friends in England freely communicate with thee on the state of things with them. My letters from there have been quite frequent of late, and it looks to me that another Yearly Meeting there must result in a separation, though it is said the "Evangelical Friends," as they call themselves, are agreed in nothing among themselves, excepting to remain with Friends and give them as much trouble as they possibly can. Those who have resorted to the weak and beggarly elements, still remain with the Society and attend meetings for business; and in Kendal, the Assistant Clerk of the Quarterly Meeting, though of this description, continues to keep his seat at the table, yet the resignation of Anna Braithwaite's daughter, after being some time withheld, has been accepted by the meeting.

Elisha Bates has published his reasons for being baptized, as he calls it, in a very simple mode, by Dr. Smith, at Homerton, in or near London; that is, he was sprinkled, and considers he never received Christian baptism until this was done. His reasons are published in a pamphlet, which I have, and should not desire anything better to

refute him than his own words, contained in his "Doctrines" under the head "Baptism, &c.," which is now being republished in the "Friend;" and it seems to me it will not be very palatable to him to eat his own words. In his "Reasons," &c., his weakness and his nakedness and the shame of his nakedness most strikingly appear. It seems to me a good writer might expose him to his great discomfiture, although he has displayed much ingenuity and adroitness, and also assumed much humility of himself and concern for the Society, for which he says his love has much increased. But not doubting the same may have reached thee, I shall say no more about him, save that we learn he has arrived in this country. In New York he stayed but a short time; he was invited to dine at Samuel Wood's, by his sons. While there he manifested much uneasiness or agitation of mind. In Philadelphia, he stayed but about three hours, and I do not learn that he spoke with any Friend while there. I have heard that some prominent individuals at Mt. Pleasant have renounced him since his baptism—Benjamin Wright, in particular; but there are some others in that neighborhood who are, I fear, as wild as himself, and there is no knowing to what lengths they will go.

I have lately had a good letter from Joshua Lynch, and another from dear old John Heald, but both letters were previous to Elisha's arrival in this country. They are both alive and aware of the dangers which await our poor and distressed Society. John's letter was peculiarly sweet and acceptable, as from his age and many infirmities I never expected again to have seen the traces of his pen.

The Yearly Meeting's Committee have recommended the case of Isaac Crewdson to the care of his Monthly Meeting, and he now stands on their minutes as an offender. William Forster and J. J. Gurney were with the committee when this was done. It would seem as if there is sufficient strength in Hardshaw East to effect his disownment, and it is said J. J. G. was very pointed and decided in his expressions in support of the order and doctrines of the Society, when attending that Monthly Meeting with the Yearly Meeting's Committee; but he must do something as E. Bates is doing before I can have full confidence in his pretensions to soundness; that is, he must unwrite some things which he has written; and I have not failed to apprise Thomas Thompson that such are my ideas respecting J. J. G., though I apprehend he is alarmed, and finds that he has let down so many bars that things have run to much greater length than he was aware. But the fact is that the present state of things in England is the legitimate fruit of many of his publications.

I attended the last Quarterly Meeting at New Bedford; it was, on the whole, a pretty good time, and I was favored to be a little more

faithful than I was in a Select Meeting thou and I sat in there together ; in short, some general and a good deal of individual labor fell to my lot, which I thought it my place to extend, as one of the committee from the Select Meeting, for the purpose. On the whole I thought the brethren there were disposed to do very near right ; but some were far from being apprised of the length things had run in England, and of the danger of their running in this country. Friends there seemed glad to see me, and I did not feel that I had left any bad savor behind me. In the public meeting Mary Battey was highly favored, and my spirit rejoiced in her exercises. Lindley M. Hoag was there, and some part of his testimony was good ; but one part of it caused me some doubt and suffering, for in the first part of it he clearly made the Scriptures to be the only means of salvation, though in the latter part he handled spirituality so well that it was covered with what might be called a good plaster ; but the first ought not to have been. I had not a chance to speak to him on the subject, which I regret.

In the last meeting there was not much business of note, but I was glad to find thy visit with Benjamin Buffinton was spoken of in the accounts in very acceptable terms, particularly the Monthly Meetings of Nantucket and Sandwich, and verbal accounts from another or two, but it is not now in my recollection whether returning minutes were made. On the whole, it was a pretty good Quarterly Meeting, and I was glad I was there. Thomas and Lydia Ann Gould were there also.

Thou hast or will hear of the decease of D. Brayton and John Buffinton, before this reaches thee. I have this morning seen Thomas and Henry Gould, at their mills ; they were both well and the family also. Father and Mother Rodman and Friends generally are in usual health. If thou hast any further intelligence from England do let me have it. My last date was 10th mo., 8th, 1836. I should be glad to be remembered to thy sister, the widow of Abel Collins, and her family. My wife unites in love to thee and thine, and I remain

Thy affectionate friend,

STEPHEN GOULD.

FROM SARAH TUCKER TO J. W.

Dartmouth, 1st mo., 1st, 1837.

DEAR FRIEND,

Some little time has elapsed since the reception of thy kind and affectionate letter which was very acceptable. It is always cordial to hear from and to know we are had in remembrance of those whom we love,

in the Truth, and for the Truth's sake, and perhaps the more so to me at this time, as I have now been confined for a number of weeks to the house, and mostly to my room, thus deprived of seeing many friends; at these seasons, such testimonials of gospel affection are indeed precious.

M. and B. Purinton, in the course of their visit this way, called and tarried a night with us. I was glad to see them; they seemed to be quite encouraged respecting some individuals, in and about Providence, of whom we have had the greatest fears. I hope they may not be deceived.

No doubt thou heard that L. M. H., attended our Quarterly Meeting, and expected to visit in yours. I hope he may not receive harm. But O! the dangers that await us on every hand! What need—what great need of a strict attention to the sacred injunction of our blessed Lord: “What I say unto you I say unto all, *watch*.” Ah, herein alone is our safety—a continual watching, even unto prayer, lest we enter into temptation—that thus we may be preserved from the snares and baits of the subtle twining serpent, who I believe never was more busy; and of a truth his insinuations are but too successful, with the unwatchful and unwary; for with his tail he hath drawn down (hath he not?) stars of the first magnitude. Such, I have been ready to fear, were not satisfied with moving in that orbit which infinite wisdom allotted them, but aspiring to rise still higher, how have they fallen far below; yea, how are the mighty fallen, and become as wandering stars, having no sure abiding place on the immutable Rock, but are left to wander on the barren mountains and desolate hills, where there is neither rain nor dew, nor fields of offering—unhappy mortals! whose situation is greatly to be lamented and deplored. But they have made their own choice, and we must leave them to partake of the fruit of their own procuring. I notice thy remarks on a state of poverty with which I cordially unite, having long since been satisfied that great is the advantage resulting therefrom, to us poor frail finite creatures; and that it is in infinite wisdom and mercy that those seasons of stripping and reduction are meted out to us. Thou knowest as well as I, my dear friend, how much better it is to be of the number of the poor in spirit, than of the proud in heart—seeing the Lord is nigh unto the poor and needy, that are ready to faint by the way, who have no strength to rely on, but his eternal arm—to these he giveth power, and supplyeth them with his own strength. I have often said in the secret of my heart, (I humbly trust from a living sense of the abundant mercy of our Heavenly Father, in thus wisely dealing with us,) O! Lord, keep me always poor and begging, even sensible of my own frailty and weakness, keep me watchful and dependent on thee for every blessing, and here may we

always be found, because we do know that this keeps us near the Fountain of divine life, in whom are all our fresh springs.

I have often recurred to thy late visit amongst us with satisfaction; for it rarely happens (I think thou wilt admit) in these days, that we can meet with those with whom we can commune and interchange our views and ideas on subjects which ought greatly to interest the rightly concerned in our Society, without a feeling which obstructs our open and free intercourse. But I believe thou wert sensible that a goodly number hereaway were prepared to hail thee as a servant of the Lord, aiming to keep his covenant, even the new covenant of the everlasting gospel of our Lord and Saviour Jesus Christ—and who could, and some of whom did secretly bid thee God speed—so that however there may be seasons in which thou mayst feel poor and empty, be encouraged to hold thyself in all readiness, that when the command goes forth to lift up thy voice as a trumpet, to declare unto Jacob his transgressions and to Israel his sins, prompt obedience may be thine; remembering as a stimulus that “he that watereth, shall himself be watered.”

Sad and deplorable as is the state of things and of individuals in England and on this continent, it is nevertheless interesting to know how they progress; and for thy kindness in furnishing now and then some little account, we feel much obliged. I hope thou wilt continue to favor us with such information as thou mayest deem prudent.

What those Friends who have endeavored to hold up the hands of E. Bates will now say, or can say, respecting his soundness in the principles of friends, I know not—will they still plead for Baal, or will they return and look unto Abraham, our father, and to the hole of the pit whence they were digged? * * * * * I hope thou wilt often think upon and remember me when it is well with thee—my situation is one that is conducive to low times—but I endeavor to keep near to Him who is my sure comforter, and as much as in me lies to wear a cheerful countenance; but there is much to depress and to weigh down the spirit; added to this is my extreme weakness of body, which at times seems as much as I can well bear—yet after all, there are seasons in which I feel raised above all these things. O! when the smallest token is given of divine regard, and a little evidence is felt that underneath is the everlasting Arm; yea, to know that my Redeemer lives, it is enough, I ask for nothing more. Oh, my dear friend, I am not boasting; for truly and feelingly I know that unto me belongeth shame, blushing, and confusion of face. But unto the blessed author and finisher of our faith, be forever ascribed all praise, might, majesty, and power, who hath loved us and washed us in his own most precious blood! * * * * * With desires for our mutual preservation out of

all the dangers and snares that may await us through this vale of tears, sorrow, and temptation, I conclude in much love to thee and thy dear wife, in which my dear husband unites, and remain,

Thy sincere friend,

SARAH TUCKER.

FROM J. W. TO SARAH TUCKER.

Hopkinton, 1st mo., 27th, 1837.

MY DEAR FRIEND,

Although much time is not allotted me at present to make returns for thy late favor, yet I feel bound, in a few words, to acknowledge the satisfaction which I felt in reading and re-reading thy salutary and truly instructive letter, and can say, that I believe I comprehend every part of it, and trust it is one of those experimental and lively epistles by which I have been so often instructed and profited. Some of thy remarks upon thy own experience, do remarkably answer to mine, as face to face in a glass; and herein confirmation and instruction has been vouchsafed at a time when I had been almost ready to faint by the way, having often felt as though I had never a friend in the world, nor yet above the world; and it was under such feelings that thy very unexpected, yet truly welcome letter arrived, and brought with it a precious portion of sisterly feeling and sisterly fellowship, with the assurance that I was not alone in daily necessities and daily begging for a morsel of bread. Well, my dear friend, I desire to be bowed in humble thankfulness for every crumb of heavenly nourishment, when a very little seems like a feast; for so it is when there is a famine in the land. And oh! I am ready to fear that I am not humble enough, and thankful enough, and watchful enough, when favored with the riches of the Redeemer's love, in the service of Truth, as well as the sweet society of brethren and sisters almost as dear as life itself. I hope to be favored, if consistent with the Divine will, to moderate my joy, as well as my sorrow, as it is probable that wisdom would lead to a more even temperament of mind than I have yet been favored to attain; however, I hope never to be insensible to the abundant and unmerited mercy of God our Saviour, nor yet to the tender sympathy and fellowship of my dear friends, for these I count to be all that makes it life to live,—because faithful obedience is certainly included as a requisite in such experience and favor. I feel entirely safe, my dear and valued friend, in thus freely opening my mind to thee, knowing well to whom I am writing, and trusting, that in the freedom and fellowship of that gospel which we have both been desiring and endeavoring to promote, that thou wilt feel thyself entirely at liberty to unfold thy views in relation

to thy own religious experience, as well as to give counsel to a brother, who knows that his own safety much depends upon watching unto prayer, and in having a place in his own mind for the counsel of dear friends. The purposes of social order are great and exceedingly interesting. * * * Oh! how imperious the necessity to sit low with the brethren, and not to seek for great things; for he that desireth to be above his brethren, is sure to fall into a snare. * * * *

Very affectionately thy friend,

JOHN WILBUR.

Extract from a letter from Sarah [Lynes] Grubb to Ann Coning, transmitted by the latter to John Wilbur, dated 24th of 6th mo., 1837.

"I fully concur in the belief mentioned by dear John Wilbur, as being that of some valuable Friends in America, that the disaffection in this country grew out of the unsound writings of the Friend in question, and, I would add, the unsound preaching, the much speaking on the knees, and the great lecturing, as well as more private engagements. It is well understood, that J. J. Gurney had little doubt, that by entreaty in his own way, he could prevail upon the Beaconites to remain with Friends as members, but finding his efforts fail, and not being satisfied to go all the way with them, he chose openly to dissent from them, and bear all the aspersions thrown on him from that quarter, which seems to have procured him the warm approval of those who last year could not have evinced the same feeling. I confess, that nothing short of an acknowledgment of error, and deep sorrow for the past, though done with good intention, appears to me to be sufficient to satisfy my tried mind, with respect to one so influential, and whose sentiments on things of great importance to us as a body, are published to the nations. The ministry of this Friend of late, is much approved by most, as perfectly orthodox, but are his *views really changed*? I doubt it; and if they are, would it not seem likely to be right to wait a little in deep abasedness, until it could be known that such is the case? What occasions me the most sorrow, is that in this day of sifting as from sieve to sieve, we have, in a Society capacity, retarded the great work, and owned much which the great Lord of the heritage has appointed to be winnowed away. O, the consideration hereof weighs down my spirit, and because there appears at present no remedy, my soul weeps in secret places, and I go mourning all the day long; yet there is at times a humble, but sure hope, that there will be a discerning more clearly between thing and thing, between the covering which is not of God's spirit, and that which he prepares and grants to those

who are truly watchful. Not knowing how far it might be best to communicate any part of thy letter, or the extracts from J. W.'s, I left it at home, but may mention, that Ann Jones was a good deal troubled about the American concern, to which she spoke in the Meeting for Ministers and Elders, and would have been glad if it had been given up for the present. Most likely thou hast written to John Wilbur. How exactly he and ourselves see eye to eye! Well, it is a comfort that some are prepared to do so." * * * *

FROM LYDIA A. BARCLAY TO J. W.

Croydon, near London, 28th of 6th mo., 1837.

MY DEAR AND VALUED FRIEND,

Thy last valuable communication, dated 3d mo., was forwarded to me at Dublin, whither I had gone to attend the Yearly Meeting; it was truly strengthening and confirming to me, and how sweet to be permitted to feel, that though the mighty ocean swells and foams between us, yet that it cannot hinder the feeling of a sweet unity, and the flowing of a precious love to and fro between kindred spirits on your shores and ours. Oh! it is indeed a favor I feel unworthy to partake of, though I dare not disallow it, and desire to be preserved from forfeiting! The subject of a part of thy letter was very remarkable to me, as thou wast ignorant, outwardly, of how we were likely to be tried this Yearly Meeting by the laying before us of J. J. G.'s concern to visit America. Oh! it was indeed a painful meeting; I never sat the like! Oh! my dear friend, there are too many superficial ones amongst us, that look too much on outward show and appearance, and so are deceived. Most of our principal Friends (in the true weight and deepness of judgment), such as S. Grubb, G. and A. Jones, Jacob Green, William Gundry, and others, spoke against his being liberated at this time, S. G. very strikingly, and my heart fully united with it; she reminded us of the *restraining* as well as *constraining* influences of the Spirit, instancing in the Apostles' days what is recorded in the Acts, and said that she believed in the present case "the Spirit suffered it not," that our dear friend wanted further purification from the mixture, &c. There were a number more of the diffident ones, who, I believe, were entirely of this mind, but held their peace. But it was all overruled by such as were connected or partial, also such as (I trust it is not improper for me to say) are blinded by his adopting and preaching ancient views. Some spoke in an awfully painful way, attributing dear S. G.'s view to the serpentine wisdom and the understanding of the prudent, and one returned thanks at the conclusion that it had been confounded and brought to nought! Ah! my dear friend,

many of us are greatly pained by his liberation; we feel it is a sanction of his books and lectures, as well as ministry and conduct, and to the injury of the precious cause. I fully unite with what thou says of his books. I have been watching the rise and spreading of these views these ten years past, and have felt inwardly clothed with sackcloth because thereof. But much as I deplore the holding back of many cautious ones in the above meeting, I am inclined to hope with my brother John that it will be overruled for good by Him who can do mighty things for his poor oppressed ones, and make a way of relief where they can see none. John seems to be surprised or dismayed at *no evil* things amongst us, but marks with calmness and confiding hope the gradual developement of the man of sin. To return to J. J. G.—I hope you will be strengthened to be faithful to your feelings towards him, for the honor of the cause and for our help here! * * * * *

Oh! is it not the case that the cunning and cruel adversary finds that Beaconism will no longer serve his turn now, so he sets up another image, still more beautiful, and paints it to the very life, and calls all to fall down and worship it, to the sound of outward sweetness and harmony? Oh! that the weak little ones may be enabled to see the lifeless image through all the paint, that we may shut our ears against the melody, and may be strengthened to stand firm to our God, however the furnace of affliction may be heated as it were sevenfold! It is very striking to me that a number of the younger sort see through all these beautiful things; they can taste where there is life or where it is a picture; whereas most of those we look on as fathers and mothers cannot; they salve all over with love and not judging. I expect it is to humble us and prove us still more, that we may lean on none, and that many more of such will fall away, so that the remnant will be small, that a child may number them. One seems to long for the good meetings again as in ancient days; and when we are thoroughly purified and reduced, I can but think with dear S. Grubb, that there will be a flocking to us as doves to the windows, to the name of the Lord which shall be written upon us, and for the enjoyment of his presence, which shall be in us and with us. Edward Ash's book appears to some of us a specious and unsound thing, professing to stand up for our ancient Friends, but really lessening them. My brother Rawlinson has opposed its large second edition in the Meeting for Sufferings, and, in consequence, had an interview with E. A. upon it; but it was a very painful time, only showing more clearly his unsoundness. The Morning Meeting approved of the first edition. * * * * *

* * * * * Well, dear friend, do breathe for the help of the poor little panting ones as thou art enabled; and I shall, I know, think and feel greatly for you across the ocean, under coming circumstances.

Wilt thou write to me a little on this subject, if thou art free, without waiting a whole year? My mind felt much with thee just about the time thou wast writing to me. Thou had a clear sense of what is passing here, but oh! how it would pain thee to see to the full! The Lord help the poor weak children, preserve them patient in suffering and in deep humility before him, saith my soul! And Oh! that we may be strengthened to be faithful to him, for truly it is a most dismaying time!

Farewell, very affectionately.

From thy truly sympathizing and nearly united friend,

LYDIA A. BARCLAY.

FROM J. W. TO W. AND M. HAZARD.

Hopkinton, 6th mo., 28th, 1837.

MY DEAR CHILDREN,

Having been repeatedly admonished and instructed in regard to the uncertainty of the very best of our earthly possessions and enjoyments; and how subject we are to be separated one from another for time; one thing have I greatly desired, and do still crave, for our little band, even for every one of those who call us "father" and "mother," including, too, both father and mother, that such may be our condition, in the relation in which we stand with the Father of Spirits, that however we may be separated in time, and some leave before others, nevertheless, that the whole little company may again be joyfully collected, though it may be one by one, and united in a state unchangeable and full of glory, when death shall be swallowed up in victory, and shall never be able to break our ranks again. How unspeakably excellent, then, that we be all fully reconciled to Him who rules and reigns in the kingdom of his own glory, and to all his ways and providences. However nearly we may be connected with, and possessed of a part not durable or redeemable, but perishable; let us look through the veil of these fleshly tabernacles, and regard that which perisheth not, but which is eternal, and the paramount object of all that has been done through the covenant of a Redeemer. May the whole of that covenant, then, my dear children, be availed of, both by us and by you, in all which it has done for us without us, and is proffering to us and doing for us within us, through an unshaken faith in his power, and the rewards of obedience. But how shall I, my dear children, submit to give you the information (if not received before) of the severe sickness and removal from us of our dear Lydia! Precious child! her Heavenly Parent has seen meet to take her from her earthly parents, and, as we trust, to himself and into his own kingdom; from her brothers and sisters here, to his family in heaven; and but for the ties and tenderness of nature, though

unspeakable our loss, we could not weep. Her breathing was very laborious for the last ten or twelve hours, but her mind and recollection were strong and unimpaired to the last. She exhibited precious evidence of her readiness and preparation for the event, having been impressed from the first that her time was come. She was full of love, and sent a message of it to all her absent brothers and sisters, and to everybody—said she was ready to go—took solemn leave of every one present by the salutation of a kiss—and exhorted the children present to greater faithfulness. She finally passed away as one falling into a sweet sleep, without the least struggle; for, truly, it did appear that death had lost its sting, and had no terrors for her. * * * * *

Your parent, JOHN WILBUR.

FROM J. W. TO HIS DAUGHTER PHEBE FOSTER.

Hopkinton, 8th mo., 1837.

MY DEAR DAUGHTER,

Thy letter, forwarded by —, was truly interesting and comfortable to us, both in relation to thy late dear sister, and your own trials and consolations, and I did rejoice in the peace and comfort which resulted from the testimony of our friend; and, as in your tribulations, so in your joys, I think I am prepared to take a part with you, and since —'s arrival I have feared that an excess of trouble has contributed to thy present sickness, my precious child, and a living desire arises that all may work together for good to thee, and trust that it will prove so, as I know thou lovest the Lord Jesus Christ, and may therefore safely and confidently commit thyself unreservedly to his tender care and holy keeping; for though he suffers us to pass through great tribulations, yet the mark for the prize of our high calling of God in Christ Jesus, is the keeping of the word of his patience, in faith and resignation to all, and so become the happy and distinguished receivers of his gracious promises, unfailing to those who willingly wade through great tribulations; whereby their robes are washed and made white in the blood of the Lamb—the life and power of the Lamb. Such, my dear child, is the chief of all my desires, both for parents and children; and at this time is my sympathy and tender love more especially awakened and drawn out towards thee, with breathing desires and prayers that the God of all our sure mercies will be pleased, in the abounding thereof, to replenish thy heart with his love and goodness, with his blessed presence, which is life and peace, and never fails to make hard things easy and bitter things sweet; and I believe he will sanctify all and crown all of thy afflictions, and make them productive of an exceeding and eternal weight of glory. * * * * * In that which never fails, my dear child, I am thine,

JOHN WILBUR.

FROM JOHN BARCLAY TO J. W.

Hastings, in Sussex, 8th mo., 1837.

MY VERY NEAR, THOUGH FAR DISTANT FRIEND, JOHN WILBUR,

Thou hast been often, yea, very often, brought into sweet and precious remembrance; and great closeness of fellowship in that which never fades nor grows cold has been felt both by my beloved wife and myself towards thee, whenever we have thought of thee, although we have been wanting in the expression of it. Indeed, were we, or were I, to express by letter all I feel towards my dear friends, I need have little else to do; and if thou wast to address or be addressed by all in this land who love and esteem thee as highly as they do and ought, there would be a large field of correspondence opened and to be kept up. But with regard to letter writing, before I proceed further, I must say that I feel indebted to thee for thy valued communication, now of so long date back as the 7th mo., 1835, and for thy frequent messages of love and remembrance to my dear wife and self, through different channels, especially in one letter addressed to my sister Lydia, of which I have made a copy, and have it by me. And indeed, my beloved friend, allow me to say, without any, the farthest wish to flatter, thy letters are not for thyself alone, or for those thou writest to; it is my belief *they* (or else some other record of thy sentiments on the state and prospects of the Church of Christ) are designed for the instruction, consolation, and warning of thy successors. This is my deliberate judgment, and I deliberately mention it; and that I desire thou mayest see it thy duty to make such memoranda or arrangement in thy lifetime, that thy correspondents may be known and applied to. To some diffident minds, I know, anything of this sort may be painful, and what they would shrink from; and to some weak minds such hints might be injurious; but I trust thou knowest well where all thy fresh springs of wisdom and utterance lie, and in whom the prerogative is, to open or to shut;—so much the more blamable or responsible, in my opinion, is such an one, if he wrap his Lord's talent comparatively in a napkin, and put his light under a bushel. I may tell thee, I have in past years even kept a memorandum of letters sent, when I could not well keep a copy. Now, I have relieved my mind in the above respect, how shall I do to set forth all I could say on our present, past, and probable future position, as a religious body, in this land? I trust, on many points, thou art ably and fully addressed by many Friends of this country. I shall then only touch at things that come before me, and thou must give me credit for entire union with thee, and all those who still remain wholly on the Lord's side, and one with our ancient

Friends and valiants, even the primitive stock, who came forth in the powerful Name which is above every name, and unto which, every other name, however high and lifted up, must bow. Oh! beloved friend, thou that saw the first seeds and dawning of that which has now manifested itself in degree, knowest well enough how much of the same nature and root we still have, to oppress and afflict us, and of which it is difficult to particularize, or speak closely, in the abstract, without allusions to individuals who give uneasiness. The author of "Truth Vindicated," Henry Martin, has, by that book and the others he has since written, done what I consider to be, in some respects, a similar service to that of thyself in thy published letters; he has opened up the radical causes of distinction between the early and the modern Friends, and their opponents. I hope thou hast seen all his publications, especially the recent ones, continued in Letters No. 1 and No. 2, and a third is soon expected, which is to contain strictures on J. J. G.'s "Brief Remarks on Impartiality in the Interpretation of Scripture," &c., in which J. J. G. takes the modern and usual professor-like view of many texts, which may be called Quaker texts, and which we have appreciated and made use of differently from others. The pamphlet of J. J. G.'s in MS. was examined by our poor Morning Meeting, and declined to be passed; it was at that time appended to J. J. G.'s lamentable "Strictures on Truth Vindicated." He then *privately published* it, as we may say, that is, printed it for private circulation, not for sale; and, in consequence, it was the more rare and sought for, and MS. copies were taken. I was not in the Morning Meeting when it was examined, nor did I glance at it, till a copy was forwarded anonymously to George Jones, while he and his wife were under our roof at Yearly Meeting time this year. They and many sound Friends were made very uneasy with it at that time; and I do trust some did their duty towards the writer, but I should fear with but little effect, as in other instances. Thus much I thought fit to tell thee, and thou mayest doubtless obtain a copy of it, by applying to thy correspondent, G. Crosfield. I conclude the author to be now on your side the great water, and therefore hope he may be more wisely dealt with than he has been here. Have you no Priscillas and Aquillas, to take him unto them, and expound matters? I openly expressed my desire this might be the case, and that he might be a good Apollos is my prayer for him, if it be possible, and may mightily convince and convert to the good old way, instead of subverting it and those that are in it! * * * * Samuel Rundell's pamphlet, which treats on Redemption, Worship, the Supper, &c., was published, I think, two years ago; and, before he republished it, he wished to submit it to the Morning Meeting, and put it under my care; which, through want of health and time, I handed over to my

dear brother A. R. Barclay, with the author's approbation ;—it was read in the meeting, and some matters in it were left to two or three Friends to confer with S. R. about ; it has now been a year, perhaps a year and a half, under care, and the Friends cannot agree with S. R. in regard to it ; he believing his views are sound and scriptural, and according to those of our early Friends. The objecting Friends are Josiah Forster and Geo. Stacey. How they will hobble over their difficulty, I know not. They took the sentiment of Susanna Corder about it, who was of their mind ; while, on the other hand, S. R. wished John Allen, his neighbor of Liskeard, to meet Joel Lean, Gowen Ball, and myself upon it. We did, and thought S. R. was right, and Josiah wrong. One point is, "the eating the flesh," &c., which we say is spiritual, but they say otherwise, and yet manage to steer clear of the Papists, as they think. We may hope this film will be removed ; but there are other obstacles, and I understand that J. J. G. objected, in the Morning Meeting, to the whole scope and tendency of the tract, as partaking of *mysticism*, &c. Edward Ash's Address to Friends has given some of us much uneasiness in parts ; as letting down the standard of the early Friends, as well as in other respects. So do some other pieces, professedly written to defend the Truth : they will not go the whole length with the early Friends. Indeed, they differ not merely from the very oldest and first books, but from *those deliberately sanctioned by the Church from the first, as standard works, down to these times*. Very numerous and various are the proofs and illustrations of this innovating, libertine spirit, that cannot brook the cross to their false wisdom and crude notions, sucked in from mixed authors of other persuasions. I have written some few plain, full letters, within the last two years or more, to Thomas Evans of Philadelphia, opening my mind as to the tendencies of our day in this land, and, in one of them, begged he would *send or show thee*—as one deeply interested in our state—what I had written, if he had opportunity, and excusing myself from writing to thee ; but his replies are loose, general, and indefinite, not responding to the pith and marrow of mine, nor alluding to thee at all, but only as to general degeneracy and a worldly spirit, &c. So that I have felt much of a stop in my mind to close communication with him on the gist of the controversy that troubles us. He once spoke of H. Martin's *Deism*, and I replied to that, strongly. And though I have letters of his father to Thomas Shillitoe, complaining of J. J. G.'s unsoundness, yet I fear the son may be inclining to look on the hopeful, charitable, or condescending side, or rather to overlook the main grounds of dissatisfaction. How remarkably appropriate and well-timed were thy letters to my dear sister Lydia, dated 4th mo., 1836, and 3d mo., 1837, copies of which I have by me at this place, where I am staying with

my dear Mary and family, for the confirmation of my health. These letters we both thought fit to show to divers Friends, who with us do fully unite with thee. Also thine to myself, in 1835, is entirely what I could have myself written or signed. Dear Thomas Shillitoe's Journal was consigned to me for publication, some time before his death. I undertook it because it seemed as if he could trust but few if any; but it is a great job, and, in my feeble state, Friends must still have patience with me, for it is not yet gone to press. My line is more in reviving the ancient writings of early Friends. Thou hast doubtless seen Dewsbury's Life; I am now nearly ready with Joseph Pike's Journal, an elder of Cork, who was cotemporary with W. Edmundson, —also Joseph Oxley's Journal, who travelled to your land about 1770. I intend producing, if my life be spared and ability extended, "Letters of early Friends," having had access to large collections; it will develop, in plain, strong colors, the standing and movements of our worthy predecessors, and what spirit they were of. So that, though often laid by, and much prevented from travelling or exposure, and also feeling the spring of gospel ministry much shut up, and great oppression and obstruction in meetings, especially where there has been a deal of living on words; my task little by little, as I am able, seems to be, to hold up to view what the power of Divine Life has made those who have gone before us, and have received the end of their faith; and whose faith we are bound to follow, and to consider the end of their conversation; Jesus Christ, the same yesterday, to-day, and forever. In this work I am often encouraged, not only by the rallying effects visible especially among the faithful, the tender and young, and not only so, but among the convinced, and also those true sheep that are not of our fold. Many there are, who have retired from all other persuasions and systems, and walk much alone in religion, and these often say, Friends are not what they once were; that they unite with G. Fox, Barclay, &c., but not with modern Friends. Many hidden, precious, seeking characters there are, scattered up and down; so that I have been ready to think the messengers will have to go more into the highways and hedges, and ask who is worthy, and gather them to their Teacher, and to sit down under his teaching, and follow their inward convictions, without reference to any gathered people, till they come to see there is a remnant—a poor and afflicted remnant, already gathered; and then they may be in time prepared to flock as doves to the windows.

It is my full belief, that all the outcry against Friends will be overruled for the good of the Church, and spread of the gospel principles we profess; and I long that all who cannot see with us would honestly go their ways from us, and we should be the stronger, purer people, and take more root downward, &c. But it is a disingenuous, dark, un-

worthy spirit that possesses them, and they seek, by remaining among us, gradually to unhinge and weaken us, and, if possible, to refine and divest us of what is intrinsic and indispensable. The best among other persuasions sympathize with us; they like the old-fashioned cut of Quakerism, and wish us to be faithful to our principles; but it is the mass of high-professing people, that are riveted to their sect and system, who rejoice in our divisions, and hope to gain some from us. Our state about London is still lamentably weak and low, sickly and decrepid; none scarcely coming forward in a bold, undeviating way, but crouching and cringing often; yet I think some little ones begin to show themselves, and lift up their heads; and some who stood high and bear rule, and have erred in vision, and whose feet had well-nigh slipped, the dragon having nearly swept them down with those who have fallen, are somewhat humbled; at least I hope so; but not sufficiently—not so as candidly to acknowledge their mistaken tendencies; yet they are restrained, and draw in their horns somewhat. As to the country districts, there is, by what I learn or know, a goodly company, in the North especially, and here and there elsewhere, who more and more see through not only Beaconism but *Gurneyism*; and desire, however weakly, to contend for the faith once and still delivered, and to keep the faith, and hold fast what they have, and reach forth to what is pure and most excellent. * * * * *

We are a mixed company, who must be sifted yet further; indeed, the disaffection is working its way, but morbidly.

My knee is much in the same state, no appearance of active disease; but I am still on crutches, and quite reconciled to it, and thankful to be so comparatively hearty and well generally, though delicate and feeble. Our very dear love to thee, thy family circle all, as if they were named, and all who are dear to thee and joined to the Lord, and so of one spirit; we salute all such who can receive our salutation, desiring all mercy, peace, strength, and salvation to be poured out upon them as on ourselves, now and evermore. Fare thee well, beloved friend! and may the Lord Jesus stand by thee in all thy exercises, and bring thee through them, to his own praise and thy rejoicing.

JOHN BARCLAY.

FROM JONATHAN EVANS TO J. W.

Philadelphia, 9th mo., 11th, 1837.

DEAR FRIEND, JOHN WILBUR,

I received thy letter, and am glad to find that there are some yet left, who are not carried away by the stream of popularity and fashionable opinions, which now seems threatening to overwhelm our poor, tried, religious Society. Oh, the want of weight and depth which is strikingly

evident in our meetings, both for worship and discipline. When met to transact the affairs of the Church, what a cringing and crouching to those noted for much worldly wisdom, and abundance of the riches of this world; so that, indeed, the pure influence of the Spirit is seldom sought after or expected; it being considered only mysticism or, at best, but undefined imaginary sensations, not safe to follow; and that which the Lord hath determined a death upon, is kept alive, and made the chief agent in conducting the concerns of Society, which, if rightly understood, is surely the Lord's business. The conduct of the Yearly Meeting of Ministers and Elders in London, is really very affecting. This man, J. J. Gurney, because he has written much, is considered very learned, highly polished, and an acute reasoner; and being very rich, and living in high style, is greatly caressed, and esteemed as almost a prodigy among us. I have perused a great deal of his writings, and have been sorely distressed at the darkness and confusion which is almost inseparable from their contents.

The Hebrew and Greek languages being very limited, one word in them will sometimes embrace several significations, some of which will be in entire contrast with others; this he has caught at, and then made use of those opposite senses to vary the present translation of the Scriptures, and to promote his purpose in undervaluing and contradicting the solid sense and judgment of our ancient Friends, that he may the more readily introduce and propagate Episcopalian doctrines. He tries to make out that the eating of the flesh, and drinking the blood of Christ, means a belief in his incarnation, thus lowering down that deep experience and blessed fellowship in spirit with the Lord Jesus, in his baptisms and sufferings, to a mere assent of the human mind—that the gospel which is preached in, or to every human being, means the outward preaching of the gospel doctrines, that is, the declaration of the atonement of Christ; that the name of Jesus does not signify his power, but only to ask of the Father that he would grant our petitions, merely because of his beloved Son, Jesus Christ; that therefore we are not to look for the immediate influence of the Spirit as a qualification to pray, but to push forward into this offering whenever we incline to it; and many other changes he makes which I can call by no other name than perversions. He endeavors to make out that our primitive Friends were under mistaken views; in order that he may, with more facility, lay waste our attachment to the doctrines and testimonies they held, and prepare us to embrace new schemes which will be more acceptable to the unregenerate man; liberate us from the mortifying operation of the cross of Christ, and cause us, as a Society, to be more respected by the carnal, superficial professors of religion in the several denominations.

Early after his arrival, the elders in this city being called together, he mentioned that he had a prospect of a general public meeting for third day evening, which several of the elders were disposed to allow of; this I could not feel easy with, and made my objection in his presence; but next morning, as he limited his design to the members only, they acceded to it. Having so fully expressed my disapprobation of a meeting, in the before-mentioned interview, I did not attend their second meeting, nor the public meeting. There appears to be many who will doubtless be caught with his politeness, his affability, and his seeming accordance with our religious tenets; but before he can be received as a minister in unity, he ought to condemn the sentiments and doctrines contained in his writings, and give indubitable evidence of humbling submission and sincere abiding under the purifying baptism of the Holy Ghost, and fire, which would indeed make him humble, simple, and perhaps give him to see that he has never yet been so stripped of his own righteousness, as to be called to, and qualified for the work of the ministry.

[He here inserts an extract from Thomas Shillitoe's dying testimony, declaring J. J. G. to be no Quaker, &c., which is omitted.]

I hope Friends in New England will be on their guard against, and not be taken by plausible outward appearance, or the flourish of oratory, but endeavor to keep to the inward sense and feeling which the Holy Head of the Church will, no doubt, graciously grant to his sincere humble followers, even under the depth of close trial and besetment. There are a few here, who, as they cannot unite with his sentiments and doctrines, are narrowly watched, and thus they find it necessary to be very cautious; hoping that it may please the Lord, not only to preserve them in faithfulness, but that, in due time, he may make it manifest that the cause and testimony of Truth has been their only aim, and the fervent desire of their souls. * * * * *

As J. J. G. was almost continually surrounded with company of various kinds, and but a very few days in the city, I believe that no private opportunity was taken with him. Although some of his advocates endeavor to make out that his intended visit was almost unanimously approved in the meeting which liberated him, yet the published account states that the numbers on each side were nearly balanced.

In love, I remain thy friend,

JONATHAN EVANS.

FROM MARGARET CROSFIELD TO J. W.

DEAR FRIEND,

* * * * *

Liverpool, 2d mo., 23d, 1838.

I can never forget thy acceptable labors and company amongst us; thou came in a critical time, and wast the means of preserving my husband and me from swerving from the Truth; we saw not the danger until thou came, but I fear through sophistry and delusion, and undue confidence in some, we should have slidden off and been now like some once of high standing, who are now wandering from mountain to hill, unsettled from waiting on the true Teacher, and seeking water from broken cisterns; anxiety and unhappiness depicted so legibly on some of their visages as to be apparent to all who see them. Since thou wast here, what a sea of troubles have some of us passed through! and in degree do yet; but thou knowest what a bitter separating spirit can produce where it gets in; its arrows have been directed against thee, even in this land, in this house, and in my presence—a poor return for thy labor of love in coming as a gospel messenger amongst us.

Poor Isaac and Anna! They were high then and bitter, and are so still; attempting to carry the same appearance, but they are fallen stars; and the iron must often have entered their souls, seeing their children scattered, their two most beloved and eldest gone to the Episcopal Church, and two more wandering here and there; their nearest connections denying women's ministry, a cut more to the quick to Anna than all the rest. * * * * *

My dear husband was not at our last Yearly Meeting. I was; and as far as I am capable of judging, the Friends influential in our men's meeting for discipline, if they are to be judged by their doings, are not of the sentiments taught by George Fox, and embodied in the apology of Robert Barclay. Many, especially among the women are faithful in the principles believed in by early Friends, but they cannot make head against the others; this was evident in the sittings of the Select Yearly Meeting, had it not been so, Joseph John Gurney's visit would have been *delayed*, if not *set aside*. The Friends who did not approve of it were faithful and very plain with him, which he bore very well, but it was of no avail; his numerous influential relations and private friends carried him through. That his written works were the foundation of the present secession, I undoubtedly believe. Many that have left have declared they were the first things that led them to these new views, it was so declared publicly by several of them to the London Committee. * * * * *

Dear John, I have just read thine carefully over, and I do see clearly, and unite in thy views respecting the writings of the Friend alluded to, so does my husband; and we are the same we ever were; and according to our ability, labor to uphold the Truth, and I cleared my mind in our last Select Yearly Meeting; but, as I said before, the other current prevailed. Josiah Forster came from his sick chamber to throw his weight into the scale, and Elizabeth Dudley, though suffering under paralysis, was led up between two Friends for a similar purpose. Thou knowest the influence of the Forsters. Dear Sarah Grubb did her best against it; but the truth is, he has gone into your land with the unity of that part of the Society who are influential in our Yearly Meeting. I conceive thy query to be unanswerable; his works on many points are not in unison with Fox and Barclay, nor in my apprehension can ever be explained to mean anything that sound Friends of primitive views can accord with; they are many of them a burden to concerned Friends, a sore burden to many in this land as well as yours; and must remain so until he himself disavows the obnoxious passages, and the speculative turn of them. All I have not read. I never profited by any I read, they are very superficial, and have no unction accompanying; it has always been incomprehensible to me that Friends who condemn Isaac Crewdson's writings can unite with Joseph John's which in many parts they resemble. * * * * *

Many injurious concessions were made to the Beaconites by way of conciliation, which did no good. At Isaac Braithwaite's request my husband was removed from being assistant clerk to the Yearly Meeting, and Samuel Gurney put in his place. That made peace for a while; but those things would not weld the iron and the clay together, they were not of us, and it was better to let them go forth at once, as they have mostly done since, rending as much as possible in their transit, like the evil spirits of old, united in nothing that I know of but the abandonment of seeking for Divine assistance in ministering and in worship, being ready at all times, some praying by a watch to measure half an hour set aside for that purpose—but I will leave this sad theme.

I remain thy affectionate friend, and sister in the Truth.

MARGARET CROSFIELD.

FROM THOMAS B. GOULD TO J. W.

Newport, 3d mo., 30th, 1838.

MY DEAR FRIEND,

* * * * *

For myself, I have seen no cause to change my opinion of J. J. Gurney. I continue to believe that he is as great an enemy to the Truth as ever he was, and that the only reason why he tries to mix in a sound form of words sometimes, is that he may allay the fears of Friends, and set their hearts at rest. While they are in this state, he can say what he will, and such would not notice it. I do not believe that he can frame to pronounce "Shibboleth." As for waiting to see him, so long as his books remain on his back, I see no necessity for it. They are sufficient evidence against him. For it is impossible that such carnality as he has advocated in them, should exist or remain, under the fire of that baptism, with which the true believers are baptized by the "one spirit into the one body;" and so come into the unity of "the one faith," as it is in him who is Lord of all, Head over all things to his church and people. * * * * * The longer I live, the more abundantly I am convinced that no part of that divine Truth, which we were originally raised up a people to bear testimony to, can be dispensed with, neither can it ever be changed. For it is unchangeable in its nature, like the unchangeable rock and foundation upon which it is based,—the Rock of Ages—not of that age only in which our worthy forefathers preached truth unto those to whom they were sent; but it is as important to, and as imperative and obligatory upon us of this "degenerate age," as it was in that age, and will, I am satisfied, so continue to the latest period of the world. And if we as a people should turn aside from that testimony to the light, spirit and power of Christ, revealed in the heart, as the primary rule and foundation of our faith and practice, the whole building must and will fall. There is no medium. For as William Penn said: "The light of Christ within, as God's gift for man's salvation, is as the root of the goodly tree of doctrines, which grew or branched forth out of it." I quote from memory. * * * * *

5th mo., 10th. It seems to me, my dear friend, that if our precious testimonies are supported, it will be through suffering. They that are born after the flesh, always did and always will persecute them that are born after the Spirit. Our worthy and honorable predecessors were persecuted even unto death itself. That may be the case again; but it seems to me that it will more probably be of that kind, spoken of by our blessed Lord: "Suppose ye that I came to give peace on earth? I tell you nay; but rather division! For from henceforth there shall

be five in one house divided, three against two, and two against three ; the father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother," &c. ; and "the greatest enemies a man hath shall be they of his own household." Is it not the case ? are not the greatest enemies to the Truth under the profession of it ? are they not the greatest persecutors of those that are concerned and engaged for the support of Truth—for the law and the testimony ? Have they not more outward power than any others ? Are they not clothed with official authority, with high and imposing titles and credentials ? Was it not so with E. Bates ? Did not he take his aim, and shoot his arrows, and hit the mark he aimed at, while he was travelling under the outward sanction of the Society ? And is it not the case with this Englishman ? Will not those who bear testimony against him and his doctrines, have to stand and contend for the faith, "against principalities, against powers," against spiritual wickedness in high places, and even "the abomination that maketh desolate, standing where it ought not to stand ?" Really, it seems to me that the times upon which we have fallen are no common times, and that the manner of this sifting differs from any other that has hitherto come upon us. For were we not raised up to bear testimony against all formality and will-worship ? Did not our predecessors support that testimony ? And not only so, did they not bear testimony to the true form, and succeed in setting it up and establishing it ?

* * * * When I look at these things, when I consider the length and the breadth of the ground which our principles cover, and compare it with our practice, my soul is humbled within me ; it is saddened and afflicted within me ; and I am ready to say not only, "by whom shall the seed of Jacob arise," but, who shall be able to stand ? Nevertheless, I am well satisfied and convinced, that the mark for the prize of this high and holy calling can in no wise be attained but by and through the power and virtue of the seed, Christ ; although it does not appear to be a time, by any means, in which it can be said that it "reigns and is over all," as it respects the state of the Church, (however it may, in relation to its own essential almighty power, or those who have "gotten the victory over the beast, and over his image, his mark, and the number of his name," "through the blood of the Lamb, and the word of the testimony," which they have held,) but that it is low and under great oppression.

* * * I can scarcely think that thou wilt be inclined to censure me for too high a stamp, although there is a great deal said now against such a stamp, and everything must needs be subjected to these modern refiners' melting pots, and their *unholy* fire kindled thereunder, until it

is neutralized, if not entirely evaporated. * * * I greatly desire to see thee, and to be somewhat "filled" with thy company; and I want to give thee an account of some things which it would not be so easy nor so proper to put upon paper. I will just add, that my having been with the burden-bearers there, is a source of solid satisfaction to my mind; and I am thankful in believing that the channel through which reproof and condemnation, as well as peace and consolation, flow thereinto, is still mercifully kept open; but I have not felt the former, neither do I think it is truly "evangelical" to be found in the condition of "miserable sinners" through life,—“doing those things which we ought not to do, and leaving undone those things which we ought to do,”—any more than the apostle, when he said:—“There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.” Satisfied I am, that walking after or in the spirit, does not bring it, any more than walking in the light brings darkness. And whatever “Christian love” and fellowship or unity J. J. G. may speak and write of, for those that are in Egyptian darkness with himself, or desire them that are in the “light” to have for him, I am abundantly convinced that there is but one kind of unity or fellowship that is worth having, and no other means of obtaining it, but by “walking in the light.” This is the unity and the fellowship that I desire to feel, and to be felt for me and with me; and I desire no other; and they that are in the light *can* have no unity with the unfruitful works of darkness.

* * * * *

Thy friend, in the nearness of true Christian love,

THOS. B. GOULD.

FROM A. RAWLINSON BARCLAY TO J. W.

Leytonstone, near London, 18th of 5th mo., 1838.

* * * * *

Thus, my dear friend, I have to bear up as well as I may be enabled, against the loss of a brother closely beloved in the Lord; we were very near to each other in our views and feelings as to the state of things amongst us, and he was the cheerer and encourager of my heart under our late and present discouragements. One is ready to cry out, who is there to fight the battles of the Lord in this gloomy day? * * * * * My dear friend, where we seem to be suffering most in the present time, is in the feebleness and faithlessness of our London Morning Meeting. This was what was so deeply upon dear John's mind; and I think he looked to some effort being made in the Select Yearly Meeting, this time, to strengthen the former meeting by representatives,

from time to time, of Friends from the country. Thou knowest a little what sad pennings that meeting has passed, in J. J. G.'s reckless writings; also E. Ash's sorry slurs on our ancient Friends' writings; (which I was glad to see, in my recent numbers of "The Friend," had been touched upon, and which I hope will meet the eye of some here.) Then they have also rejected a new edition of dear Samuel Rundell's tract, which came under my notice, the author having deputed me to attend to it; I do not hesitate to say, the reasons and views of the committee of the Morning Meeting were inconsistent with our ancient principles, and directly contrary to R. B.'s apology. It is a small committee of this meeting to whom is referred the close examination of MSS.; and if they report to the meeting an opinion, one way or the other, the meeting records it; and thus the business falls into a few hands. On this occasion, in having to do with them, I did not hesitate to reprove them sharply, for deserting the G. Whiteheads, the R. Barclays, the George Foxes, &c., of old times, as the expositors of, or testimony-bearers unto our principles, and taking to the J. J. Gurneys, &c., of modern times. My dear brother also had to stand out nearly single-handed against these innovators, some months ago.

I have recently published another little tract, of Extracts from early Friends, on Baptism and the Supper, in which I devoted a section to extracts intended to counteract their new notions on the eating the flesh, &c., (6th of John)—for which in part they rejected S. Rundell's tract; they seem to consider that the flesh of Christ there spoken of, means his outward body spiritually eaten, *by faith*, his outward sacrifice so partaken of, believed in, &c., which is given for the life of the world; and thus rejecting R. Barclay's view, that it refers to his spiritual body; this spiritual view, it seems, savors too much of Hicksism for them. I would forward thee my tract, but fear it would come heavy in postage. Didst thou ever receive my last? Thy last two letters to my dear brother came too late to be seen by him; I have them, and shall take care of them. We have heard little of J. J. G. of late; I used to see many of his letters to his brothers or children; but I now hear they are not shown about; so I suppose he has been busily occupied in Philadelphia. His last sheet on Scripture Interpretations is or has been sought up, and I have not been able to get one. It is a sad effusion, and I much fear has occasioned us much mischief, and been the cause of some of the members of the committee of the Morning Meeting adopting the views I have alluded to, and thus has beguiled and beclouded them in their judgment of MSS. This is a melancholy business for me to reflect upon, to think that just before going away from us, he should have printed and signed a document of that kind, which has I believe occasioned, and continues so to do, so much mischief and stumbling amongst

those occupying upper ranks amongst us, on whom devolves the very important duty of revising MSS. on our faith, &c. This matter, this sore, now lurks and prevails, I believe, among these select Friends; but being on points of doctrine seldom touched upon in public, does not get out much amongst us. With respect to E. Ash's book, I took occasion, soon after I had read it, to remark openly in our Meeting for Sufferings, that I regretted to think that there were parts in that book which I feared had escaped the proper care of the Morning Meeting, and I resisted, in consequence, our printing, as was proposed, a large edition of it for extensive circulation; this was a year ago; I then (last Yearly Meeting) took an opportunity of speaking to the author, stating my objections, and that I should still object, in our Meeting for Sufferings, to its being again printed in its then state; at the same time, I felt that my controversy was necessarily against the Morning Meeting for having passed it, and thus shielding the author. Far more came out of unsound views, in our conversation, than at all occurs in the book; and I could see he was fully tinctured with J. J. G.'s views on the flesh, &c., of Christ. He stated, that he had at home a large collection of objectionable passages from early Friends, upon which he grounded his remarks in his second part. I invited him to let me see them, as I was familiar with their controversial works, and knew how largely they had replied to, or explained, &c.;—but he has never sent them. I was desired to confer with him, that my objections might be attended to in the next edition; but I never did so, as I could make nothing of such a piece of disjointedness. I was afterwards called upon, as a member of the Meeting for Sufferings, to explain what I had done, and why I objected to what had passed the Morning Meeting; thus I was fairly brought out, and with my dear brother beside me, we made out such a strong case against them (the very members, or some of them, of the aforesaid committee of the Morning Meeting) that they were silenced, and they thought it best to drop the matter. It so happened, I had the hottest part of the engagement, as I was deemed to be the prominent obstacle in the way. I remember coming away from that sitting in admiration at the mercy and help of the Lord, that a poor stripling, taken on a sudden, should (without any contrivance of his own) be so helped against these authoritative ones. (Alas! for their authority!) Whether at this Yearly Meeting the clouds about the minds of these may be dispelled, I know not; but there is a hard, tough feature about them; they act so much by party, and suffer family interest to sway, and the like, and thus J. J. G.'s works have been (I believe I might say) *forced* through that revising meeting; and now we see the consequences. Nothing will do but the pure truth! I have told them plainly, it is no use speaking of their authority, or that a

work has passed that meeting, if it be inconsistent with our principles, and gives offence to well concerned Friends up and down the country, and in America.

I heartily desire my cousin J. J. G. may be brought to see the inconsistencies of some of his writings. I hope there are Aquilas and Priscillas in Philadelphia and elsewhere, who will show him more perfectly the beauty and the excellency there is in the Truth and its principles, and the importance, in one filling the station he does, of perfect consistency.

* * * * *

My dear sisters Mary and Lydia are tolerable; the latter is very delicate; she is staying with the former during Yearly Meeting. It is affecting to hear how nearly our loss is felt by Friends with us, in this annual solemnity.

Dear John, last year, when disabled from attending Yearly Meeting, was visited by a large number of Friends from the country; and he used to encourage them and cheer them often, and show his deep interest in the welfare of our poor little Society. He is gone to his rest in the Lord; sweet was the assurance, when I was with him near the last, of his acceptance in the Beloved, and that the everlasting arms were holding out towards him, whilst struggling in the last decay of the outward tabernacle. May we be animated to follow him, as he was concerned to follow his blessed Lord! Farewell, my dear friend; do write to me, thou hast, never, I think, yet done so. I remain thy truly affectionate friend.

A. RAWLINSON BARCLAY.

FROM LYDIA A. BARCLAY TO J. W.

Croydon, 18th of 6th mo. 1838.

MY DEAR AND VALUED FRIEND,

It was in my heart to have written to thee soon after the receipt (in 1st mo.) of thy kind and very acceptable letter, dated 11th mo. last year, but it was the beginning of a long illness with me, and I thought perhaps it was better to write after our Yearly Meeting. My dear friend, I felt it truly kind, and cause for humble thankfulness to Him in whom are all our fresh springs, that thou should be drawn thus to write to me, to strengthen and to comfort me at a very low time, and amidst much that dismays and oppresses. Were it not for such cups of refreshment and help, some of the poor exercised ones would be in danger of fainting by the way.

But how shall I proceed to tell thee of the great affliction that is permitted us—or how shall I describe our great loss, in the removal by death of my dearly beloved brother John, the 11th of last month! but thou canst enter into it and canst feel for us. He and I were united

together in closer bonds than those of outward relationship, even from the time that he was fourteen and I twelve years of age, and when he was first drawn into religious thoughtfulness, and then appeared inclining towards the Church of England; and ever since that time I have shared in all his exercises, his letters, and his works, for he has most kindly thought my poor judgment worth consulting as well as made use of my pen in copying for him. I cannot tell thee how sweet has been our intercourse of latter years, especially since they lived at Newington, where I have gone nearly every month to see them, (after attending the Morning Meeting) taken my work done and received fresh to do. But, dear friend, I cannot repine, it is all well ordered by a tender Father, both for me and for him,—it is for my good this dear prop is taken from me, and he has joined the just of all generations, (made perfect through sufferings like their dear Master) whose bright examples he has been faithfully concerned to hold up to our view in his publications! His day has been a short one but a full one, and the work thereof kept pace with the light thereof; he was just turned forty-one years of age, nearly the age of our dear ancestor the apologist. He had the influenza this spring at the same time that I had it, from which he never recovered, but sunk in very rapid consumption, only being very ill about a fortnight. He had gone to Brighton for change of air, and was removed from there to Tunbridge Wells, in Kent, about three days before his death. There I went to him, and was favored to witness his peaceful close, about thirty hours after I got there; he had no pain at all, nor any pang of separation, but he seemed so redeemed from all, that it was like translation! He uttered many sweet expressions, the day before his death, which we have put down. These are the principal. Alluding to the texts John i. 9th, and viii. 12th, he said, “It does not say that we shall all at once know all things, but as they can bear—O, ’tis because they want to know all at once, not as children learn, that the light is taken away:” “praise where it is due, and thanksgiving and melody.” Another time, “They say there is no revelation—but what is made manifest to us as our duty, as the Lord’s will, *is* revelation—this is my belief—I am *sure* of it—they slight revelation, but it shall prevail, and the spirit of the Lord shall reign over all.” “None that trust in the Lord shall be confounded, but they shall be as Mount Zion which can never be removed; for the mouth of the Lord hath spoken it.” “You all know my desire to be preserved near the Lord; I only want to be strengthened and upheld by the Lord, to be found in him—this is the way of peace.” “The Lord will be your Lord,” with more relative to his being a sure refuge and hiding-place. “We must be faithful to what is made known,—to the smallest discoveries of the light of Truth.” When I was alone with him he

said, "The quiet habitation, dear sister; thou looks as if thou loved the quiet habitation. O, how desirable," with more about it and greater dedication and faithfulness. He often said, "Let us all be still and quiet," "Let us be retired in our minds." That same evening his voice was lifted up in a sweet melody in which we could occasionally distinguish such words as these: "O, Lord, dear Lord, come!" "I bless the Lord!" "I am the Lord's forever." "Cleave to him, oh, cleave to him!" "Love him with all your heart!" with "Hallelujah!" very often repeated as a constant and melodious song of praise for hours together. O, I shall never forget the sweet feeling, about an hour before the close; dear Mary, after giving him some nourishment, asked him if he knew her—he replied with a sweet smile, "Yes, my Mary;" had he any pain? "No, not any;" was he happy? "Yes, very;" and then laid down, and quietly drew his breath shorter and shorter and seemed to fall asleep, so sweet was the close. * * *

I have dwelt long on this subject, but now will turn to others, knowing thy feeling heart will excuse me.

I do not know if thou hast heard about dear Samuel Rundell's tract on "Redemption, Divine Worship, and partaking of the flesh and blood of Jesus." It was first published four years ago; the second edition was submitted to the Morning Meeting, two years ago last 2d month; it was only then read at an adjournment of that meeting, (which I call very unfair, as but few attend such,) and then given in charge to the committee (which consists principally of a certain influential class, but my dear brother John was also one to his humbling!) they, after reading it, kept it twenty months, and then the subject was brought forward again last 11th month in the committee, where it appeared that many or most of them disapproved of it as tending to undervalue the outward coming and sacrifice of our Saviour, and embracing views which they thought objectionable. (I must say that P. Bedford was not present.) My dear brother John confuted them all, being strengthened to an innocent boldness, and spoke very closely to several; he told E. Fry that had she lived in the days of the reformers she would have been no martyr, she was so for covering things over with love, (or something to this effect.) He answered S. Corder closely, reminding her that in his own parlor, she had expressed such a sentiment that he told her then, she was a downright Papist. Samuel Gurney spoke something against Wm. Penn's writings, saying that he was not in unity with his friends; John answered, "Yes, dear friend, Wm. Penn was in unity with his friends, but his friends were for a time afraid of him as thine are now of thee for the same reason, because he was so linked with the great, and the rich and the wise"—this is as much as I can recollect; he was kept in great sweetness, and meekness, and peaceful

quiet through the whole. W. Allen was the only one who stood up for him and the tract; so they had their own way, and ordered a letter written to S. R. advising strongly his withdrawing it, and then, to finish all, "*they wrapt it up*" with the circulation of this report, viz: that S. R. had withdrawn it! This is the way, dear friend, that sound things are rejected and discouraged, while unsound things are violently urged through that meeting! and the reason of it is that the members of the said committee have the views (or most of them in different degrees of mixture) contained in J. J. G.'s private book; as their reasons for objecting to it were in coincidence with that book. But I have now the satisfaction to tell thee that in consequence of dear D. Wheeler's strong encouragement and stimulus to S. R., he is induced to think of publishing his tract, *notwithstanding*; as he has desired to have a conference with that committee to defend his own and our early Friends' views, which they wholly decline to allow him; so he feels liberated from them. My brother Rawlinson has or will have it in charge to get out shortly. * * * * *

Sarah Grubb desired her dear love to thee; she was raised up to come and bear her noble yet close testimony among us this Yearly Meeting, saying that we should yet be sifted more, yea, wiped out, as a man wipeth a dish turning it upside down! * * * * *

It is well to sit alone and keep silence in these troublous times! and how sweet at times to feel united to some at a distance though outwardly unknown to us—this unity cannot be dissolved by death or by distance, or by the floods of affliction. May I send my love in the Lord Jesus to dear Jonathan Evans of Philadelphia? I consider the preface to Pike and Oxley as dear John's dying testimony; thou wilt greatly like it, and also the book. It strikes at the accumulation of riches, and getting into superfluities. O, these have got to a fearful height now over here, so that ministers and elders who ought to be good examples to the flock, are instead thereof examples of shaking hands with the worldly spirit in *all things*! there are but a few whose hands are clean, and such go under reproach as narrow; but we must be content to be as our Lord and his Spirit ever was and will be, contrary to the worldly spirit. We are mingling with the mass of other professors, as dear Sarah Grubb said we should be, by our mingling with them in benevolent matters, even in the Yearly Meeting of 1820, and told us to note it in our pocketbooks, and said that we should thereby get to think there was no good in this query or the other query, till all the discipline would by degrees fall to the ground; so now this is coming to pass rapidly in reality or life, however fair the superstructure or form may still appear. * * * * *

I remain thy nearly united friend,

FROM ABIGAIL DOCKRAY TO J. W.

Manchester, 13th of 9th mo., 1838.

MY BELOVED FRIEND JOHN WILBUR,

* * * I am truly glad to avail myself of this opening, to assure thee, my dear friend, that thou art, and hast been, much and often in our remembrance. How should it be otherwise, whilst we have been witnessing the developments of those exercising prospects with which thy poor afflicted spirit was at times well-nigh overwhelmed whilst within our borders! The recollection of some seasons, wherein my own mind was permitted to participate, though, perhaps, in a small measure, with thine, is still fresh in my remembrance. Many and sore have been our afflictions, and they are not yet ended. I sometimes think it is only a part of the roughest of the mixture which has been sifted from us. There is much of a more specious and refined nature remaining, which, if I mistake not, is still *more* opposed to the simplicity of the Truth, as it is in Jesus. Ah, what a subtle enemy is ours! working in a mystery. Loud, indeed, is the call to us, every one, "Let him that thinketh he standeth, take heed lest he fall." My beloved husband has, I think, been wonderfully delivered from a load of oppression which long pressed him down, and now seems to me and many of his friends, to have been hidden as in a cave, and thereby prepared to take his place in the midst of a little band, who, though in their own estimation but as a feeble few, have yet been favored to stand faithfully, and bear the different assaults which have been permitted to try them.

Well, I could write more, but am obliged to conclude, as this goes by the hand of a friend who waits for it.

* * * * *

My dear D. D. desires me to give his dear love to thee. Farewell, my dear friend. In the precious feeling of love and near unity,

I remain thy very affectionate friend,

ABIGAIL DOCKRAY.

FROM DANIEL WHEELER TO J. W.

Philadelphia, 2d of Second Month, 1839.

MY DEAR FRIEND JOHN WILBUR,

When just on the eve of taking my departure from New York for this city, thy letter of the 22d ult. was received; and truly welcome it was to hear from thee once more upon thy own shores. My time

has been fully occupied ever since, in Burlington and its neighborhood, until yesterday, when I left, and got here in the afternoon. * * * *

On leaving England for North America, I had no defined plan in prospect of what I might have to do when I got there ; but it was clear to my mind that the first step which I had to take was to make the best of my way thither ; and since my arrival I have found that I must be content to live one day alone, and am thankful to be able to say that thus far I have been graciously supported and helped along to my own admiration and comfort and peace. I am not, however, insensible that bonds and afflictions abide me ; and I do not feel any disposition to shrink from feeling the burden of them, believing that if they be accepted for Christ's sake and his gospel's ; in his own time, if patiently abode under, the freedom and liberty and consolations of the gospel will also be permitted at seasons to abound to his praise.

Without anticipating more tribulation to be my portion than what falls to the lot of other mortals, I cannot conceive it should be otherwise than a day of suffering with those who are called upon to fill up a share of that which remains for the body's sake according to their measure, when those things which make truly desolate, and destitute of the Divine presence, stand where they ought not, (in the place which should be holy,) instead of that pure vital religion which the spirituality of the gospel dispensation bestows upon all that believe in its teachings ; and it is these only that know it to be the power of God unto salvation from sin and transgression. How many are contenting themselves at this day, even though making high profession of the Christian religion, with a mere outward declaration of "glad tidings of good things, and great joy to all people," without coming to the heart-felt knowledge of this very gospel within themselves, though preached in and to every creature under heaven, in language as intelligible as that of the angel which John saw fly through the midst of heaven with it in his hand, who cried with a loud voice, "Fear God and give glory to him," and which is only hidden from those "whose minds are blinded by the god of this world, lest the light of the glorious gospel of Christ should shine unto them !" It is much more palatable to the creature to be fed with pleasant food from the tree of knowledge, which never can sustain the soul and was never intended for man to feed upon, though good in its proper place, (and if to a proper extent cultivated, allowable,) than to have the attention turned to that holy principle of gospel light which shines in every heart, which would set a man's sins in order before him without flattery or deceit, whereby he might be induced to commence the great and necessary work, and learn the first principles of the doctrines of Christ, which is "repentance toward God, and faith toward our Lord Jesus Christ," by faith in the

power of the Holy Spirit to purify and cleanse the heart from every defilement. "Repent and believe the gospel," "Repent and obey the gospel," is coarse food in the present day. * * * * *

Farewell, my dear friend ; desiring my love to thyself and family,

I am thy affectionate friend,

DANIEL WHEELER.

FROM J. W. TO THOMAS B. GOULD.

Hopkinton, 22d of 2d mo., 1839.

MY DEAR THOMAS,

* * * * * The loss of our dear aged friend Jonathan Evans has indeed filled my heart with sorrow ; and the question has arisen in my almost desponding mind, is it intended by the God of Israel, on account of the great iniquity of his people and of the priesthood, to suffer the ark of his testimony to go into the hands of the Philistines, as he did formerly by reason of the profaning of their sacred office by the house of Eli? One after another of the most valiant among the few left to give glory to his name on account of Israel's deliverance from his former enemies, are removed and called away to their everlasting mansions ! Great gain, indeed, to them ; but how will it fare with the solitary ones who are thus stripped and bereaved of their strength and counsel in this day of treading down by the enemy? But if He disband the elder warriors altogether, as having fulfilled their commission, will he raise up another army from the ranks of an early walk, and send *them* into the field against the mighty?

Yesterday, before receiving the sorrowful tidings, I was reading in the history of Israel's kings and their warfare, and the great strait to which the armies of Israel, Judah, and Edom were brought, in their going forth against Moab, for want of water, and thereby induced to seek counsel of the Lord ; and when inquiry was made for a prophet, one of the king's servants answered and said, "*here is Elisha the son of Shaphat, which poured water on the hands of Elijah!*" My mind was much interested in this beautiful description of the young prophet and his mission. He had been called and anointed by Elijah, had waited on him, and received a double portion of his spirit, had caught the falling mantle when Elijah ascended up to heaven, and became a prophet in his room. And subsequently, in the midst of my bemoaning of Israel's loss in our day, I was instructed by a recurrence to the ordering of Infinite Wisdom in that day, when the condition of his people was exceedingly forlorn, by reason of a forsaking of their testimonies, yet he saw meet to take away from them him who was called "the chariot of Israel," but not without a succession. And a little hope

revives, that there will be found "one of a city, and two of a family," called to uphold the ancient testimonies of Israel, who will at least have known as *much as to have poured water upon the hands of those who have ascended*, and gone before them!

* * * * In much love, I remain thine, &c.,

JOHN WILBUR.

FROM THOMAS B. GOULD TO J. W.

Newport, 1st of 8d mo., 1839.

* * * * *

Long ago—years ago, when I was a little child, I remember how I loved, and how I was concerned to endeavor to keep near those who kept near the Lord, and how earnestly I desired *then* to be able to see, spiritually, who were near him; and I remember how it was opened to me then that it was necessary for me to keep my own eyes—the eye of my mind—to him, and upon him, and "in him," not only for my own safe condition and standing, but also it was clearly and immediately opened to my view that even those who had attained to a good condition—to a heavenly and honorable condition, might lose it and fall from it; and yet this might be the case when, as to the outward, there might be little change in the appearance; so that the mind must be kept principally and primarily in the "Head," and not look to men or follow men, any farther than they followed him and were found in him. I desire to speak it to the praise of that grace, everlasting loving-kindness and tender mercy, by which not only I am what I am, but by which alone I have been preserved from still clinging to and following after men who, having once been favored with it, and richly adorned and eminently qualified by it for usefulness, and thereby made as examples to the flock, have turned from it to wantonness. But how many there are who *practise* upon the false principle, "once in grace always in grace," however unwilling they may be to own it; so that if a man has once had a name to live, and especially if his reputation has been great and generally acknowledged, when he loses his life and becomes spiritually dead, to all intents and purposes, nothing remaining but a lifeless carcass, and even this unlike that of the prophet who was slain by the lion, (for his carcass was *not* eaten, nor the ass on which he rode torn,) he must still be honored and cherished, as if he were a living man!

* * * * *

Farewell.

T. B. GOULD.

FROM LYDIA A. BARCLAY TO J. W.

Reigate, Surrey, 21st of 3d mo., 1839.

MY DEAR AND VALUED FRIEND,

I hope I am not unsuitably intruding by writing before my usual time, but I thought it was due to thy deeply exercised mind to acknowledge the comfort it was to receive thy very kind and acceptable letter of 12th month last, and though it contained truly sorrowful tidings, yet it was a confirmation to see that we were one in feeling and in suffering respecting a prominent individual, and that the fears and feelings of a little band of suffering ones have been entirely realized. Oh! the bright accounts that I hear from different parts, speaking of the life and presence of the Master attending the ministry of such an one, and from those who are much looked up to by some, and therefore it is more likely that even the chosen ones should be deceived! But I have been reminded of the injunction, "When they shall say, See here! or, Lo he is there! believe it not, go not after them," and also, "see that ye be not troubled," (at what we see and hear,) "for these things must needs be," "in your patience possess ye your souls." One is ready to think that, ere long, something surely will occur to show more plainly where such are, and how they are departed from the life of Truth, for all the world seems gone after them, and the doctrine of this spirit is (as J. Steel, the honest ploughman formerly said, see Pike and Oxley) so smooth that none can pick a hole in it; nevertheless the tendency is to scatter from the life!

Some of my few and mournful correspondents are ready to say, (in beholding and feeling these things, as well as the sad torrent of liberty out of the cross that seems to overwhelm us here and to sweep all before it,) Alas! there is no hope! and truly in low and discouraging seasons, which are not few, I am ready to join in their mournful forebodings. This spirit of deception has lamentably gone forth with rapid stride, the above individual setting the example in chopping round from Beaconism to what is called and passes for ancient Quakerism, (the imitation is so exact,) others of different degrees of powerful influence have followed, the bait has been eagerly swallowed, the golden pill gone down, and the effects have seemed so good that almost all are deceived into unity with it! How it does remind me of dear Sarah Grubb's dream, a few years ago! She dreamed she was sitting in meeting, and saw something very excellent and beautiful come in at the door, and as it entered it was immediately so admired by all and wondered at for its beauty, that all made way for it and caressed it, and it went right up into the ministers' gallery, and crept about the feet and legs of the Friends there, and all loved it and made way for it, and it

crept up higher and higher about their bodies, till at last it squeezed the very life out of them! Alas, this is too true! * * * Oh, my dear friend, the luxury that is crept in amongst us here is sad indeed; the houses, tables, carriages, gardens and children of our ministers and elders are examples of shaking hands with the worldly spirit, under various pretences, and others, of course, follow it; so that there is very little true simplicity left amongst us, except amongst the poor or country Friends and some weak ones like myself, that must bear our singular testimony against that which we were in the beginning brought out of; (surely George Fox would have no unity with us, but would cry, Woe! against us;) and the consequence of this is that either the cross (the power of God) is not preached amongst us, or else it is not it cannot be truly preached with convincing energy; for I confess it seems a paradox to me, how any can really and truly preach the cross, testify against the worldly spirit, or exhort to faithfulness in any degree, whilst their own conduct contradicts what they preach! and yet this is continually the case, to my dismay and pain. But I fear I shall make thee sad with my lamentations! Yet, dear friend, there is a little faithful remnant with us as with you, as it were "one of a city and two of a tribe," and they are a comfort one to another, and I believe also to others that look on their ways. (Ezekiel, xiv. 22.) May they be preserved as in the hollow of the Almighty hand, whilst this sifting is going on, for surely we must have more sifting and shaking still, and (as John says in one of his letters) "more falling away, that the man of sin may be revealed and more and more discovered, and that Zion may be redeemed through judgment and saved as by fire, and the overflowing scourge must pass through, when the refuge of lies is swept away, and the sure foundation established and manifested, and when the Lord is about his work, his strange work."

Thy affectionate friend,

LYDIA A. BARCLAY.

FROM THOMAS B. GOULD.

Newport, 31st of 8th mo., 1839.

MY DEAR FRIEND,

* * * * *

Sure I am, that nothing which is of the right stamp *can* contradict the spirit of our discipline, as it was originally framed. (I will not speak of modern times.) Still, George Fox and other worthies never intended to limit the Holy One of Israel from putting forth his own power, and magnifying his own name, in such a way as pleased him. They only intended to limit and keep down, by the discipline, wrong

things of the unauthorized activity of the creature ; and *they* had the true spirit of judgment, and could discern the stamp of Divine authority, when it appeared in an unusual way—a way contrary to the deductions of fallen man, with all his boasted powers of reason, order, and the rule of decency and right (so called). How would the prophet Isaiah have fared if he had appeared in our day as he did formerly,—a sign to Egypt and Ethiopia ? Or how would Thomas Aldam, and a host of other worthies, have fared amongst us ?

In a view of our dead, cold, formal state and condition, I was led to think of these things. We seem very much to have set up for ourselves ; and to be under no obligation to wait to know the mind of Truth. And I freely confess it would be no surprise to me, if the Lord of the whole earth should raise up, qualify and exercise some of his servants, who are not in an outwardly gathered state, in such a way as would make both the ears of them that heard it, tingle, and the eyes of them that saw it, to fail of seeing it in its true light and bearing. The whole course of his Providence, and of the dispensation both of his mercy and of his judgments to backsliders, whether we look at the people of Israel after the flesh, or the apostate Christian church, (and especially at the breaking forth of Truth in the seventeenth century,) has hitherto been attended by signs and wonders, which baffled all the wisdom and prudence of the natural man, and which *such* could neither receive nor believe, although it was declared unto them, however high their profession might be ! And in consideration of the fact, that no people since the apostolic times, have ever approached so near to the purity and power then witnessed, as Friends, and also of our degeneracy, formality, carnality, and lukewarmness, at present, it seems as if the language was applicable to us : “ You only have I known, (in comparison with others, and in respect to the nearness of communion, and the openness of vision,) therefore *you* will I punish for all your iniquities ! ” And if one woe will not turn us back to Truth there will be another and another,—even overturn, overturn, overturn, until He comes whose right it is to reign, who is wonderful in working and almighty in power !

We were glad to hear of thy engagements, both epistolary and in the line of the ministry ; and of the latter being owned by Him who still putteth forth his own, and goeth before them, and blesseth their labors, even causing those who preach the gospel of his grace, *to live of the gospel* ; and although they oftentimes go forth weeping, yet, bearing “ precious seed,” they will doubtless return again rejoicing, bringing their sheaves of peace with them ; as I doubt not has been the case with thee.

* * * * *

I am thy sure friend,
THOMAS B. GOULD.

Having felt drawings in my mind for several years, to visit most, or all the Quarterly Meetings belonging to New England Yearly Meeting, and obtaining a certificate from our Monthly Meeting of their unity with the concern, I left home on the 29th of 11th mo., 1839, and reaching Newport next day, attended their two meetings on the day following; and although the meeting then was in a condition which made it very trying for me to sit with them, yet I was favored in mercy, after a distressing night, to have pretty open service in both. On second day I attended the funeral of Sarah Congdon, (my sister-in-law,) and had a short, awakening testimony in the meeting held on the occasion.

On third day morning, I left Rhode Island with my beloved friend, Henry Gould, as companion, for New Bedford, and lodged at our friend Seth Davis's, and next morning got to the Select Quarterly Meeting at New Bedford; in which I was silent. The day following, in the public Quarterly Meeting, way was made, and a door of utterance was given, to speak of the greatness and goodness of God, and the exalted nature of his kingdom, and the condition of being stayed on him and trusting in him. In this meeting strength was mercifully given to declare the Truth in a manner truly relieving to my tried and afflicted mind; and free access to the feet of Divine mercy was granted in prayer, to the praise of God's holy name. On sixth day, we had a satisfactory meeting at Long Plain, and returned to New Bedford.

On seventh day, finding no opportunity to take passage to Nantucket, whither I felt myself bound, we visited several families in a religious way, to good satisfaction, and some others in a social manner. On first day morning, we took passage in a steam vessel, with the Friends from that Island, where we safely arrived in time for the afternoon meeting, which proved an open time; and at the close, a meeting was appointed for second day evening, to which the youth were particularly invited, with others who generally attend. This meeting was very satisfactory and relieving, strength being given to make a renewed call to a faithful support of our testimonies. While on the Island, we visited a number of families, such as were sick and afflicted, and unable to attend meetings, and had divers opportunities with many dear Friends

at our lodgings ; in all which service we seemed to find an open door in testimony, and sometimes in solemn supplication, I believe, to the renewal of the strength of many. On fourth day, feeling clear of the Island, we left it, and landed at Falmouth, where next day we had a favored meeting, and great peace ensued. The day following, went to Yarmouth, and on seventh day, had a good meeting there. After this we went to Sandwich, and on first day, attended their meeting, in which help was graciously afforded to preach the gospel, in some degree in the demonstration of the Spirit, and with power. Next day we went to John Davis's to dine, and then to our beloved friends, James and Sarah Tucker's to lodge ; and the day following to Fall River, where next day, the 18th of 12th mo., and fourth of the week, we attended their mid-week meeting, in which strength was mercifully given to exalt the name of the Lord over all. Here my companion, Henry Gould, left me, and went home ; and I arrived home on the 21st of the month, and found all well ; and sweet peace was my reward.

On fourth day, the 8th of 1st mo., 1840, I set out on my visit to Friends in the Eastern States, and went by public conveyance to Lynn, where I arrived on seventh day, and on first day, was at their fore and afternoon meetings. Notwithstanding Friends are here in a mournful state of dissension, which made it appear to me exceedingly difficult to speak among them in a manner to divide the word aright, yet the blessed Shepherd was mercifully pleased to go before, and to guide in a way which I trust none could gainsay or condemn. On third day I attended the Select Quarterly Meeting at Salem, and was therein led to invite those present to gather to Christ, our Holy Head, that his presence and his word might be our stay and staff in this day of trouble, and that our souls might be anchored in God. On fifth day attended the Quarterly Meeting, and large and weighty service therein fell to my lot. On sixth day, I went to West Newbury, and had a meeting there in the evening, to pretty good satisfaction, and lodged with my friends Robert and Susan Brown. Seventh day, these friends went with me to Amesbury, where we lodged at Philip Jones's, whose wife, with her Christian cheerfulness and hearty kindness, helped me to take courage

in holding up my head in hope. At this place I had a highly favored meeting, in which divers Christian doctrines were opened and delivered to those present, in a degree I trust, of the right authority; and way was mercifully made to the house of prayer. In the afternoon, I had a trying meeting at Seabrook, but way was at length made to sound an alarm amongst them.

From hence, Edward Gove kindly took me to Dover, where we had an appointed meeting, to my great relief. Here I lodged at my kind relatives, William and Hannah Wilbur's; and afterwards went to Lower Rochester, and had a meeting there at ten next morning, which, though somewhat open, was not very satisfactory, owing I believe, to great unfaithfulness in some. The same afternoon, I attended the Select Quarterly Meeting, at Upper Rochester,—a trying season to me. Next day I attended the Quarterly Meeting, which was small, on account of a great snow. But in this meeting, way was early made to preach Christ, the Resurrection and the Life, and to invite Friends to first principles—to that high and holy calling to which our predecessors bore testimony, and to the way in which they walked. Next day I went back to Dover, where we attended a marriage, but it was my lot to be silent. After this I proceeded to North Berwick, where a prospect which had been increasing on my mind for some days, of visiting the families of Friends of this Monthly Meeting, seemed so to mature, that I thought it best to call a meeting of the select members, in order to open my prospect to them, for their advice and concurrence therein; which met their approbation; and after a good meeting on first day, I proceeded in this weighty service, having for company, Joshua Jenkins and wife, Joshua Meader and John D. Lang, though not all at the same time. In the course of the week, this visit was accomplished, with the attendance of Oak Woods and Elliot meetings, all to good satisfaction as to the discharge of duty.

On seventh day, the 1st of 2d mo., I went to Westbrook, and on first day, attended meeting at Falmouth and Portland; the former, through close searching labor, proved a favored meeting; the latter, very trying, though considerable labor was bestowed. On second day I went to Gorham, and next day had a meeting there, pretty satisfactory; and on

fourth day, attended the Select Quarterly Meeting at Windham, which was a comfortable season to me. Next day was the Public Quarterly Meeting, which was an exercising time to me, and silence was my lot. When the Meeting for Discipline was opened, there was a person who had been disowned, that refused to leave; on which account the meeting was adjourned to 10 o'clock next morning; of which I was glad, because it seemed so unsettled that I apprehended I should not be able to throw off my burden. At the adjournment next morning, I obtained liberty to visit the women's meeting, in which way was made for extensive and fervent labor; and on returning into the men's meeting, Truth opened my mouth in its own demonstration, and its power prevailed, greatly to the comfort of the living, and divers Friends expressed their thankfulness for the favor this day extended to us. After meeting I went to Brunswick, where, on first day, I attended their meeting, in which I had extensive service, both in testimony and in supplication. This was a very large meeting, and the power of Truth overshadowed it, to the praise of the Lord's great name, to whom it belongs! On the same afternoon, we travelled to Litchfield, where next day we had a favored meeting, in which the great doctrines of the true gospel ministry, and the baptism of the Holy Ghost were largely explained in the authority of Truth. It afterwards appeared that a number of the Baptists and their minister, were present. The same afternoon we had a meeting at Winthrop, which was long silent and painful, in consequence, as I believed, of a careless, lukewarm state, prevalent amongst them.

Next day, at Hallowell, we had a good meeting; and from thence I went to Vassalboro, and the day following, attended the Select Quarterly Meeting there, where a little labor rested on me. The next day, I attended the public Quarterly Meeting, and much arduous service fell to my lot, both in testimony and supplication; and Truth prevailed. On sixth and seventh days, the 14th and 15th of 2d mo., I had meetings at the Outlet, China Neck, South China and China, of which the last was silent on my part, and that at the Neck long silent and laborious, but ended pretty well;—the other two were good meetings. On first day we had an open, good

meeting at Albion, as also the next day at their Monthly Meeting, at Unity ;—both, I trust, profitable seasons. Next morning attended China Monthly Meeting, which was, to me, a deeply instructive time, in which strength and wisdom were mercifully given, and prayer and praise were humbly offered to Him, who did, in unbounded mercy, deign to preside over this gathering. The day following, I went to Vassalboro, and attended the Monthly Meeting there, in which the subject of the New Covenant was demonstrated, and its nature in a twofold sense, explained ; Christ without us, and Christ within us, together with the doctrine latterly, so much insisted on, of justification by faith in the paschal sacrifice alone, without regard to obedience ; the fallacy of which doctrine was exposed. After this meeting, we went to Sidney, and next day attended the Monthly Meeting there, in which the necessity, as well as excellency of gathering to the Shiloh, and of waiting upon him, was pressingly set forth.

The same afternoon, went to Litchfield, and next day attended Monthly Meeting there ; in which Christ, both crucified and risen again, the hope of glory, was preached in the demonstration. The next day we travelled to Durham, and attended their meeting the following day ; which was long silent, I believe because the people were looking unto man rather than gathering unto Christ. On second day, went to Falmouth, and next day to Windham, where we had a meeting the same afternoon—long silent and exercising, but concluded pretty well. The day following I wrote to my wife and children, and called on several Friends, and the day after, went to Limington, where next day was held Windham Monthly Meeting ; and after meeting, went to Parsonsfield, where, on seventh day morning, we had a meeting which was open and much favored ; and in the afternoon, travelled about thirty miles to North Sandwich, and next morning had a meeting there, in which my exercised mind got some relief. In the afternoon, I had a meeting at South Sandwich, (silent,) and after it visited a sick Friend and her sister, to good satisfaction ; and then went to Ezra Meader's and lodged.

Next day, travelled to Gilmanton, and the day following, had a meeting in the forenoon with Friends, and in the afternoon at the Academy, with the Theological Students and

others ; both to good satisfaction. On fourth day I went to Pittsfield, and had a meeting there the same evening, in which much counsel was administered. From thence, the next day, went to Epping, and had a little meeting there in the evening. Here I lodged with my aged friends, Benjamin and Abigail Folsom ; and on fourth day morning, went to the railway, near Exeter, N. H., and through Boston to Providence, and lodged with my children, John T. and Sarah Kenyon, near Pawtucket, and the day following, going by railroad to Westerly, lodged there with my children, Ethan and Anna Foster, and next day, the 5th of 3d mo., 1841, reached home, thankful to find my dear wife and family well.

I had travelled in this winter journey, from seven to eight hundred miles, was preserved in good bodily health, and also, as I trust, in the line of Divine appointment ; and enabled, in a good degree, to fulfil the service allotted me, and to return with the reward of peace, through the condescending mercy and help of Him who had called for this service, and without which it could not have been performed to any profit ; and whether it has been to any, or how much, I leave to him who saw meet that this labor should be bestowed upon his people. May all the honor, and the glory, be rendered unto the Lord God and the Lamb, which was, and is, and is to come !

In the 4th mo., following, I went with a certificate, and attended Philadelphia Yearly Meeting, to a good degree of satisfaction ; after which I attended several meetings in that city, and some on my way returning in Bucks County.

FROM J. W. TO THOMAS B. GOULD.

Hopkinton, 4th mo., 7th, 1840.

MY DEAR FRIEND,

I have but once put my pen to paper to any of my dear friends since returning from my eastern journey, and that one time was to T. and E. Robson. To them I have written pretty fully on the signs of the times, and thereby obtained much relief. I believe them not to have intentionally departed from our doctrines ; but so long as they continue to apologize for the palpable errors of their countryman, J. J. Gurney, or

to cherish a disposition to find fault with those who are conscientiously making a stand against his errors, I fear they will be in great danger. It seems that his upholders and supporters have made these Friends believe that they are perfectly sound in our ancient doctrines, and thereby have obtained great advantage and much influence over them. And I do consider this professed soundness in Quakerism, both in the leader and in his followers, to be the very worst feature in their whole system; because it shows a great want of sincerity, and is fraught with such deception, that many honest minds are liable to be influenced and deluded thereby. I apprehend there is scarcely an iniquity among those professing the Christian name, more displeasing in the Divine sight than that of hypocrisy,—than that of men's pretending to be what they are not. But God will not be mocked; such as men sow, such shall they reap. And peradventure this heinous trait of character prevails among none more than with those who have taken and grasped the lead and dominion over the professing churches of the Christian name, and are lording it over the heritage. But the domination of such, over those bodies which are themselves enveloped in dead formality, does not seem to call so loudly for the Divine indignation and judgment, as in cases where the Lord's sincere and living children are groaning under the weight of their oppressive hands. But these of the latter description, if their eyes and cries are singly directed unto him, and their whole trust is in him, and they are also endeavoring to keep the word of his patience, will not fail to witness, in time, his promise of deliverance verified to them.

* * * * * I returned my eastern certificate to our Monthly Meeting, and produced many indorsements thereon, which appeared satisfactory to Friends. I then proposed to the meeting a prospect which was fresh with me whilst yet in the North, of attending Philadelphia Yearly Meeting, and the meeting freely certified their unity with my going. I expect, to-morrow week, to set out on my journey thither. * * * *

With much love to all your family, and all other of my dear friends on that island, I conclude, and remain, in great nearness, thine as ever,

JOHN WILBUR.

FROM LYDIA A. BARCLAY TO J. W.

Reigate, Surrey, 6th mo., 9th, 1840.

MY DEAR FRIEND,

I hasten to acknowledge thy letter of 2d of last month, (received on the 30th,) which I felt very kind, and though I too soon came to the end of it yet it was very acceptable; a word in season, for had thou

known the trials and exercises I have lately had to pass through, thou couldst not have written more strengtheningly. Ah! were it not for a cup of cold water, as it were from time to time, handed in mercy, I fear some of us weak ones would be very near fainting; for the tribulations of the present day are many and sore! and when we, some of us, look around, upon our poor Society, and hear the reproaches of the enemy "as with a sword in our bones," we are ready to say with the Psalmist, "the enemy hath smitten my life down to the ground, he hath persecuted my soul, he hath made me to dwell in darkness as those that have been long dead; therefore is my spirit overwhelmed within me, my heart within me is desolate!" Yet oh, that in the midst of mourning we may "remember the days of old," (as he did,) meditate on the Lord's wonderful and gracious works, even on the mightiness of his power, and therefore stretch forth our hands unto him, "thirsting for him as a thirsty land," waiting for his counsel, for his humbling, for his strengthening unto all faithfulness and patience, to the very end! then, surely, will he cause us to know the way wherein we should walk. He will enable us to do and suffer his holy will, and lead us into the land of uprightness! Oh! may we lean increasingly on him, without over anxiety; for it is his work, and he will take care of his own, dear Church, (were not the wings of an eagle given her to make her escape from the dragon into the wilderness?) and he will keep her true children as the apple of his eye! Oh, the preciousness, the peaceful quietude, the powerfulness of that state of unity with the Divine will, where the true worship, the true amen, reigns over all trials and tribulations, so that nothing is a surprisal, nothing too hard,—yet the language of heavenly love is breathed, "Gather them if it please thee, O, most Mighty!" May I be brought more and more into this state, by any means, is the earnest desire of my soul! Thy last letter to Rawlinson, and this to me, is deeply interesting and instructive; how encouraging to hear how thou wert helped over thy trials through evil report! How marvellously are the faithful enabled to confront the fierce lions, yea, out of weakness are made strong, and given to labor in demonstration of the Spirit, and with heavenly power, to the strengthening the hands of their dear fellow-sufferers, and to the glory and praise of Him to whom, indeed, it alone belongs, and be it ascribed by the whole house of the spiritual Israel forever! How wisely you seem to be going to work, and with what unanimity! You are a more free and independent people; we are so shackled by rank and custom, politeness and fear. And these great folks are so connected by marriage with the principal Friends all over our little island, and they much rule our Yearly Meeting! Nay, I think I may say to thee, (for, no doubt, thou felt similarly when over here,) that two or three men rule the highest meetings in London, as-

sisted by two or three women! and our dear, country Friends cannot see through it, (at least, many of them,) but think all things are well, and they speak of the favored meeting, &c., &c. Cheshire and Staffordshire Quarterly Meeting sent up a proposition to the Yearly Meeting, to revise the rules respecting the revision of MSS. by the Morning Meeting; it was put into the hands of a committee, (of whom Rawlinson was one, and spoke closely on the subject, I heard,) there it was handled about, few of our country Friends knowing the true state of the Morning Meeting, and still fewer daring to speak! But dear George Jones *did* speak manfully, and in such a way as I hope may stick by them, and do some good; although the matter ended without any alteration of the rules, (just as one might expect from the above overbearing,) but country Friends were encouraged to attend the Morning Meeting! Oh, my dear friend, the worldly wisdom and policy, the manœuvring and contrivance there is amongst us in these that ought to be solemn meetings of weighty ministers and elders, and other exercised Friends! But alas! when people go from the lowly principle of Truth in their own hearts, can we marvel at any deceit or underhand doings? * * * * *

I know not whether Rawlinson has answered thy last yet; but thou misunderstood what he said about the Meeting for Sufferings. They are too much in unity with J. J. G. to wish to hear anything against him. What dost thou think of a member of that meeting writing a tract in favor of marrying first-cousins, and getting his Monthly Meeting, (a weak one,) to send up a proposition to the same effect to the last Quarterly Meeting at London! It seemed the general feeling that the early part of our Select Yearly Meeting and our men's and women's meetings were favored; no outbreaks, the evil seemed kept down, and we had more quiet. But, I have been ready to think, whether the enemy does not hush things up in this way, in order to carry on his own wily purposes more hiddenly and surely. The answers were very low; especially, I thought, the select ones; yet the summary was drawn up fair, as if all was right with us. O, I felt it was as a lie in our mouth! In the second week, it seemed as if man's wisdom and activity got up more, and the conclusion of each of our three above meetings was trying, no quiet pause, but breaking up all in a hurry, after several trying supplications. * * * * *

It is said — and — are quite come back again to ancient views! If this were the case, surely a public confession, or condemnation of their outgoings would be the first token of amendment, or, at any rate, to keep the mouth in the dust. Ah! it is merely turning a new face and appearance upward, as it were, when the root of the matter remains the same at the bottom! This is what one feels, as to many amongst us, who speak words of ancient doctrine; being quite turned round from

what they once were ! But it seems like mere empty sound. There wants a more thorough breaking to pieces, and bringing to naught, that old things may be done away, and all things be made new ; for it will not do to be building with the old rubbish. * * * * * My health has been very declining ; last winter I was urged by my friends to consult a noted Dr. in Warwickshire in the spring, who told me my lungs are diseased ; but he hoped, by care, I might be spared awhile longer. His remedies were blessed to me, but, my dear friend, I am not sanguine, nor yet anxious, believing my times are in good hands ; only desiring to be made ready through redeeming love and mercy for the awful summons whenever sent ! I have, indeed, a sweet and peaceful outward home in this retired and beautiful corner ; yet I do trust the better, even the heavenly home, is not out of mind, where I often long to be, if so I might be permitted ; and surely what unutterable grace it would be ! eternity would be too short to sing His praise ! * * * * * I am inclined to tell such of thy dear family as are mothers, that Mary Tanner, (a minister of Sidcot, where we have a public school, and whose eldest son, quite young, is also a minister,) was engaged in a sweet and instructive way, during our Yearly Meeting, to the mothers amongst us, advising them against a superfluous and ornamental education of their daughters, and alluding to the great deal of fancy needlework now taught and allowed. She said she had often viewed these things as like taking a deal of pains in ornamenting a flower-garden, whilst the culture of the lowly, weighty grain of the fields, from which a satisfactory and enriching harvest might be expected, was neglected ! I thought there was much in it ; for alas ! there are many things now allowed and used amongst our dear young people, which are very inconsistent with the simplicity of the Truth, and in unison with the worldly spirit, which we ought to testify against. * * * * *

With dear love, I remain thy nearly united friend,

LYDIA A. BARCLAY.

FROM J. W. TO THOMAS B. GOULD.

Hopkinton, 11th mo., 10th, 1840.

MY DEAR FRIEND THOMAS B. GOULD,

* * * * * I still feel the many obligations which I am under to thee and other sympathizing Friends on your island ; and those feelings, I trust, are full of gratitude, and accompanied with a desire, if not a prayer, that the blessing of Heaven may continue to rest upon you, through your continued faithfulness to the best of all causes, and dwelling near to him and with him who can command the winds and the seas

to be still and they will obey him; and to them that keep the word of his patience, his covenant and his faithfulness are everlasting and unchangeable. With what confidence then may we trust in him, and continually call upon him in hope, in that hope which beareth up the plaintive mind, and rescues it from despair! And truly, my dear friend, we can both say that it has been through this trust and this hope in the Lord's power alone, that we have been preserved from falling a prey to the jaws of the devourer. May we then give thanks for the mercies which we have already received, and take courage in those which still await us, if we will fight under his banner, and keep our eyes intently upon the ensign of his command, under which no weapon that is formed against us shall ever prosper. And I feel it right to acknowledge to thee that I have recently been a witness of the interposition of his providence and of his power, in covering the head of a feeble and sometimes almost despairing soldier in his army, and causing the arrows of the archers to fall harmless at his feet; may his name be praised! The committee * have not been wanting, heretofore, in apparent endeavors to provoke and to aggravate, in order, as I believe, to obtain from me some unguarded act or expression, of which they might take an advantage. And now, at the Select Quarter, in order for a still greater effort to reproach me, J. Meader requested their appointment to be read, when R. Greene reported that they had endeavored to attend to their appointment, as way had opened for it, but that their labors had not as yet been attended with much success, and elicited the encouragement of the meeting for further service, * * * * a record of their report was made, and of the encouragement to proceed. But the commandment of the King was to answer them not, and so the thing passed over. But when I took these men and their abettors by the hand, at the close of the meeting, and looked them full in the face, their countenances fell. However, they cited me to meet them at 3 o'clock that afternoon, which I declined to do, perceiving them to be much excited, and I thought best to give them a little time to cool, and proposed the following afternoon or evening. * * * * But I feel entirely resigned to the controlling hand of Him who can permit or overrule all events, as in wisdom may answer best his righteous purposes. * * * * I am more and more assured that deliverance will be one day wrought for us, if we are wise and bold in the cause.

* * * * *

Farewell, JOHN WILBUR.

* A committee of Rhode Island Select Quarterly Meeting, for a particular account of which see J. W.'s Narrative and Exposition, page 36, as well as a synopsis of the same in the present volume, page 277.

FROM J. W. TO A CONCERNED YOUNG FRIEND.

Hopkinton, 8th mo., 2d, 1840.

TO MY DEAR FRIEND M———,

I have thought much of thee of late, in the fresh feelings, too, of that love which knoweth no bounds, but goeth beyond sea and land, wherever those may be found who are prepared to receive and to reciprocate its fresh and living springs, throughout the whole family and heritage of the Lord's faithful children; and I believe, my dear young friend, that it is thy chiefest concern so to live, and so to walk, as that he would deign to number thee among his chosen followers. Well, my dear, if thou wilt patiently endure all things for His sake who has touched and ravished thy heart with his heavenly love, he will not only number thee among those whom he delighteth to honor, but he will make thee his by adoption, and prepare and sanctify thy heart, and make it more and more a fit receptacle for the aboundings of his love and good presence. And if thou continuest to delight to live near and to dwell with him there, as well in the depths as in the heights, as well in his judgments as in his praise, as well in tribulation and peril as in a joyful deliverance from them, then will he increase thy experience and enlarge thy understanding in him, and in his wisdom and power, as well as in his unspeakable grace and tender mercy; then will the seasons of living sacrifice often return, and an altar of praise will be dedicated to him in thy grateful heart, and a broken heart and a contrite spirit will be more frequent than the returning morning and the succeeding evening, offered thereon to his great and excellent name—even to him who is fearful in praises, glorious in holiness, doing wonders. And in this condition if thine eye is gathered from all that was created, and turned singly to him, thy whole tabernacle will be full of light, even the light of the Lord Jesus Christ, whose countenance is as the sun shining in his strength; and in the radiance of this light, all things which are to be known of God, as said the apostle, will be manifested in man, and will direct thee in the way of holiness and of appointed duty; yea, a single ray of this Divine light is a sure guide to those whose eyes are singly directed to it. And matter of great rejoicing it is that he who died for us, and for our reconciliation to God while we were yet sinners, giveth his own Divine life to us, to animate, to quicken and to make us alive unto God; yea, how true the saying, that "in him was life and that life was the light of men." And inasmuch as that life which was in him was fraught with power, even so to whomsoever he giveth that life he giveth power to become the children of God, and the ability

to do whatsoever he commands them. And I feel it like a charge to thee, dear child, at this time, that in the openings of this light, and by the pointings of this spirit, and in the strength that he giveth, whatsoever he biddeth thee to do, that do, however little, and low, and ignorant thou may feel thyself, for then thy strength will not be in thyself, but in him, and if on him thou humbly wait, and in him alone thou put thy trust, he will be both wisdom and strength, he will be mouth and wisdom, tongue and utterance, yea, he will make hard things easy, and bitter things sweet. And it will be given thee to see that "it is not in him that walketh to direct his steps," in divine things; nay, it is not in the wisest, nor most learned in man's wisdom, to direct their steps aright in that way that leads to holiness, the end whereof is everlasting life. I know it is thy delight to turn thy mind inward and to wait upon the Lord, and I do, my dear child, heartily commend thee, for thy love of this profitable, and I may say this heavenly exercise, for here in this inward court the whole soul is poured out in continual prayer or praise, as its condition may be, and He who plainly sees and hears all the silent language of the inner man, will regard it.

The tendency of things in our Society seems now to be outward, too much outward in many places, and a disposition to avoid that flesh-paining exercise of the cross of Christ, is sorrowfully apparent, the endurance whereof was seen both by the primitive Christians, and by our forefathers, as indispensable to the mortifying of the deeds of the body, so essential to regeneration and consequently to salvation, inso-much that true discipleship cannot be known and experienced without it, as demonstrated by our Lord himself—"except a man deny himself and take up his cross daily he cannot be my disciple"—the way and the only way of coming to him the Fountain of living waters, whereby the inner man can be sustained, refreshed, and kept alive. Great effort has been made and is making, great skill and ingenuity is brought into requisition by the wise and the learned to devise an easier way to Paradise, to hew out, to frame, and to build a cistern, or system of man's wisdom, that will be a likeness or substitute for the living fountain; but alas, for such builders, their language is and will remain to be confounded, and they themselves will be scattered abroad to the unsettled opinions of those who believe not in the light and life and presence of the Lord Jesus, as their living instructor and director to the one eternal and saving power and principle of Christian redemption, both by the way of the cross outwardly for the remission of sins that are past, and by the power of the cross inwardly, "the wisdom of God and the power of God" to the sanctifying of the will of the flesh.

In the records of the Holy Scriptures, is to be found abundance of

material for building, and it is ever lamentable to see how ready the wise of this world, and the learned in the schools of men are to lay hold of these materials with unhallowed hands, and to raise up mighty structures, beautiful and pleasing to the unsanctified vision of man, and to call it the temple of the Lord; but the Lord does not own it, for "except the Lord build the city, he laboreth in vain that buildeth it." How lamentable that men of this description should have unfurled their ensigns within the pale of this Society, and how far more so that they should become influential and popular!

I have no doubt, my dear child that my having omitted so long (or rather been withheld) from writing, has been a trial to thy patience, but in wisdom, perhaps, designed to be profitable, and I do desire that every trial permitted to reach thee, may be sanctified for good, and prove a furtherance to every good word and work, and perhaps for the greater joy when he, the Good Shepherd, shall come again to speak peace and comfort to the weary soul, for such is the experience of thy unworthy correspondent; the greater the trials, and the deeper the provings which have been permitted to assail him, if patiently endured, such have been the harbingers of the greater joy and peace. Finally, my dear friend, I must with love unfeigned bid thee farewell, with a desire to hear from thee when thou feels like writing.

I am affectionately thy friend,
JOHN WILBUR.

TO THE SAME.

Hopkinton, 9th of 3d mo, 1841.

MY DEAR FRIEND M———,

Time rolls on so rapidly, and my engagements and correspondents are so numerous, that I am almost afraid some of my dear friends will tax me with forgetfulness and neglect; but I desire they may make allowance for the length of time that intervenes, after the receipt of their letters, until the answer arrives; for truly my time is not idly passed away. Some of my precious correspondents have to wait for an answer from three to six months, and even some on the other side of the Atlantic, a year. But on reading thy letter again this morning, it seemed right for me now to set apart a few moments to tell thee how acceptable it was, and remains to be, (for I have read it divers times,) so full was it of what was, and remains to be, the true characteristic of discipleship, of Christianity, even the love of God which is in Christ Jesus, coupled with meekness and humility. These, my dear M———, are treasures of great value in the sight of God, and for the reason that they are derived from him, and come from that

one Fountain of everlasting goodness, and are among the best of his gifts.

Oh! how many are the heavenly gifts which he mercifully bestows upon the faithful! Some indeed, he bestows upon the disobedient, but the increase thereof is in due proportion to the faithfulness and fidelity of the receiver. How much encouragement then, my dear, for faithfulness, for obedience, for trusting in him, for a willingness to suffer with him, and to endure for his great name's sake, and for his testimonies' sake, all the reproaches that man may be permitted to heap upon us, and to bear them patiently.

How good it is indeed, under the keenest and most aggravated sufferings, to realize the injunction of Him who suffered for us, viz: "In patience possess ye your souls." For it is in and through this abiding and increasing patience that we can possess and enjoy our souls, and be enabled to profit by our sufferings and afflictions. Thus it is then, in this day of trial and conflict, wherever men's souls are tried, that I greatly desire to be enabled to keep the word of God's patience, his everlasting patience, so that the annexed promise may be witnessed, "I will keep thee in the hour of temptation."

Oh, then! pray for us here, my dear child, that those who have hitherto been mercifully preserved through the fulfilment of this blessed promise, may be kept henceforth from denying his name, either in the things which they do, or in the things which they allow; that they may be furnished with wisdom to guide them aright, either in the doing, or not doing, and strength from the inexhaustible fountain of strength, to do that which is called for at their hands, to his honor and to his praise, and to the upholding of his testimonies and his statutes, even those testimonies which were so precious in the sight of God, and the raising of them up in the world, a matter of such vast importance, that he even deigned to give the lives of many who were near and dear to him as the apple of his eye, in purchase of them. Who then will venture, in frustration of his blessed purpose, to sacrifice even the least of these dear-bought testimonies of his upon the altars of men? I believe the true doctrines and testimonies of our Society are subjects of the greatest hatred with the wicked one of anything that exists in this world; and therefore it would seem that all the arts of deceivableness and insidiousness in his power are brought into requisition in these our days, for the perversion and destruction of them; and among his intrigues, that of casting opprobrium and reproach upon those who stand faithful to these doctrines and testimonies, is not the least. And it seems here in Rhode Island, as it was a few years ago in New York, in those places where the supporters of Elias Hicks were the most numerous, they cast upon those who withstood his views the stigma of "disaffected," or "the dis-

affected party," and "opposers of good order," and "intruders upon the harmony of Society;" and all for the purpose of destroying their influence, and the good which they might otherwise do in the sustaining of our primitive doctrines and testimonies. Well, my dear friend, such has been the lot of the faithful in different ages of the world; the most faithful to God's testimonies have been "numbered with the transgressors," and therefore we have no reason to marvel that such remains to be their lot in this day, wherein there seems to be little or no hesitation with many in upholding those who are lightly esteeming, if not perverting, the doctrines of Truth as ever held sacred by our Society.

Thou seems desirous of knowing whether the afflictions that have befallen me have not been injurious to my health; a thoughtfulness fraught with great kindness. In answer to which I can tell thee, that although I was considerably indisposed for most of last month with the epidemic which has gone through this country very much, of an affection of the chest and lungs, commonly called a cold, yet I believe it was not the effect of the afflictions that have befallen me in relation to the preservation of our inestimable principles. It is true that on account of the jeopardy that seems to await them, together with the efforts that are in operation to drive me from that post and station which I trust the Captain of our salvation has assigned me, that many deep sufferings from the arrows of the archers which have been aimed at me, and sometimes pierced and caused great pain for a season, have fallen to my lot. But blessed be the name of Him who was pierced before me, and for me, that I might live, he has been my physician; his coming and returning presence has been a balm to my wounded soul; and when he has bid me live, his word has been a word of life and power to me; and behold I yet live, yet not I, for whatsoever I have of that which makes me live, is only and altogether from him; and for the continuance of which I feel myself bound under the strongest obligation to trust in him, to serve him, and obey him, and to render unto him the praise of hitherto keeping me, inasmuch as I am sure without the encompassing of his power I shall never be able to endure, or ward off the fiery darts of the wicked one. Nor is it in him that walketh to direct his steps. Then how needful that we should live near to the Lord, and wait on him for direction, and call mightily on him for preservation, as well as to lie very low before him, in great meekness and humility; for then he will teach us of his ways and guide us in the midst of the paths of true judgment. Oh! for this true judgment! Oh! for the right discrimination! How greatly wanting amongst us in this our day! and all for want of true humility, and getting down to the pure witness for God in the heart.

Ever since our first acquaintance, and during my tarriance at thy

father's house, I have felt a deep interest in thy success in the journey heavenward ; on which I was then, and am now, sure that thou hast set out, and wast endeavoring to advance therein, and to make straight steps with thy feet thitherward. During our stay at thy uncle's that interest and living desire for thy preservation, progress, and growth in the ever blessed Truth continued and increased ; and my prayers at the present time are for thy enlargement in that soul-sustaining, inwardly revealed knowledge of God, attained only through Him who is the messenger of all that is lovely, all that is holy, of all that gives consolation, of all that gives wisdom and power, and of all that sustains the inner man. These, my dear child, are mercifully given to those who seek for wisdom at the hand of God in their own hearts, in such measure as is suited to their condition and experience ; and it is only in proportion to our faith, and the obedience of it, that an understanding of divine things is vouchsafed. Inasmuch then as it was through suffering that our dear Redeemer wrought salvation for us both *without* us and *within* us, whereby his mission was made perfect, even so it is through the fellowship of his sufferings wrought in us, that a preparation of heart for the enlargement of the knowledge of divine things is made perfect ; not merely by his sufferings being imputed to us, as suffering for our sake, but also by the endurance of deep sufferings in ourselves for his sake, wherein only the fellowship of his sufferings is known in these earthly tabernacles. Now, therefore, we have no occasion to fear the want of knowing the divine mind and will concerning us ; if we patiently and faithfully abide the necessary baptisms in preparation for it, we shall be sure to receive the necessary instructions, even all that we are prepared to profit by. Our way will at times be made plain before us, as we wait for him and wait upon him.

I remain in the salutation of gospel love,

thy very affectionate friend,

JOHN WILBUR.

CHAPTER V.

ACCOUNT OF HIS SUFFERINGS, FROM THE YEAR 1840 TO 1844, FOR HIS
TESTIMONY AGAINST UNSOUND DOCTRINES.

[THE following narrative of events, forming a most important portion of the travails and exercises, and deep sufferings of John Wilbur for the cause and testimony of Truth, is abstracted from his published "Narrative and Exposition," and is introduced here in the absence of any regular diary of these events, in the belief that his biography would be imperfect if omitting to elucidate this eventful period of his life.]

Among those seeking and awakened souls, who became dissatisfied with the lifeless formalities which yet remained in the professing Christian church after the reformation from Popery, was George Fox. He, through deep meditation, waiting upon and dwelling with God in spirit, was made a chosen instrument in unfolding the religion of Jesus Christ, more perfectly agreeable to the New Testament; and was endued with a remarkable gift of discernment of the condition of men; and in the mystery of true godliness, that it stood not in form but in power. And with great meekness and Christian courage, he was enabled to combat the sins of the age in which he lived, and more clearly to instruct and to direct those seeking souls to the teaching of Christ in the inner man, by his light and good Spirit; and to bring them off from trusting in man, and from those, who like the Papists, were still making a *trade* of the gospel, a thing unknown in the primitive days of the Church.

To this faith and ministry, and to the covenant of the pure gospel of peace, many were gathered. These separated themselves from the spirit and friendship of the world, (so prevalent among the professors of that day,) for the purpose of restoring primitive Christianity in the life and power of it, to the purging of the consciences of men, through the inward

operations and purgations of the Holy Ghost, to the doing away of war, retaliation, and oppression, as well as a hireling ministry; all of which had been introduced into the church during its degenerate condition.

This doctrine, which inculcates the belief in Christ's teaching his people himself, and the faith that every true believer has access to God through him, as also the testimony against war and a hireling ministry, spread alarm among the clergy of that day.

Hence, as the number of the Quakers increased, the clergy began to have fearful apprehensions as to the safety of their callings, or the continued enjoyment of their salaries; and consequently, resorted to the exercise of their influence, (which was then great in England,) for the purpose of disaffecting the minds of the people against this, to them, new doctrine, of free grace, and a free ministry; and soon succeeded in raising a storm of persecution against these unresisting Christians. And they, the priests, successfully invoked the civil powers to their assistance; so that the spoiling of goods, imprisonment, and even death itself was often inflicted upon this unoffending people; when nothing could be laid to their charge, but obedience to the law of their God, in honestly promulgating the doctrines of Christ and his apostles as exemplified in the New Testament, and thereby carrying out the reformation which the first reformers had begun.

Here then were seen, Protestants inflicting persecution upon their fellow Protestants, (similar to that which those of the Roman Church inflicted upon one another,) and only for the reason that the latter were consummating the good work that the former, or their predecessors, had begun.

But God's permission of the deep sufferings of the many messengers whom he had sent to bear witness for him, is no evidence against the validity of their mission or calling. Their sufferings were as seed sown, and the fruit to be gathered in God's providence in after generations, by those who are accounted worthy also to suffer for the name of Him who died for them; whilst those who have lifted up their cruel hands against the Lord's humble messengers, are equally reprehensible, whether those messengers were prophets or apostles, or early Christians, or modern reformers, however

unsuccessful any of them may appear to have been, in obviously reforming the church from a lapsed condition, or of having effected a reformation.

One thing is very observable, that the peaceable, unresisting, and patient endurance of persecution, by our early Friends, as dictated by the precepts and spirit of Christ, has been apparently instrumental in terminating to a great extent, persecution among Protestants; an influence which we have reason to believe has also reached the Roman Catholics.

Persecution is a thing so heinous, and so irreconcilable with the law of Christ, that we may well say it was never inflicted by one true Christian upon another, or upon any other person. Discipline, the church of Christ has always had—not for wounding but for curing—not for the annoyance or restraining of him who *reprobates* the evil, but for reproof to him who *doeth* evil.

But the liability of men and Christians to a declension and departure from the immediate government of Truth, as individuals and as a body, induced George Fox and his fellow-helpers to institute and establish a written discipline, both for the church and for the members, as a guide to the ordering of church government, and for the deciding of all questions that might after arise in the Society.

They were aware that the same liability existed in the primitive church, and that a sad departure from the meekness and true Christian spirit of right government, did by degrees actually take place with their successors, and saw the great benefit that a just and wholesome system of discipline set up and established during the purer condition of the church, under the authority of Truth, would have been to those who followed after, if adhered to by all.

Under these considerations, it undoubtedly was, that the discerning minds of our first Friends saw the importance of a written system of Christian discipline, set up and established under the dictates of Truth, and by the consent and authority of the whole church collectively, for the future government of the Yearly Meeting, and its subordinate branches, and for the reproof and reclaiming of disorderly walkers, as well as for the praise of them that do well.

Coincident with a written discipline, a written confession

of faith was also adopted in the Society, as exemplified in the writings of the first Friends, and agreed to by the whole Society. And these doctrines were fully recognized by the discipline, and summarily incorporated in it. Whosoever, therefore, deviated either in faith or practice, became subjects of dealing by the true intent of that discipline, be their outward standing or condition in the church what it might.

Hopeful, and in a good degree successful had the administration of this discipline been, when in the hands of faithful men and women, acting under the authority and benign influence of the spirit by which it was dictated, in guarding against innovation, and honestly laboring for the safety of the Society.

But notwithstanding the many advantages with which the Society is favored, if unhappily the "leaders of the people" should become apostate in principle and practice, as did the successors of the primitive church, that excellent system of doctrine and discipline handed down by George Fox and his cotemporaries, would not govern their proceedings; but would be disregarded or shaped into a mere automaton, and turned in an unhallowed manner to almost any direction, or made to serve almost any purpose that such men might choose, and finally be changed into an instrument of persecution!

Notwithstanding the great and helping hand of such a system of discipline, is not the deepest concernment to the church under our name, involved in the rectitude of the rulers, and in the inquiry whether this people are more secure and less liable to an apostasy than was the primitive church? Is it not obvious that when the heads of the tribes begin to cry *peace*, *peace*, and to preach up the safety and infallibility of the church and of themselves, that the greater danger awaits it, as in the middle ages? Yes; and then it is that the watchful and faithful sentinel sees the greater cause of alarm and the most imminent danger.

And how many deeply exercised and afflicted laborers could be named, from the days of George Fox down to the present time, who have watched over this people as they have watched over their own souls! And how often have they trembled with fear for the church's safety, when they were made to see, in the visions of light, that an enemy had entered the camp!

And how faithful to give the watchword of alarm, and to cry aloud for the awakening of the armor bearers, lest, while men slept in security, the city should be broken up!

The following narrative has been taken from records made at the time when the events took place. In the early part of John Wilbur's visit to England, in the year 1832, his mind was brought into deep exercise by the unexpected discovery of a spirit at work in the minds of some of the influential members of our Society, which appeared to him to be at variance with the established and well-known doctrines and testimonies of Friends. As he advanced in his religious engagements, more and more of this spirit was brought to view, in a manner which led him to suspect that the Society was, at least in some danger, either of a retrograde lapse, as a body, into a similar state of things from whence it came out, or otherwise of a rent or division, if its members generally could not be awakened to the perils which awaited them, or induced more decidedly to rally to the standard which George Fox and his fellow-helpers set up against the spirit and friendship of the world, as well as against the ceremonials and false doctrines which then remained among the Protestant professors of Christianity.

Finding this departure so formidable, on account of the talent and station of many of those concerned in it, his mind was brought into great distress, and mourning over the flock of God, once so loyal to the precepts of Christ, the Mediator of the New Covenant. But now alas! in this very land where this standard was first set up, (after the apostasy,) a departure from first principles was seen among some of the leading members; the consideration of which was very afflicting at times during his sojourn in that land.

He saw the great subtlety of the enemy, (in taking advantage of the Hicksite heresy, which led off on the one side from the true doctrine,) working on the minds of those who were the most prepared to forsake the original ground of vitality; so that whilst they were guarding against a fatal lapse on the one hand, he might the more easily and unsuspectingly plunge them into another as destructive on the other hand,—both insidious and defective in relation to the true faith in the offices and attributes of the Saviour of men.

Under these circumstances and apprehensions, the author wrote a series of letters whilst in that country, to his friend George Crosfield, which were by him published, for the purpose of apprising, at least, some of his friends, of his exercises, and concern, and with a desire that both of these extremes and departures might be avoided.

These letters drew upon their author, as well as their publisher, the great displeasure of those in England, who were disposed to confound Hicksism with primitive Quakerism. They came out on the eve of the publication of their avowed sentiments to that effect; which they soon after published in a work called the "Beacon," and which also contained many other sentiments, which stand directly at variance with the fundamental doctrines of Friends. Many of the abettors of these opinions soon after separated themselves from the Society, and set up meetings of their own; and much better would it have been for the Society, if *all* at that time, who held opinions discordant with its ancient doctrines, had withdrawn from Friends, and openly avowed their real sentiments on the Christian religion; if indeed they were beyond the reach of being reclaimed.

Subsequently, when the author returned to America, a number were not wanting in New England, who instead of strengthening his hands in that important concern as they ought to have done, hesitated not to condemn his letters and the publication of them, and thereby much too nearly committed themselves to the views which those letters were intended to counteract, affirming, "that the state of things in England was not such as called for the writing of those letters." They professed to know more of the state of things in that country, than one who had mingled largely with the Society there, and had held conversation with most or all of their principal members.

But the coming out of the "Beacon" soon after, and the author of it being strongly supported, as he was, by divers leading and influential characters, put the question out of all dispute with sound Friends, that those letters were needful on the occasion and published at the right time,—that it was highly important that something of the kind should have been laid before the Society at that time.

When that pernicious book called the "Beacon," so subversive of Quakerism, as well as of vital Christianity, reached this country, the writer of this, under the same concern, used his best endeavors to prevail on the Meeting for Sufferings for New England to testify against its sentiments, but his labors in this respect were unsuccessful.

The doctrines of J. J. Gurney contained in his "Brief Remarks on impartiality in the interpretation of Scripture," are of the same cast with those of the "Beacon," by Isaac Crewdson, and so nearly agreeing in substance, that a wise man could scarcely distinguish the purport of the one from the other.

Each of these writers has published doctrines essentially at variance with those of the religious Society of Friends, which being carried out and adopted, must unavoidably undermine Quakerism; and it is self-evident, that whosoever *openly defends or advocates either of these men*, commits himself to and identifies himself with the doctrines of the man whom he thus defends against the Society, and the more especially so, if that defence be made upon the occasion of others opposing such doctrines. This course has been unhappily pursued, and to a fearful extent, by prominent members of New England Yearly Meeting, to whom allusion will be hereafter made.

It is apprehended that a loss, in a greater or less degree, of the virtue, life, and power of pure Christianity, had prepared the minds of too many in the Society of Friends, to imbibe sentiments at variance with true self-denial, and full conformity to the cross of our Lord Jesus Christ, and, consequently, with his doctrines, as held and laid down by the early writers in our Society. That a great tendency outward, and to outward views and outward things, has, of late, been apparent in this once greatly favored Society, is very obvious. Consequently the sentiments of some writers, who have not known the living savor of the Divine life to predominate in their own hearts, (or otherwise have lost its unction,) have sorrowfully spread and taken root in many minds.

Moreover, the great schism and fearful departure from the Christian covenant on the one hand, in the Society farther west, has furnished the enemy with vast and powerful machinery, to delude, deceive, and draw off, from the same

covenant on the other hand ; insomuch that many of those who were not caught in the snare of that apostasy, called Hicksism, have been of late in great jeopardy, by the influence and insidious sentiments of persons of genius, high standing, and great learning in the schools of men, tending to draw away from the same gospel covenant in an opposite direction.

These having lost, or never found that hidden treasure of this covenant, as revealed by the Divine power in the inner man of the heart, have taken offence at the law and restraints of a meek and lowly Saviour, and so far imbibed the spirit of this world and of the age, as to despise the foolishness of the cross, which is the power of God and the wisdom of God, and not of man, nor of the flesh, but of God.

Instead of submitting, therefore, to die with Christ, and to abide the painful struggle of yielding up the will and wisdom of the flesh, these have moulded and fashioned to themselves a substitute, by professedly extolling and claiming the faith of Christ's incarnate sufferings and propitiatory sacrifice upon the cross without the gates of Jerusalem, as the *whole* covenant of salvation, and by him thus accomplished without them ; and, consequently, it is feared are carnally believing and trusting in this alone for justification, without its essential concomitant, the true obedience of faith, and the work of sanctification wrought in the heart.

These views, and many others of the like tendency, having been avowed and published by Joseph John Gurney, (who, unlike Isaac Crewdson and his followers, continued his connection with the Society, and maintained great influence therein,) were spread far and wide, and have been the cause of great uneasiness and much dissatisfaction in the minds of faithful Friends ; and the more, because many are found among us who are disposed to advocate and defend the author of them, without, and in the refusal of an examination of his published sentiments, or a comparison of them with our acknowledged and well-known doctrines.

Some concerned Friends, who have remained at their posts, have watched over the "landmarks" of Israel's inheritance, as they have watched over their own souls, and can but tremble for the safety of the Ark of his testimonies, when, with

their eyes, they behold the demolishing of those stakes, of which the good Shepherd of the fold ordained that "not one of them should be removed."

And, notwithstanding what they have fearfully beheld, of that which they apprehended was an attempt to obliterate and cancel those distinguishing signals of our profession and its defence, they have marvelled to hear so many of the watchmen cry peace! peace! when the citadel itself is beset by a troop of strong men. They believe that so great a loss cannot otherwise be sustained, either by us or by the world at large, as would be sustained by the breaking down of our distinguishing doctrines and testimonies. Consequently, they see the great necessity of keeping a single eye to their safety, and a scrupulous watchfulness against "every appearance of evil," that may in the least forebode an apostasy of principle, inasmuch as such did happen, to a sorrowful extent, to the primitive church—the best of bodies—and that too by small beginnings.

Furthermore, these concerned Friends have felt not a little responsibility resting upon themselves, and upon the church at large, by reason of the committal to its charge and keeping of the most exalted, efficient, and dignified principles vouchsafed to the hand of man in these modern times, or in any age of the world, because they are the same as committed to the primitive church, in that all relates to Christian redemption and salvation. And they have also felt something of the weight of that appeal which was made of God to his servant, the Prophet Ezekiel, chap. iii. 28; also xxxiii. 8, 9. "If thou do not warn my people from their ways, they shall die in their iniquity, but their blood will I require at thy hands," &c.

Moreover, the late attempts at innovation, by those above alluded to, speak loudly as a warning to us of the jeopardy which awaits us as a people; for our unfaithfulness and disloyalty to the blessed Truth is such, that Satan appears to have availed himself of the advantage of our relaxation, and seems resolved to divide and scatter us from the true faith; still we hear the cry of peace! still we hear the language of safety reiterated among us! still we see a prevalent disposition to trust in man, and to make flesh our arm!

J. J. Gurney, on his visit to America, came to New Eng-

land, in the 6th month, 1838, and found the ground already prepared in many minds to receive and defend him, notwithstanding the defection of his doctrines.

The persons whose minds had been thus prepared, had evidently been for some years seeking control over New England Yearly Meeting, and its concerns, in which they had been successful; and being men of influence, and disposed to avail themselves of all means within their reach, (which were not in any wise very limited,) whereby to clothe themselves with rule and with power, have drawn many *to* them, or *after* them, by their proffered friendship, by promotion in appointments, by the honor of man, and by temporal favors, bestowed in many ways. By these means they have encompassed (however unsuspected their object by many) a great proportion of those who were active members, as well as others, and have promoted and made active, many who were not so before.

And those who have not fallen into these new views, have not been desirous of office or control in the church, and consequently have not put themselves or one another forward much for appointments; and, more especially of late, perceiving a disposition in those of the new ground to exclude them, have mostly refrained from action. And latterly in the Yearly Meeting, these were entirely excluded from taking a part in its concerns, by the supporters of unsound men and their doctrines deciding to reject from any service the names of all such as had expressed themselves opposed to their previous proceedings, thus declaring such out of unity; a measure which had already been adopted and acted upon by Rhode Island Quarterly Meeting.

Those who had thus assumed the control in the Yearly Meeting, formed, from their own number, standing committees therein, as also committees of Rhode Island Quarterly Meeting, and clothed themselves with authority to visit and control subordinate meetings, and consequently to control the religious rights of all their members; and these committees have not been backward in exercising this authority. And further, the Yearly Meeting, through their influence, of late made its committee's advice and decisions conclusive and final; so that appeals from their advice, either by individuals or sub-

ordinate meetings, to the Yearly Meeting, have been unavailing, however contrary to discipline their advice or decisions may have been.

In the 11th month of 1839, John Wilbur felt himself bound under a religious concern, to visit most of the Quarterly Meetings in the Yearly Meeting; and was cordially liberated by his own Monthly Meeting for that service. After having visited one Quarter and some of its subordinate meetings, he was cited by one of these committees, to appear before a deputation from their body. But their letter not arriving seasonably for him to meet them at the time and place assigned, he called on the writer of that letter as he passed on in pursuance of his journey. His having made a stand against the new doctrines by writing to some ministers and elders, as well as by conversation, was alleged by the writer of the letter as a disqualification for travelling in the ministry; but J. W. was enabled to convince him that he ought to be left at liberty to pursue his journey—and he did so.

When J. J. Gurney first arrived in New England, there was a report in circulation that he had made satisfaction to his friends at home on account of his exceptionable writings; but J. W. being aware, through direct communications from England, that the report was unfounded, (a matter of great importance for the Society to know,) took an opportunity with him,* and informed him of the apprehensions of many Friends in regard to his sentiments, as set forth in his books, and so extensively abroad in the Society; and suggested to him the desirableness of his satisfying Friends in relation to such of his doctrines as were not in conformity with our acknowledged principles, and thereby open his own way among us.

But instead of giving any encouragement of doing so, he entered into a prompt defence and justification of all his writings, without exception.

In consequence, therefore, of the result of J. W.'s visit to the author, he believed it to be his religious duty to caution

* The first interview of J. W. with J. J. G. on account of uneasiness with his sentiments, was in London during their Yearly Meeting in 1832, in presence of Jonathan Hutchinson, and George and Ann Jones, in which no satisfaction was obtained. This latter interview was at Newport in the 6th mo. 1838, in presence of Henry Hinsdale of New York.

Friends, on suitable occasions, against receiving or imbibing the unsound doctrines alluded to; and at the same time making direct reference to some of the most exceptionable among them.

On John Wilbur's return from his eastern visit, he produced certificates from all the Quarterly and Monthly Meetings which he attended, expressive of their satisfaction with his services among them. And soon after his return from this journey, he obtained the concurrence of his Monthly Meeting and attended the Yearly Meeting in Philadelphia.

But his travelling as a minister, on account of his objection to those doctrines, was displeasing to those who were supporting and defending the author of them.

It being apparently too much of a circumstance frequently to call together the committee of the Yearly Meeting of Ministers and Elders; and further, as the committee of the Yearly Meeting at large was not authorized to recognize ministerial service, a way was devised to get a committee appointed in the Select *Quarterly* Meeting; and if practicable, to be vested with authority to take hold of him, and to stop his speaking against the doctrines of J. J. Gurney, or travelling as a minister.

To effect this, deficient accounts were brought up in relation to unity, from two subordinate meetings, where themselves predominated, and under the pretension of bestowing labor in the cases referred to in those accounts, a committee was appointed, ostensibly for the restoration of unity and harmony.* Howbeit, if their own confession is sufficient evidence, we are warranted in saying, that they never attempted any labor of the kind, whatever, within the limits of those two meetings from which the defective accounts came up.

John Wilbur was called upon to meet this committee the next morning after its appointment; and they artfully attempted to make him a subject of dealing, and to decoy him to place himself within the purview of their appointment, by asking him the question, "whether he believed any of the members of our Select Meeting were unsound?" expecting, as was supposed, an affirmative answer; and if so, then here,

* The accounts which went up at this time from South Kingston Monthly Meeting, to which J. W. belonged, were unexceptionable as to unity.

as they might think, would be a case of disunity fairly within their reach. But their object was seen, and the question not answered, although all the committee, save one, joined in pressing him to answer it. Being defeated in this, they severely reprimanded him for having been to Philadelphia, accusing him of having *known* that they were unwilling he should travel in the ministry. But this charge, of knowing it, he was able to meet, by adducing what some of them had said to him and others, during his eastern journey. One of the committee had said, in a letter to his daughter, that "*they had no desire to stop his travelling in the ministry,*" and another, who met with him on the journey, said "he was glad to meet with him *there.*"

But they brought many other complaints and accusations against him, of which the principal was, that "he had written and spoken against J. J. Gurney, and had spread long lists of extracts from his doctrines."

He now informed them that he had not spoken to the disadvantage of J. J. G., otherwise than by a recital and disavowal of some parts of his doctrines; and in order to show them that those parts of his writings to which he had made exceptions were unsound, and consequently that the course which he had taken was correct and agreeable to discipline, he proposed reading to them the extracts which they had charged him with spreading.

But they were unwilling to hear him read these extracts, and conceded there might possibly be some things in the manner of J. J. Gurney's expressions that would be deemed exceptionable. But J. W. insisted on reading these extracts, in order that the committee might know *how unsound his doctrines were*, (believing that his defence rested upon their demerits,) but the committee appeared exceedingly unwilling to allow the reading of them, and the dilemma in which they were now placed, apparently drew from David Buffum, one of their number, the expression, "I acknowledge that some of J. J. Gurney's writings are very unsound." But for this imprudence, he was immediately jogged by John Meader, one of his colleagues who sat near him, and who dissented from his concession, by saying, "*I should not have said so.*"

Finally, they utterly refused to hear his defence or the read-

ing of the extracts from Gurney's doctrines, and gave him very little opportunity of any oral vindication of himself in relation to the charges brought against him, by reason of their own claims upon the time; freely and in close succession bestowing upon him their censures, and demanding from him immediate concessions, accompanied with the advice "to stay at home and be quiet." And so this interview ended.

Thus being denied a full and fair personal hearing, which truth and justice always allows, even to the greatest offenders, John Wilbur addressed the following letter to Thomas Anthony, the first-named of the committee, with whom he had previously stood in the relation of great intimacy.

Hopkinton, 30th of 5th mo., 1840.

TO MY DEAR FRIEND, THOMAS ANTHONY,

After thus allowing time for solid deliberation on the subject of discussion with Friends at thy daughter's, it seems right for me to address a few lines to thee in relation thereto, inasmuch as I had not full opportunity in the end to speak for myself, by reason of the claims of others on the time, as well as the *want* of time; thou wilt, I apprehend, allow me the opportunity of reviewing it in this way, and to remark further upon the charges brought against me; and, as I trust, will hear me patiently, seeing that vastly more is involved in the consideration of the question than merely the exculpation or condemnation of an individual, without allowing him the right, both civil and religious, of a defence, not only of himself, but of the testimonies and usages of the Society, such as truth and justice call for.

Thou art well aware that even in the civil department, the laws of the land allow the accused a defence of himself, in all the bearings of his case, and, not only so, they premise, if need be, that he should be provided with counsel, lest unhappily the innocent should be adjudged guilty. And in the religious department, thou wilt agree that a still higher and purer order of justice and righteousness is contemplated, for beyond all controversy, such is the true character of Christianity, and its superiority over every other system of moral or civil order instituted by the children of men.

But when we become acquainted with the history of ecclesiastical transactions since the Christian era, we are bound to acknowledge that the civil has never been more abused than the religious, under the dominion of power.

But to come directly to the question, and the capacity in which Friends acted, I deem it right for me to remark, that I might suppose

they acted as individuals under an apprehension of the necessity of the case, and not as a committee of the Select Quarterly Meeting; for the appointment of the committee was grounded, *and only grounded*, (if I understand it,) upon deficiencies represented in the answers to the queries from the subordinate meetings, and, consequently, Friends could not, as a committee of that meeting, extend care to any meeting, or to a member of it, which gave no account of deficiencies in relation to things queried after; and no tangible inference can be drawn from that of South Kingston, (however it may be in others,) that there does any want of harmony or unity exist in that meeting; and which I esteem as a favor, for which we are bound to be thankful. But I am entirely prepared to say, that I ever hope to be willing to receive advice either from committees or individuals, acting conformably to the mind of Truth, and the order established in our Society.

But are Friends now prepared to evacuate the ground which has been taken, viz: that a certificate for a man to travel as a minister is a full defence to him, against all comers in relation to whatever may have transpired previous to the issuing of that certificate? Or will they say that the deputed right of one body shall be regarded, and that of another may be disregarded and contemned? And does it rest with committees or others, not delegated *for that special purpose* by the Yearly Meeting itself, to arrest the established right and order which that body has conferred upon its subordinate branches? Or shall these things yet rest upon their ancient foundation and usage, that when a minister, though liberated by an authorized body, is found defective either in *faith or conduct*, and for which satisfaction has not been made, that he shall be liable to be called to an account, by those whose constituted duty it is, under whatsoever circumstances he may have placed himself, or others may have placed him?

By this rule, my dear friend, I am entirely willing to be tried and judged, but not upon mere hearsay, or vague allegations and reports—not for the alleged faults or imprudence of others; nor yet without a hearing upon the great point and premises of the case, to wit: the stand which I have taken against the erroneous doctrines which are spread abroad among us by their author, both before and since his liberation for our land. And whatever I have said or done in the case, relates unequivocally to those doctrines; and, consequently, the *merits or demerits* of that course rests upon the *soundness or unsoundness* of those doctrines, as will be shown further on; and I hesitate not to say, that the present dissension in the Society at large, is the legitimate fruits of the circulation, and the author's continued adherence to the doctrines alluded to. And my concern has been, (as I told Friends when together,) that those sentiments might be clearly developed and faithfully

reprobated, so that the fearful consequences of such dissension might be obviated.

But if these baneful doctrines, or their unrelenting author, which is the same thing, are continued to be advocated and defended, we have reason to fear that serious difficulties will ensue; because there is no doubt there are some, and perhaps not a few in this Yearly Meeting, who cannot be brought to the adoption of such sentiments, come what may come. And inasmuch, as great wrong has been inflicted upon the Truth, and its principles, who, thinkest thou, my dear friend, will find the most peace of mind in the result of things? Will it be those, who, out of a good conscience, have withstood those innovations, (though perhaps not always in the most perfect line of Divine wisdom,) or those who have defended such views by strenuously advocating and warmly defending, and thereby giving strength to their author, and by endeavoring to put down those who have honestly withstood his sentiments?

How any can defend an *unsound man*, at the expense and rejection of those who are sound, and yet be acting upon sound principles, is a problem which I very much desire to see demonstrated, if demonstrated it can be.

I will now remark upon the charges brought against me, and however trivial some of them are, and unreasonable others appear to me, yet, as they have been deemed by ministers and elders to be worth naming, they will be recognized, by way of a defence and apology, for the course I have taken.

1st. That I have frequently, in conversation and in writing, reprobated some of the sentiments of J. J. Gurney, and even on some occasions when abroad in the ministry. To this charge, so worded, I confess guilty, if guilt is attached thereto; and, in remarking upon it, I will first ask thee, Thomas, whether thou will admit that a professed minister abroad could be chargeable with doctrines so dangerous as to warrant such procedure?

2d. Whether the doctrines of Hannah Barnard and Elias Hicks were so exceptionable as to warrant a watchword to the churches under similar circumstances?

3d. Whether Moses and the prophets were warranted, in so full and so public a manner as they often did, in testifying against the abuses of the doctrines and commandments of the former covenant?

4th. Whether the apostle Paul and George Fox did right in publicly withstanding and *marking* those who caused divisions by introducing doctrines contrary to the doctrines of Christ?

The apostle, it seems, in his public epistle, entreated his brethren, without distinction of age or standing, and without exception to any circumstance, to *mark* those which cause divisions and offences, con-

trary to the doctrines which they have learned, and to avoid them. Rom. xvi. 17. And so we shall find, if we examine the Holy Scriptures, that both prophets and apostles were prompt and vigilant, in detecting and exposing, as well as in exterminating everything which stood at variance with the Lord's doctrines and testimonies, whether seen in kings, princes, or prophets, (however reprehensible such detection was deemed by those in power,) a procedure led to by the inspiration and commands of God. For it was seen then, as it in some degree is seen now, that human nature is so propense to ease, and to overlook the needful restraints of true religion, that a guard against the inlet of evil was continually needful.

But one of our Friends said, that he acknowledged the doctrines in question were *very unsound*, but afterwards said he thought we ought to give a pass to their author. But truly he could not have meant to have been understood to say, that the Yearly Meeting ought to give him a certificate of unity, for, in so saying, he would exhibit an opinion different from that of the apostle, when he was speaking of those who brought in doctrines contrary to the doctrines of Christ; for, said he, "He that biddeth him God speed, is a partaker of his deeds."

2d charge. That I knew the Yearly Meeting's committee were unwilling that I should travel in the ministry; therefore, I ought not to have gone to Philadelphia. To which I need to say no more than to refer to thy expression to a Friend; to Thos. Howland's own handwriting, and to J. Meader's language to me at Dover Quarterly Meeting, all amounting to this, that the committee had no desire to stop my going on the proposed visit; besides which, I had never heard from them—how, then, can the committee make this charge?

3d charge. That they understood that I had favored the idea of a division of the Yearly Meeting; which was so fully answered at thy daughter's, viz: That no one among us, to my knowledge, had labored more to keep Friends in New England to the one faith, even to that alone which would keep us together, and prevent our being scattered; [showing] that a disagreement in principle is the root of schism.

4th charge. That I have companied with some young men, who have made a stand against the unsound sentiments of J. J. Gurney; to which I confess judgment; and that I have also companied with some who are not young, but have the same opinions of the same man. But I would say, that I believe these with whom I have companied, and who have taken the same ground, would not suffer in point of character in a comparison with others.

5th charge. That I suffered Thomas B. Gould to go with me, as companion, to Philadelphia. That he went in company with me, as did

divers other Friends, I acknowledge; but that he went with me as a *companion*, in the way that this phrase is understood by Friends, is altogether unfounded; nor did he pass for such at any place where we were; nor George F. Read either, though he lodged with me every night at Philadelphia, and is also a sound Friend; nor am I ashamed to be in company with either of them; although neither may be without his faults—nor yet myself—did not think of its being any disgrace to be seen with them.

6th charge. “That I suffered letters and extracts from John Barclay and Ann Jones to pass through my hands to others.” In answer to this, I would ask, whether it would be more harm to quote English authority against *very unsound doctrines*, or to quote English authority in defence of *very unsound doctrines*? And I would ask again, whether there has not been a great deal done throughout our settlements in America, in spreading English and other letters in commendation of this very unsound man? I say *unsound man*, for he yet adheres to his unsound doctrines. Again, whether thy colleagues are so much dissatisfied, and do find as much fault with letters which go to give currency to the author of these *very unsound doctrines*, as they do with letters which go to expose and detect them?

7th charge. “That I said to N. Monroe, that J. J. Gurney would not dare to come to New England.” Now we know the difficulty of proving a negative;—but I will say, that I was at Monroe’s, and probably said something in relation to the man; but in how many and what kind of words, I cannot now recollect; however, as I know that I never had the least expectation of our escaping a visit from him, it looks so altogether unlikely that I used that *form of words*, that I feel safe in demurring to the charge; however little or nothing could be made of it, if I had so spoken, more than that I was mistaken.

Now, if we take all these accusations into view, my dear Thomas, which of the things complained of would not be affected, in point of right or wrong, either by the soundness or unsoundness of the doctrines of J. J. Gurney? When you say that I have spoken against his *doctrines*—that I have written against his *doctrines*—that I have suffered to pass through my hands letters which go to discourage the imbibing of his *doctrines*, and to warn of the consequences of doing so—that I have companied with others who protest against his *doctrines*, you say truly; and yet wonderful it is to hear you further say, that *his unsoundness of doctrine has nothing to do with my defence for doing so!!!* And as wonderful, that pertinent evidence, offered in defence of the rectitude of the course taken, sufficient to exculpate from blame thy correspondent, should be refused!!! I say sufficient, because the refusal of hearing that evidence, *probo factum*, gives to me the right of this assumption.

But you seem inclined to resort to the abstract doctrine, that a certificate from a corresponding body or Yearly Meeting ought to defend him against all charges for wrongs done previous to the date of that document. For a full refutation of which position, I refer to my letter to John Meader.

But inasmuch as some continue to advance an abstract proposition, you will admit an abstract solution.

In the civil department, we are an independent nation, yet are on good corresponding and commercial terms with Great Britain; and let us suppose that one of their trading vessels had heretofore, by means of an inclination thereto, and a strong armory, made many captures and had committed many wrongs upon the rights and property of the American people.

However, in process of time, the same vessel, having escaped retribution, obtains regular papers for a general trading voyage to our land. Now, I would inquire whether it would be any breach of good faith towards Great Britain, civilly to ask the commander of this vessel to make reparation for the wrongs which he had done us? Or whether it would be reprehensible in any of our citizens, to speak of the wrongs which that vessel had committed upon us, when those wrongs were clearly provable by the register of the vessel, and had been fearlessly published by the commander throughout all the trading companies in the country? Or whether it be a breach of faith for our government to refuse to give her returning papers, and a protection upon the high seas, until she would make reparation for the wrongs which she had done us? And inasmuch as worldly property and civil rights bear no proportion to religious principles and Christian rights, the civil department could not possibly sustain an equal loss by means of the strongest ship upon the high seas, as would be incurred by our Society in the striking out of even but two or three of the fundamental and distinguishing articles from our confession of faith, as apparently aimed at by the person alluded to. But let us stop a moment, and inquire whether there have not been some depredations committed during the present visit.

First, he justifies his former wrongs, which revives and restores them to the present tense, and refuses to make the least concession of them.

Second, he has himself been spreading defective books since his arrival in America. I saw one which he presented to a Friend, with a note desiring his acceptance of it, dated Philadelphia, 8th month, 1837, and signed with his own hand—a book recommending a *form of prayer*, and public discoursing upon Christianity, distinct from the ministry. This is said not to be a solitary instance. And besides his

spreading unsound books since his arrival, many defective ideas of doctrine have escaped him in the Gallery; the which, if collected with the like industry as has been obvious in some other instances, the catalogue would be very considerable.

Now, my dear friend, pause for a moment, and see; one man can write, and preach, and spread very unsound doctrines, and still receive the warm support, or defence of both ministers and elders among us; whilst another, who is afflicted because of the jeopardy which awaits our Society, by means of the spreading of these unsound sentiments, and ventures to bear witness against them, is consigned to reproach! However, this case is not entirely new; there have been honest Friends heretofore, and undoubtedly better than thy correspondent, greatly reproached and defamed for withstanding unsound doctrines, and even disowned; and to what extremity this may come, the Lord only knows. But there is one thing which I desire, and another which I lament. The former is, that I may be reconciled to whatever sufferings may be permitted to fall to my lot, in the discharge of duty, and myself made to profit by it. The latter is, that I am not more worthy to suffer for the Truth, and for its doctrines and testimonies. But I might well say, that a releasement from labor, if the enjoyment of peace and quietness were bestowed, must be esteemed a great favor.

To be released from the labors and dangers of the field, and yet be permitted to divide the spoil, is a privilege of God's own conferring. That precious peace and quietness, which is the reward of honest labor in the field, is nevertheless the fruit of his abundant grace; how much more, then, that which fills the heart with peace and joy in its private exercise and retirement in the house of prayer, and under its own vine and fig-tree, must be of unutterable love.

And, however he who serveth at the altar receives his portion of the gift, yet, if God be pleased to release from the service for a time, as he often did our first Friends, and though it were by means of the secular power, yet it undoubtedly contributed to their furtherance, and greater depth in the power of the cross of Christ—his name be praised! And my confidence in thee is such, that it will not be perilling the pearl to acknowledge to the unbounded grace of a good and merciful God, through Christ Jesus, in vouchsafing to his weak and unworthy messenger, in his late journeys, a greater fulness of strength and understanding, in speaking of the things of his own kingdom, and power, and glory, than he ever saw meet to bestow before; and my enjoyment, subsequent to many of these seasons, was inexpressible. And the praise and the glory was and is, as I trust, wholly rendered unto him; for I clearly saw that it was entirely of him; and to him it was rendered, in language both utterable and unutterable. And it has been,

and remains to be, to me an evidence, not to be despised, that my good God has owned and does own my sincerity in bearing a faithful testimony against "every appearance of evil," and innovation, upon our inestimable testimonies, both in the times of our former,* and our present troubles and dangers. And that it is his will that I should do so, does not rest [wholly] upon his unmerited favors abroad (as evidence), but peace and quietness have succeeded to the fulfilment of apprehended duty in that respect at home.

Nor was I ever more clearly instructed, than in these late journeys, in relation to the opening and shutting of the fresh springs of the gospel ministry. In one large public Quarterly Meeting, and in several other large meetings, the ministry was to me "as a spring shut up, a fountain sealed," for which I could assign no other reason than that *the good Master would have it so*. But in the same Quarterly Meeting for business, which was held the next day, a very unusual flow of the gospel life and power (for me) was witnessed in both the men's and women's meeting.

The two or three exceptionable doctrines of J. J. Gurney, alluded to above, might be selected from the many, under the following heads:—

1st. That the gospel of Christ, is not *in itself* the power of God unto salvation.

2d. That men are justified by faith, without regard to obedience.

3d. That was the true light which lighteth every man that cometh into the world, he construes to mean no more than Christ incarnate, "the enlightener." Let all imbibe these three items of doctrine, and Quakerism would be no more.

Having a little room yet left upon this sheet, I will occupy it with a few extracts from a piece in my possession on church order, as followeth:—

"It would appear to be at variance with the very nature of things, as well as the right order of church government, and the spirit of Christian discipline, to suppose that a person can *place himself*, or that others *can place him* under such circumstances, as that he cannot be reprehended for a breach of faith in the promulgation of sentiments perverse of the established and fundamental doctrines of a religious society to which he belongs.

"If a way has been found in which a person can be securely sheltered and protected, under an obvious and public violation of the doctrines of his own society, (without concessions,) then, indeed, it would seem that innovation upon its principles may be considered inevitable, and without a remedy.

"If a religious body has no alternative, but to unite with and to

* Hicksite troubles.

give currency to the religious and official standing of such person, then would it be in vain to hope for the preservation of the purest system of Christianity, or the best confessions of faith.

“But the Truth itself, it is presumed, has never placed a man in such a condition, that his errors, whether doctrinal or practical, could not be rightly recognized and reprobated, so long as they remain unretracted.

“Hence, it cannot be supposed that anybody, acting in conformity to the Truth, should be understood intentionally to approve, or give currency to doctrines which are at variance *with* the Truth; nor that any rightly qualified person can be reprehensible for detecting wrongs which have been inflicted upon the Truth, and its principles, and doctrines, as exemplified in the Holy Scriptures, from the beginning to the end; nor do we find, in those sacred records, that the names of those who had committed depredations upon the Truth are spared.

“By the exercise and dictates of Truth’s principles, it was that good order and wholesome regulations were originally instituted and established in the Society of Friends, for the protection and security of its doctrines, as well as for the support of its moral economy; hence it is not to be believed, that a wise and discreet exercise of that order can ever lead to the strengthening or upholding of error, or the justification of wrongs committed against the *author of that order*, to wit, the principle of Christianity.

“Therefore, any proceedings under a profession of sustaining that order, if their tendency is to strengthen the wrongs done to that principle which brought all good order into existence; then such proceedings, so far from being the right support of *good order*, are but the abuse of order, and can be accounted of no better than an attempt to support order at the expense of principle, the parent of order.

I am thy friend,

J. W.”

To this letter, both himself and his colleagues declined altogether to make any reply, or to attempt a refutation in writing; yet they did not fail to resort to personal declamation and high-sounding words, in an interview which they called for, in the early part of the Yearly Meeting at Newport, 1840, with an evident design to alarm him, and to induce him to condemn, not only the course which he had taken, but also the letter which he had written to them; and because he hesitated, conscientiously doing so, they cast upon him many reproaches, and the epithet of stubbornness, and a disposition to resist his friends and the good order of society. They also

now denied the intimation in the letter, that one of their number had said that *some of J. J. Gurney's doctrines were very unsound*. And D. Buffum himself denied ever saying any such thing. And they further declared, that no one would know, by reading the letter, anything about what transpired at their meeting at Greenwich.

During these interviews, in which the committee evinced much excitement, J. W. was favored to endure their reproaches and revilings without reviling again, and to make no concession or compromise of principle.

The fourth meeting of the committee, with some additions to their number, was held at Portsmouth, R. I., and J. W. was cited again to meet with them, which he did.

The committee now attempted reading extracts from his letter to them, against which they were intending to join issue; but he objected to their reading *extracts* from his letter without first reading the *whole letter*, and the more, because a number of the committee now present had never become acquainted with its contents, except by hearsay; and because, also, T. Anthony, one of their number, had told him that he had placed upon it, with pen and ink, the inscription of *falsehood*. J. Wilbur's arguments for either reading the whole letter or else for not reading the extracts from it, though strongly opposed by some, finally prevailed.

After the letter was read, some attempts were made (though feeble) to read extracts from it, in order for refutation, but in this course they proceeded not far, as J. W. now called for their objections in writing, both to the course which he had taken in the first place, and to the letter itself, distinctly and severally giving their reasons for such objections.

This seemed to throw the committee into considerable disorder, after which their proceedings were irregular and desultory. At one time they would declaim against his making a defence against his friends, and at another time they would accuse him of having taken false premises in his letter; and again, D. Buffum came forward in a denial of saying at Greenwich, "that some of J. J. Gurney's writings were very unsound," and attempted to change the ground, by now adopting this version of it, to wit, "For argument sake, I will admit that some of J. J. Gurney's writings are very unsound." And

John Meader, who jogged him at Greenwich, and remarked, "*I should not have said so,*" now responded to the truth of his present version of it, and said, I remember these were David's expressions. Why, then, asked J. W., didst thou jog David at Greenwich, and say, "*I should not have said so?*" But before this query, to which John Meader made no reply, several of the committee had indorsed his present statement of it.

Finally, as Andrew Nichols had said nothing to this disputed point, they called on him to testify in regard to it; and though a diffident man, he did say to David, the words which thou hast now prefixed, were not prefixed at Greenwich, thy words then were, "I acknowledge that some of the doctrines of J. J. Gurney are very unsound." And so ended this part of the discussion.

After having been together near four hours, they began to talk of what course should be taken, inasmuch as the object of their meeting had not been attained. Two of the committee proposed to burn the papers and drop the subject altogether; but others hesitated. J. Wilbur had complained of the injustice and severity of their charges thrown out against him, of the aspersion of falsehood indorsed upon his letter, saying, that he had never, in speaking of them, or of J. J. Gurney, made use of such language. In answer to which T. A. said, "I don't think that John Wilbur *meant* to say anything in that letter which was untrue." J. W., after repeating his request to be furnished with their complaint in writing, withdrew, in order to remove all embarrassment from their deliberations.

From this time J. W. heard nothing of the intentions of the committee until the holding of the Select Quarterly Meeting at Somerset, in the 11th. month following, wherein his sufferings were by no means inconsiderable in consequence of their bringing the case to view before that meeting; but silence was believed to be his lot and ground of safety. After meeting, he was called upon to meet them that afternoon at three o'clock; but not feeling ready in his own mind therefor, and having other good reasons, he declined an interview on that day, but informed them that he would wait on them the next day, or at any future time, as they would best like. Accordingly he was notified the next day, after Quar-

terly Meeting, to meet them on the following morning at the Boarding School at Providence, to which he agreed, and met them there accordingly on 6th day morning, the 6th of 11th month, to wit, six men and two women. And after a short pause Rowland Greene rose and said, that passing over J. W.'s speaking of a Friend travelling in the ministry to his disadvantage, they would proceed to read such passages from his letter as were not satisfactory to the committee, and so proceeded to read them. To which objections J. W. now felt at liberty to make some remarks and to reply somewhat in course ; but withal again claiming the right of being put in possession of their objections on paper.

With a view of sustaining their charge of falsehood against his letter they had taken the ground at a former interview, that their censure of him was not for objecting to Jos. J. Gurney's *doctrines*, but for speaking against J. J. Gurney himself. But, nevertheless, their first and prominent charge against him at the first interview, was that he had "spread long lists of extracts from Jos. J. Gurney's doctrines." It is true, that when at that interview, J. W. attempted to justify his having done so, by showing the unsoundness of those doctrines, they feigned, in order to avoid the exposure of them even among themselves, to let go the complaint, which they had thus emphatically preferred against him, and, attempting to discriminate between the man and his doctrines, to make their charge against him for objections to the man only. Which latter charge they never could, nor can they ever substantiate, and consequently by this wily contrivance to shift their hold, their whole fabric falls to the ground.

Now, at this meeting at Providence, J. W. inquired of them whether they were now disposed to relinquish their first charge against him of "spreading long lists of extracts from that Friend's doctrines," to which several of them responded, No, oh no. And although J. W., at Newport, did not feel himself at liberty, even to clear himself from many of their accusations, yet now such restraint was removed, and his mind was free, and opened in clearness, and strength was given to speak in defence of the good cause, and to exculpate himself from blame in so far as he had been endeavoring to guard it against innovation.

It was not long the committee pursued reading extracts, because of their objections being so fully answered ; choosing rather to object to the letter in a more summary way, they alleged that J. W. had, by that letter, "implied that the committee were unsound as to their religious sentiments." To this he replied, "that no body of people, or individuals, had any occasion to fear that a charge of unsoundness could be made to lie against them, if they had not accused or identified *themselves* therein by things which they had said or done—that if this committee would come forward and now disavow and condemn the *unsound doctrines* of J. J. Gurney, as himself had done, there was no one who would attempt to implicate them therewith ; and he earnestly and affectionately entreated them to do so for the clearing of themselves from all imputation.

This proposition and entreaty brought much solemnity over the company, and silence prevailed until he found it right to speak further, and to tell them, that they had found much fault with him in relation to expressions in the letter ; that he as well as they, had susceptible feelings, and if they would give him leave, he would remind them of a few expressions and movements of their own which had been afflictive to him, and then paused for liberty to proceed. After standing for some time, he subjoined, if Friends are unwilling to be thus reminded, I will take my seat ; but soon rose again, and revived the saying that *silence gives consent*, and then proceeded to tell them that because he conscientiously hesitated to condemn his letter at Newport, they "charged him with *stubbornness*," and also, divers times, said "that no one could tell by his letter anything about what transpired at the first interview," [making the whole document a fabrication,] and further, at Portsmouth, had "pronounced the premises therein taken to be false, and the conclusions therefore to be false and unsound," and had inscribed this upon the letter, and in the Select Quarterly Meeting but a day or two previous, had opened the subject in a manner altogether uncalled for and unnecessary, unless it was needful to reproach him in that open manner. Silence again reigned, until he again proceeded ; the committee also required of him to hear them read to him an *anonymous* letter, reflecting unfairly upon his

proceedings ; which letter or paper was withheld from his possession. An act which he thought the most extraordinary he had ever known to be practised by those called Friends.

Not the least reply was made to this exposure of their injustice.

It was now very observable that the committee (for the present) were somewhat softened and moderated ; they consented that J. W. should be furnished with their objections to his letter on paper, or with a copy of his letter with their objections designated in the margin. They agreed that T. A., who was not present, should, if he was willing, furnish him with them in the one form or the other. But still before we parted, they so far recovered their former feelings, that they, or individuals of them, were disposed to annoy him with questions, if not to entrap him, in an unprovoked manner ; a process, in such a case, as dishonorable as it is unchristian. But the result was, that the answer to every question they asked, as well as to every accusation they made, tended to their own disappointment.

On the 28th of 12th month following, Rowland Greene and Thomas Anthony of the Select Quarterly Meeting's committee came to South Kingston Monthly Meeting, and at the close thereof, called together the ministers and elders. When convened, R. G. stated to them, that a misunderstanding existed between the Quarterly Meeting's committee and John Wilbur, a member of this meeting, on account of a letter which he wrote to them, which letter was very dissatisfactory ; and they apprehended that the members of this select meeting had been misinformed, and therefore had not a correct knowledge of the case ; that they of the committee had now called the members together in order to give them a right understanding of it. To this T. A. subjoined, that the letter alluded to, contained things that were untrue, and again repeated it—*contained things that were not true* ; and then proposed reading extracts from the said letter, for the information of the meeting. But J. W. proposed the reading of the whole letter, because divers of the members had never seen it, and because there was a chain of connection throughout, showing a relation of one part with another. And, although the reading of the whole letter was strongly opposed by these two

committee men, yet the proposition for reading the whole prevailed, and the letter was deliberately read. Now the committee, instead of offering their extracts, and instead of going about to prove their assertions of falsehood, which they had said it contained, proposed, and, as they said, in order to put an end to the controversy, to destroy the letter, with the copy retained by the writer; and at the same time stoutly affirmed, and repeated it again and again, that the letter was altogether inapplicable to what they said to him at Greenwich; that he, the writer, had made his own premises and drawn his own conclusions, &c. Wherefore J. W. desired them to put a finger on one of his seven references to their charges at Greenwich, and to refute it. This he pressed them earnestly several times to do. But instead of doing it they boldly affirmed that they never made any charge against him there, that they only made some friendly inquiries of him, and thus evaded an examination of the premises so distinctly grounded upon their own charge. They had, in this meeting, made both a formal and formidable complaint of something which he had said or done, and he now earnestly called upon them to show what it was, that thereby it might be seen what it was not, alleging that, in the civil department, a man was never so much as brought to trial for defaming others, without propounding the words charged upon him, much less subjected, without proving them.

But they now declined altogether an examination of those items in the letter which referred to their charges against him, which charges were the whole occasion and groundwork of the letter.

And again, inasmuch as they had inscribed upon the letter this condemnatory sentence, viz: that "the premises therein taken were *false*, and consequently that the conclusions were *false* and *unsound*," which inscription had been read in this meeting, and they had also declared at the same time, without reserve, that "the letter contained things which were not true," he now called upon them to make good those high charges.

Being thus closely pressed to do the thing which they at first professed to have come for, they referred to the passage relating to their "endeavors to put down those who honestly

withstand J. J. Gurney's sentiments," and said, "those expressions which they understood to have been applied to the committee, were untrue."

J. W. now reminded them of what one of them, (R. Greene) said to him whilst at Greenwich, viz: "Thou knew that the Yearly Meeting's committee were not willing that thou should travel in the ministry, and therefore thou ought not to have gone to Philadelphia," and subjoined, "and my advice to thee is to stay at home and be quiet." To which advice every one of the committee then present, except Andrew Nichols responded. Knowing that these were their own words, they appeared to feel the weight of their defeat.

It was observed by one of the members of South Kingston Select Meeting, and seen by every one present, that the truth of the passage referred to was sustained. To this observation they of the committee made no reply. And then again J. W. asked them for other objections, if any they had, tending to prove their charge, but without effect; they wholly declined challenging any other item in the whole letter, though once and again called on to do so.

And inasmuch as the committee had pressingly proposed the burning of the letter, and had given the assurance that such a measure would put an end to the whole controversy; one or two members of the meeting, seeing the utter failure of the committee, and, as it may be, feeling a little for them, and greatly desiring the restoration of peace among us, proposed to John Wilbur that he consent to the consuming of the papers that related to this unhappy controversy; being also unduly credulous as to the assurance given, that this measure would end it,—not seeing the consequences that would most likely follow; for should this letter become extinct, and therefore could no longer bear witness for itself, false charges might be brought against it, in which case the writer would be left in a very unpleasant predicament, on account of the difficulty of proving a negative without *a record*. Moreover, another good reason why the letter ought not to be burnt was, because the charge of *falsehood* was written and remained upon it, and because the writer of it was now charged in a meeting of ministers and elders, with writing things therein that are *untrue*. Consequently, for him to consent to the de-

struction of the papers, until those slanderous charges were removed and retracted, it might, and not very unfairly, be construed as an acknowledgment on the part of the writer that those accusations of falsehood were correct. Hence he saw it much safer to preserve a correct copy of the letter, and resolved to do so.

The great efforts and unhallowed means resorted to heretofore by the committee, to calumniate J. W., and to prevent his having an opportunity to vindicate his cause, induced him to suspect their integrity in a professed desire and assurance of a settlement through the destruction of this letter.

And this suspicion has been since abundantly confirmed by the acknowledgment of other members of the Select Yearly Meeting's committee. Thomas Howland, the one who first cited J. W. before them, having said in a letter to a friend, "The burning of that letter would, I conceive, have done little if anything at all, towards settling the difficulty."

At the close of this interview, J. W. asked T. A. for the extracts which they at first proposed to read in that meeting, which he declined giving, but handed him a copy of the letter with some pencil marks in the margin.

At our Select Quarterly Meeting at Providence, 2d month, 3d, 1841, the committee presented a report setting forth, as near as can be remembered, (for J. W. has been denied a copy) that "a member of this meeting having spread reports to the injury of the order of Society, was labored with on that account by your committee, whereupon the said member wrote a letter to them containing things that were *unjust*," &c.

This report produced considerable expression, mingled with censure and exhortation, pointedly to the individual, with professions of sympathy for and travail with the committee. And it was concluded that the subject should remain with the same committee. It was perceived by J. W., that the committee at large, was resolved to disregard and overlook the proceedings of the two who had been to South Kingston; he rose, on behalf of the person alluded to in that report; requesting that the meeting would either take up the subject itself and allow that individual a fair opportunity of making his innocence appear; or otherwise, instruct their committee to do so; stating that some of their number had con-

vened the select meeting, of which he was a member, and there openly in the meeting brought complaints against him of a more aggravated nature than those stated in this report; but which complaints they were not able to sustain, and which failure he believed was obvious to every member of that meeting; that he had been suing for six months past for distinct objections to the course which he had taken; and as he thought obtained a promise three months before to furnish him with those objections; but that promise had not yet been redeemed. He referred to the trial of W. Penn and W. Mead, in London, to whom a full and fair hearing was promised, but which promise was not fulfilled; and the court seemed disposed to condemn them upon the reports abroad and the prejudice against them. By which reference J. W. suggested whether the reports abroad tending to produce unfavorable feelings towards the person alluded to in the report, had not influenced the minds of some of his friends against him.

The committee now seemed to be brought to a stand what to say to this statement, but one or two of them did say that much opportunity had been allowed him; and referred to the time of one sitting, which they said continued for five hours in discussion of the case. But he reminded them, and informed the meeting, that his solicitations through that meeting were the same as now, to give him a plain statement, on paper, of their ground of uneasiness; and thus the subject was left. But before leaving Providence, J. W. asked T. Anthony, (who furnished him with the copy of the letter,) whether those pencil marks on the margin were intended to designate their objections? To which he replied that "he did not know."

John Wilbur received from one of the same committee a previous notice to meet them at Greenwich on the 4th of 5th month, 1841, the day before the Select Quarterly Meeting there. He went accordingly, and met with nine Friends of the before-mentioned committee, and six of the standing committee of the Yearly Meeting. And after a time of silence, one of the former said, that inasmuch as J. W. had expressed a desire for an opportunity to make his defence, the committee had now met to give him that opportunity.

He now waited some time for their complaint to be brought

forward ; but not being presented, he mentioned that he had been waiting in expectation that a complaint, if any they had against him, would be presented ; and that nothing to that effect had been given him ; that although there were pencil marks on the copy of his letter ; yet T. A., who handed it to him, said he did not know whether those pencil marks covered the committee's objections or not ; and that therefore he was not prepared to respond to their complaint, having received no other designation in writing of their uneasiness. But John Meader said that " John Wilbur, having received that marked copy from the hands of the committee, *he might have known* that it contained their objections." But as one of their own number had spoken doubtfully in relation to it, J. W. was not now prepared to meet those objections specifically. But the committee decided on going into the consideration of the case at this time. Whereupon he requested that they would allow him the rightful privilege of one of two things, viz : that they would either give him their objections in writing, and time to canvass them, or that they would constitute an individual of their number as their organ to speak on their behalf, intimating that for one individual to be laid under the necessity of replying to the objections and allegations of so many, might tend to an unreasonable embarrassment ; these requests were both denied. The Quarterly Meeting's committee plead that he had been furnished as above, and that their objections were marked upon that copy, and that he might have known that it defined their objections, &c.

It was now proposed, as he thinks, by the Yearly Meeting's committee, that the letter should be read, and that the Quarterly Meeting's committee should discuss the objectionable passages as the reading went on. To this proposal J. W. objected, for the reason that the Yearly Meeting's committee, (who were presumed not to have seen it,) could not in that way so well comprehend it as a whole. And so the whole letter was read without any interruption. And quite a solemnity prevailed throughout, and for some time after ; insomuch that it did almost seem doubtful whether the Quarterly Meeting's committee would make any objections, nor did they do so until the Yearly Meeting's committee encouraged them to bring them forward, saying that it contained the insinuation

that the Quarterly Meeting's committee were unsound, &c. Finally they attempted, but in so feeble a manner, and so indefinite, that the Yearly Meeting's committee proffered their help, (though brought here professedly to judge in a case of uneasiness between the Quarterly Meeting's committee and J. W.,) in pointing out a paragraph or two which they said by a reasonable construction, appeared to them to bear upon the doctrinal views of the Quarterly Meeting's committee.

But to this J. W. said, as he had heretofore said, that it was not his intention to *charge* the committee with unsoundness; and if it would give them any satisfaction he was still prepared to say so, by way of explanation, and as they had asked the question, he would say, that he was as willing to say it in writing as verbally, as it could not then be misconstrued.

These committees held three meetings at this time at Greenwich; at the first of which they gave occasion for J. W. to mention the substance of the interview of two of the Quarterly Meeting's committee with the ministers and elders at South Kingston, and he was astonished to hear them disclaim having any remembrance of what he related; and in the sequel they denied it! although provable by every member of that meeting.

David Buffum said (though uncalled for) "that he had never read *anything* in J. J. Gurney's writings, which he considered unsound," (probably to redeem what he had at first said against them.) And at the close of the sitting, whilst many members were yet present, Abraham Sherman, jr., said he believed that J. J. Gurney's doctrines, when compared one with another, would very nearly, if not entirely, comport with the doctrines of our early Friends. To which William Jenkins and one or two more responded, and no objection to either of these affirmations was expressed by any one of the committees then present.*

On 4th day morning, J. W. met again with the committee, and in a recurrence to the great question of doctrines, as treated of the preceding evening, he told them that his fears had not diminished by reason of what passed yesterday; that

* Here then, we find those committees voluntarily identifying themselves with the doctrines of J. J. Gurney.

one of the Quarterly Meeting's committee had said that he had never read anything in J. J. Gurney's writings which he thought unsound; and that one of the Yearly Meeting's committee had also said, that he believed, if we were to compare one thing with another, that we should find J. J. Gurney's doctrines to be nearly, if not entirely conformable to the doctrines of our early Friends; and that one or two more responded to that sentiment. But no reply to these remarks is recollected to have been made. Subsequently, and after some conversation not recollected, R. Greene spoke at considerable length, in commendation of J. J. Gurney, bestowing high encomiums and much praise upon him and his services in this country. Soon after, they asked J. W. if he were willing to commit to writing his expressions, that he had had no intention of charging the committee with unsoundness? to which he answered in the affirmative, inasmuch as he had quite a choice that such explanation, if made at all, should be in writing; and proposed, if A. S. had a pencil, that he should sketch it out, [meaning then while we were sitting.] But, contrary to his expectation, the committee proposed to rise, and did so. After the sitting of the Select Quarterly Meeting, he was requested to meet the committee again next morning at nine o'clock.

On fifth day morning, when assembled, A. S. read a paper, not only embracing the explanation agreed to, but a condemnation of expressions contained in his letter, and so shaped, as J. W. thought, that they could apply it to any part of the letter they might choose, and thereby, if they pleased, make him appear to retract the whole letter, and the whole ground which he had taken against the doctrines of J. J. Gurney, as well as his objection to the proceedings of the Quarterly Meeting's committee; hence, of course, he refused to sign it, but asked them to what expressions in the letter they alluded? A. S., the writer of the paper, first referred to J. W.'s saying that D. Buffum "acknowledged that some of J. J. Gurney's writings were very unsound," when David arose and denied making such expressions. But J. W. now related the conversation that led to it, and mentioned J. Meader's expression of dissatisfaction with it at the time, when he, remarked, "*I should not have said so.*" J. W. then called on Andrew Nichols (who had not arrived until this morning) to state his

understanding of what D. B. said at the time alluded to. And he, although backward about testifying, gave it verbatim as the letter stated ; and immediately that subject was dropped.

A. Sherman then referred to the passage in the letter which says, " When you say that I have spoken against the doctrines of J. J. G., &c.," and said, " that the committee alleged that J. W. had attributed expressions to them which they had not made use of."

He now plainly stated to them, that at the first interview (and previously to his proposing to read extracts,) they *did*, and with some *severity*, " censure him for spreading extracts from the doctrines of J. J. Gurney," but that on his producing those extracts, and proposing to read them, for their information, as to the extent of their unsoundness, thereby to evince the propriety of his showing those extracts, then it was that they came round and said that the unsoundness of the doctrines of J. J. G. had nothing to do with J. W.'s defence. But even now (continued he) suppose we were to waive this impassable ground, and look to the restraints which the Select Quarterly Meeting's committee essayed to lay upon him at that time, and inquire for what cause ? Let the answer be in their own language—for his having spoken against J. J. Gurney. This was effectually, and to every intent and purpose, making him, so far as such could make him, *an offender*, for speaking against the *doctrines* of J. J. Gurney, and not otherwise, because it was his doctrinal characteristics *only* that were implied in these animadversions. And if the committee can separate the *doctrines* from the man, so he, as well, can separate the man from his doctrines.

In the next place, A. S. spoke at some length in denunciation of the course which J. W. had taken, and much in the same strain as did the Quarterly Meeting's committee, in the first place at Greenwich, affirming it to have been a breach of order, &c. The speaker appeared to understand how to foreclose a reply, by immediately proposing an adjournment on taking his seat, viz: to meet again on first day evening, at the time of the Yearly Meeting at Newport, which was agreed to.

At Newport, 1st day evening, the 13th of 6th month, 1841, the committee again met ; J. W. being present, let them know

that he had responded to, or rather vindicated the passages marked on their copy of his letter to the Quarterly Meeting's committee, and now desired to be furnished with their objections, in writing, in relation to the stand which he had made against the writings of J. J. Gurney.

They now denied having said, at their last meeting, that the marked passages included the committee's objections, and J. Meader, the very man who then said that "J. W. might have known that the marked passages, coming from the committee, did include their objections to the letter," now said, that it was himself, unauthorized by the committee, who marked those passages; and that they did not include all the committee's objections to that letter; to the last assertion, to wit, that *they did not include all their objections*, several others responded.

Then, after reminding them of the promise in the 11th month, to furnish him with their objections, and of their assumption in the 5th month, that they had done so, as related to the letter; he called upon the committee, most seriously, to furnish him with a plain account of their dissatisfaction with him on paper, in a manner which could no more be changed, averring that the allegations and complaints against him had been several times changed! But they said he knew enough already of their dissatisfaction, and utterly refused to give him a written recital of their uneasiness!

Howbeit, he told them, that such was not only his right, but altogether reasonable.

Wherefore he now told them that if they persisted in a refusal, there would be no use in his meeting them any more.

Much, however, was said by this committee,* (which now amounted to about thirty persons together, at this time,) and endeavors were not wanting to place him in a fearful and alarming position. They ultimately resorted in turn to persuasion, exhortation, and denunciation, in order to obtain concessions from him; at one time, repeatedly said, that it was but a *little* they would require of him to say; at another time proclaimed him to be in a dangerous position; and

* The Select Quarterly Meeting's committee had now, as they said, resigned their authority to the Yearly Meeting's committee, of which they were all members save two, and by this manœuvre Andrew Nichols was excluded.

again they told him, that he was in a dark, hard state of mind! After laboring in this way for some time, they concluded that a smaller number would be better, to labor in a more private way; and so appointed about half a dozen out of the number for the purpose, and adjourned till 3d day evening. This sub-committee requested him to meet them next morning at 7 o'clock, which he did. But during the recess, and on much deliberation, he became more and more confirmed in the belief, that he could not safely, in any manner whatever, retract the course which he had taken. In which conclusion he had the unity as well as the sympathy of his friends.

When this sub-committee met, he told them that he had but very little to say, that his mind had been deliberately made up, that he could make no concessions, and therefore was disposed to withdraw; that the committee could take such course as they thought proper. But they seemed very unwilling he should go out, and proposed that he read his defence to such objections as he had already received from the committee, but he said there would be no use in answering to a part of an indictment, before it was finished, or the whole brought in, which they could not gainsay, but seemed inclined to administer more exhortation, and to show him the danger of his condition; and so he stayed until he supposed all had done. They were quite importunate, however, that he would meet the full committee the next evening, but he gave them no encouragement of doing so, and did not meet them.

At the close of the Yearly Meeting he was invited into the committee room, where he met with three or four of the committee, and where the question, whether he would take the advice of his friends, was urged by one of them; which was only answered by asking him whether he was prepared to give advice; intimating that it would be time enough for them to ascertain that fact, when their advice was given.

These few now importuned most earnestly that J. W. would make at least some little concession, and asked him if he would not say this, viz: "If I have done wrong, I am sorry for it." To which he replied, this is by no means a proper way [for a transgressor] to make satisfaction. They

finally asked him if he would not meet the whole committee next morning, and pressed him to do so; but he did not promise, telling them he should take the advice of his friends.

Sixth day morning, agreeably to the counsel of his friends, he again met the Yearly Meeting's committee, and was there again pressed to make them satisfaction by acknowledgment, and R. G. undertook to give a history of the case, but stated it in the most aggravated point of view, omitting the circumstances militating against the committee, and in favor of J. W. However, as the latter had before concluded to make no defence before the committee, until they had allowed him the just right of having a plain account, in writing, of all their charges against him, he told them that, however unjust and aggravated that statement was, he should make no formal defence. Subsequently, his letter to the committee was read, and when accomplished, reference was made by them to the denial therein contained, of the right or authority of that committee to reprehend him in the form and manner they had done. He now called for a copy of the minute of the appointment of the Select Quarterly Meeting's committee, but it was not produced; and then stated that he had applied to the clerk of the meeting which appointed them, for a copy of that minute, but he had refused to give it. And so they were pleading for assumed powers while they refused to produce evidence of having such powers. He then related the purport of the minute of their appointment, substantially as it was, which they had no right to gainsay, as the only evidence was in their hands, and *that* a matter of record.

He stated to them a supposed case where defective accounts should be sent from one of the Quarters to the Yearly Meeting, and a committee appointed on that account, and asked whether such committee would have a right, under that appointment, to go all over the Yearly Meeting in the exercise of the authority thus conferred upon it. To this they made no reply.

They now professed to *have in their possession other complaints against him, of which they had not yet told him!* He then desired that, if they had other charges against him, they would be so good as to bring them forward, as well as

those of which they professed that he had sufficient knowledge, so that he might have a plain list of the whole. To which one of them replied, that they had *many others!!* [He supposed that they made this pretence of having more charges in store, for the purpose of alarming him, and to induce him to yield to their demands.] But no encouragement was given of letting him know what they were, nor yet of making tangible on paper anything of the kind whatever. In answer to their frequent demands for concessions, he replied, now near the close, that there were many Friends, and probably in all parts of the Society, who were nearly united in making a stand against the unsound doctrines spread abroad among us, and that with them, and in the same cause, he had taken a pretty prominent part; therefore, if he should now condemn his having withstood those doctrines, he would inflict a wound upon the good cause, and upon the feelings of his friends, as well as upon his own conscience. To this one replied, that those alluded to in other parts of the Society, were as likely to be mistaken as was John Wilbur. To which he saw fit to make no reply.

This committee, as it appears, were desirous that he should say something that they could call *a condemnation of errors which he had committed*, and then to liberate him by *their pardon*, and in that way cast a stigma upon him, and on the cause which he had supported; and which would go to strengthen the doctrines which he had reprobated. This he could no more agree to, than George Fox and others could agree to be released from prison, under the sentence of a premunire, by a *pardon* from the king, the acceptance of which would have implied a confession of guilt. George Fox therefore declared, that he would rather have lain in jail all his days, than to act in any way dishonorable to the Truth, or as implying transgression on his part.

Considerable more passed in the course of these discussions, that was not essential to the merits of the controversy, and is therefore omitted.

At our Select Quarterly Meeting in the 11th month following, and in the forepart thereof, divers pointed declarations were thrown out, evidently aimed at J. W., which passed without remark; but near the close of the business part of

that meeting, one of its committee fell to censuring South Kingston Select Meeting, for sending up to that meeting, as representative, one who was under the care of a committee of that meeting. And now, although J. W. had let pass, without remark, those pointed declarations which were aimed at *him*, (he having a right to do so,) yet when the proceedings of the meeting from which he was there as a representative, were condemned, he felt it his duty to come forward in vindication of its rights; and he informed the meeting that Friends of South Kingston Meeting believed that this meeting's committee, not being appointed for that purpose, had interfered with and invaded the *rights* which the Yearly Meeting had confided to it, and to all others within its limits, of that description; and that in a manner unauthorized by discipline, and that this interference was therefore gratuitous; and further said, that superior meetings and their committees were bound to move through the regular and defined channels of the same discipline, which was to govern those of an inferior order, as well as individuals. To which no one responded, for the meeting immediately rose.

In the 4th month, 1842, fifteen in number of the Yearly Meeting's committee attended South Kingston Monthly Meeting, and brought a voluminous complaint against him, without any previous notice, and literally made good their assertion eight or ten months before, viz: that they had many things against him, of which they had not yet told him. So they did indeed couch divers charges in this complaint which they had never before brought against him as such.

This attempt by force of numbers, as it appeared, to compel the Monthly Meeting to take immediate measures, so contrary to the usual course of business, by overseers, and through a preparative meeting, caused a loss of confidence in the committee on the part of the Monthly Meeting, and raised the question in many minds, What can be the merits of a complaint which they dare not venture with the overseers and preparative meeting, nor even with the Monthly Meeting, without so great a number to enforce it? Not that the Monthly Meeting was unwilling to recognize it, through the usual channel prescribed by discipline and the order of society. Nor was J. W. unwilling that this case should be

submitted to South Kingston Monthly Meeting for decision in a regular manner according to discipline.

The complaint thus irregularly brought into the Monthly Meeting is as follows:—

To South Kingston Monthly Meeting of Friends:—

We, the committee appointed by the Yearly Meeting to extend a general care on its behalf, for the maintenance of our Christian principles and testimonies, and the preservation of love and unity among our members, and in the ability that may be afforded us to assist and advise such meetings and members, as circumstances may require, and way open for, under the direction of best wisdom, having had our minds introduced into deep concern and exercise on account of the course pursued for some time past by John Wilbur, a member of South Kingston Monthly Meeting, in the station of a minister, believe the time has now come, for us to state some of the particulars, wherein he has departed from the good order of our religious Society, in the disregard of our Christian discipline.

He has circulated an anonymous pamphlet, which impeaches the character of our Society, and in which, some of its important doctrines, as exemplified in the religious engagements of some of its faithful ministers, are reproachfully held up to view; and purports to contain the proceedings of London Yearly Meeting of Ministers and Elders, with the sentiments of divers Friends therein named, when the subject of liberating a minister to visit this country was before that meeting. The object of which, together with sundry letters which he has circulated, appears to be to induce the belief that the concern did not receive the unity of the meeting, and that the clerk did not act in conformity with the true sense and judgment of the meeting in signing the certificate, thus endeavoring to invalidate both the proceedings and conclusion of a meeting, in unity with this Yearly Meeting, and whose certificate on behalf of the same Friend was received and united with, as entered on our records. And while the Friend was in this country, and engaged in the discharge of his apprehended religious duty, with full certificates of unity from the Monthly and Quarterly Meetings of which he is a member, and the Yearly Meeting of Ministers and Elders of London, and which were duly presented, received, and accredited, in all the Yearly Meetings in this country except one, which he did not attend; and thus was he at liberty for religious service within their limits in the full and acknowledged character of an approved and authenticated minister of the Society of Friends;—John Wilbur, for the want, as we believe, of an humble abiding in the Truth, has circulated divers letters, one or more of which appear to have been written

in England, and others originating with himself, addressed to different Friends in this country, which were intended to show that the minister thus liberated to religious service was not in unity with his friends at home, contrary to the long established order of our religious Society, and designed to close his way in the minds of Friends. And we also believe, that for the want of maintaining his integrity in that dependence upon the Holy Spirit, which would have preserved him in unity with Friends, he has indulged in a spirit of detraction, in speaking and writing, by which the religious character of divers Friends in our own and other Yearly Meetings has been much misrepresented.

Many Friends were introduced into deep concern on his account, and several of them treated with him in tenderness and love in relation to it, but without producing any apparent change in his mind, and there having been a committee appointed by Rhode Island Quarterly Meeting of Ministers and Elders, in the fifth month, 1840, of which body he was a member, on account of existing deficiencies as manifest from the answers to the queries, and under a concern for the cause of Truth; and they having been made acquainted with John Wilbur's course, as last above stated, and he having made divers assertions tending to induce dissatisfaction among Friends, and with the proceedings of our Yearly Meeting in various particulars, and calculated to produce division therein, and also to disturb the unity of different Yearly Meetings, and to alienate the feelings of their members from each other, sought an opportunity with him, in which they endeavored to show him the effects of his proceedings both upon himself and others; but he, so far from receiving these labors of love in the spirit in which they were administered, soon after wrote a letter to one of the committee, in which he made unjust insinuations, and preferred charges against them which they deny in point of fact.

They, nevertheless, continued their care and labor, but his mind appearing closed against their advice in the 5th month, 1841; we, at their request, believed it to be our duty to extend care in his case; and it is with deep regret and sorrow we have observed the effect his course of conduct has produced, in lessening that regard for the wholesome restraints of the discipline, and for the labor of faithful Friends, for the preservation of that good order, love, and unity, which are essential to the peace and welfare of the body.

We have had repeated opportunities with him, in which we have labored to convince him of his errors, but this desirable object not having been accomplished, and after waiting several months to afford him opportunity to make satisfaction for his deviation, and two of the committee having unavailingly visited him on this account at his own house, and there not appearing that change in his mind which is neces-

sary to his being restored to the unity of Friends, we now believe it incumbent upon us, in discharge of the service confided to us by the Yearly Meeting, to recommend his case to the immediate notice and care of South Kingston Monthly Meeting.

Providence, 4th Mo., 23, 1842.

(Signed,)

ROWLAND GREENE,
JOHN OSBORNE,
CALEB NICHOLS,
DANIEL TABER,
EDWARD WING,
THOMAS ANTHONY,
ELIZABETH MEADER,
ALLEN WING,

PEREZ PECK,
DAVID BUFFUM,
JOHN MEADER,
WILLIAM JENKINS,
MARY WING,
OLIVE WING,
MARY B. ALLEN.

After the reading of the complaint, the Yearly Meeting's committee proposed that the meeting should take action upon it, by appointing a committee on the case at that time.

The Friend complained of, and others, took the ground that the complaint should come to the Monthly Meeting through the overseers and preparative meeting—agreeably to our uniform practice,—but the committee said their authority from the Yearly Meeting was such as to obviate the necessity of such preliminary proceedings; and when it was proposed that the case should be referred for a month, on the ground that the Monthly Meeting was hardly in a situation to act in so important a matter, on account of the small number present,* the Yearly Meeting's committee insisted upon immediate proceedings, saying an addition could be made at a future time to the committee now appointed, if the meeting desired it; and threatened, if the Monthly Meeting did not comply with their advice, to carry a complaint against it to the Quarterly Meeting.

After an expression by the meeting, in which the greater number objected to the proposed immediate action, the clerk proposed to refer the decision of the question to the Yearly Meeting's committee, who had been urging it upon the meeting.

They recommended the clerk to decide; which he then did in favor of their views.

* The meeting was at this time held at the most remote place from the greater number of Friends, and the day was wet, and consequently a smaller number than usual were present.

The members of South Kingston Monthly Meeting generally knew very little of the merits of this case before it was brought to them by the Yearly Meeting's committee. At the Monthly Meeting in the 5th month, the time for which the clerk was appointed having expired, a new clerk was chosen, having the unity of more than three fourths of those who expressed themselves; and those who opposed the appointment did it on the ground of postponing the action of the meeting, and not from any expressed objection to the person appointed. The former clerk having left the table, the one newly appointed was requested to take his seat, but before doing so, he proposed for the former clerk to make a minute of the appointment, but the former clerk said it was not customary. The new clerk then went to the table, and the business of the meeting proceeded; the former clerk, and those who had advocated the postponement of the appointment of the clerk, participated therein. At this time one of the committee in the case of J. Wilbur proposed that an addition be made to that committee, the case being, as he said, a very important one, and the meeting, when they were appointed, small. An addition of five Friends was then made to the committee.

At the Monthly Meeting in the 6th month, several of the Yearly Meeting's committee attended, and proposed that the new clerk should resign, and that the meeting should reappoint the former one; giving it as their opinion that this course would tend to restore *unity* and *harmony* in the meeting, which they professed to be the object of their visit. The committee said, their reason for this advice was, that they had heard that the appointment of the clerk was made in a disorderly manner, and that it was planned out of meeting; but they were unable to sustain these charges when called upon to do so. A large part of the meeting expressed their satisfaction with the appointment of the new clerk, making it evident that the change proposed would not tend to unite the meeting; and the subject was passed from without making the change.

A committee being appointed at this time to transfer the books and papers of the Monthly Meeting from the former to the present clerk, the Yearly Meeting's committee stated that

they had advised the former clerk to retain them ; and gave as a reason, that they had cause to apprehend that a *separation* was contemplated by South Kingston Monthly Meeting. This was disclaimed by the Monthly Meeting, and no evidence of it was adduced by the committee.

In the 7th month the committee in the case of John Wilbur met for the investigation of that case, and six of the Yearly Meeting's committee attended. Before the examination of the case was commenced, J. W. desired to have one or two of his friends to sit with him and assist him ; and after some discussion, in which the Yearly Meeting's committee made objection to his having this privilege, the respective parties withdrew, submitting the matter to the Monthly Meeting's committee, who unanimously decided to allow J. W. the assistance of two of his friends. Upon their return, the Yearly Meeting's committee still objected, and again retired a short time for consultation among themselves. On again coming in, they took decided ground that the decision of the Monthly Meeting's committee must be reversed or they should not proceed with the opening of the case, but should leave. The Monthly Meeting's committee, on being again appealed to, declined to take from J. W. the privilege they had granted, without he should consent thereto. J. W. subsequently did consent to proceed without the help of his friends, as from the determination of the Yearly Meeting's committee, no other way appeared to go forward with the case, with said committee present, which was to him desirable. During the discussion of this question of allowing him assistance, which occupied the whole of the first day, the Yearly Meeting's committee claimed that it was their province, after representing the case on their part, to join the Monthly Meeting's committee in judging the same ; a position which the Monthly Meeting's committee were not ready to allow. The Yearly Meeting's committee also, during the same discussion, denied that they were complainants in this case ; and when, the next morning, they were asked by J. W. whether they still persisted in this denial, notwithstanding their names were attached to the complaint, they made no reply. In the early part of the trial, the Yearly Meeting's committee introduced the pamphlet alluded to in the complaint, and which J.

W. was therein charged with circulating. He requested the pamphlet might be read, but this the Yearly Meeting's committee opposed, proposing to read only certain extracts which they had selected from it; and said if it was read at length they should leave; they opposed it strongly, saying it would make them accessory to the *further* circulation of an improper book, and responsible for it, if read before the Monthly Meeting's committee, but subsequently said they were willing the committee should have the pamphlet for examination! The Monthly Meeting's committee, however, decided to have it read, and it was read accordingly. The evidence of the Yearly Meeting's committee in support of the charges in the complaint being gone through with, J. W. proposed in his defence to go into the examination of certain fundamental doctrines of the Society, as held by the early Friends, and also of certain other doctrines, promulgated by Joseph John Gurney, as those of the Society, because it was on account of his objection to the latter that he was complained of. This was objected to by the Yearly Meeting's committee.

In support of his right to do so, J. W. referred to the discipline, p. 74, which is as follows:—

“The importance of steadfastly maintaining our ancient principles, respecting the doctrines of the gospel, coming renewedly under our consideration, we earnestly recommend and enjoin upon Quarterly and Monthly Meetings, and upon all faithful Friends, to be watchful over our members, as it regards the profession of their faith in our Lord Jesus Christ, both as to his outward coming in the flesh, wherein he tasted death for every man, and was the propitiatory sacrifice for our sins, and not for ours only, but also for the sins of the whole world, suffering the just for the unjust, that we might be brought unto God through him; and to his spiritual appearance in the heart, for, “unto them that look for him, shall he appear the second time, without sin, unto salvation.” And if in any instance there should be manifested any deviation from our Christian principles in these respects, that they proceed to labor with such in the spirit of meekness and wisdom, endeavoring to bring them to a sense of their departure from our acknowledged principles, that if possible they may be restored to soundness of faith. And if there should be any who should persist in their errors, notwithstanding such labor in brotherly love, that our testimony may be maintained by testifying against such.”

The Yearly Meeting's committee took the ground that the Monthly Meeting's committee had no right to set themselves up as judges of doctrine; and that only two bodies are in any case authorized to judge of doctrines, to wit: the Yearly Meeting and the Meeting for Sufferings; that if they entered into doctrines they would assume authority to decide that the great body of the Yearly Meeting are unsound, taking into view the great unanimity of it, in granting Joseph John Gurney a returning certificate.

The Yearly Meeting's committee asked a decision of this question, and after taking time for deliberation the committee of the Monthly Meeting gave the following written decision:—

“Inasmuch as the complaint against John Wilbur charges him with circulating an anonymous pamphlet, in which some of the important *doctrines* of our religious Society are reproachfully held up to view; and inasmuch as the merits of that matter have been fully gone into, on the part of the Yearly Meeting's committee, and further, as it appears to us, that the merits of this case essentially depends upon the doctrines which have been called in question by John Wilbur, we have concluded to allow him to proceed with his defence, introducing such evidence and documents on these subjects, as shall appear essentially to relate to the same.”

And, subsequently, the committee gave the following reasons for this decision, namely:—

“We come to this conclusion on the ground that John Wilbur has been charged with circulating information, both in writing and print, calculated and intended to close the way of a Friend, from England, travelling among us as an approved and accredited minister, as well as certain other offences against the discipline and order of the Society; and he pleads in defence, that what he has done has been in the faithful discharge of his apprehended religious duty, in guarding the Society against the introduction of unsound and pernicious doctrines, subversive of Quakerism; which doctrines he maintains were held and promulgated by the individual alluded to. Now, since our Christian discipline *enjoins* upon all faithful Friends to be watchful against such doctrines, and to testify against them, it appears to us, that no less could be done, than to allow the person so charged, to show, if he can, that he has been acting in conformity with the discipline in such cases.

"In answer to the assumption of the Yearly Meeting's committee, that we have no right to judge of doctrines, and that the only bodies authorized to do so, are the Yearly Meeting, and the Meeting for Sufferings, we would observe, that Monthly Meetings and committees appointed by them, are required to judge of doctrines in many cases ; as on receiving members, whether they embrace our principles, and sometimes in disowning members for an abandonment of them. And it will be seen that the discipline above alluded to, would involve an absurdity if this was not the case, for therein *all* faithful Friends are *enjoined* to be watchful against the manifestation of unsound doctrines among our members.

"We acknowledge, that the Yearly Meeting has very properly constituted its Meeting for Sufferings the body to judge of the soundness of doctrines proposed to be published as those of the Society, and whose especial duty it is to guard against every inroad of error among us ; but this does not, and cannot debar subordinate meetings and their members, from the *right* and *duty* of judging for themselves in so vital a matter as the doctrines they embrace, and bearing their testimony against manifest unsoundness, in whomsoever it may appear. And, so far as our meetings and members are guided by the Spirit of Truth, which leads into all Truth, so far there will be an unity of sentiment among them, and all, as we believe, in full accordance with those doctrines and principles so clearly and fully testified of, in the early days of the Society by George Fox, and the primitive Friends."

The Yearly Meeting's committee being informed of the decision of the committee of the Monthly Meeting on this question, immediately withdrew, taking with them all the papers and documents which they had introduced to sustain their charges. The Monthly Meeting's committee continued their sittings to the conclusion of the investigation.

At the Monthly Meeting in the seventh month a number of the Yearly Meeting's committee attended. The committee appointed to transfer the books and papers, reported that they were unable to obtain them, the former clerk refusing to give them up, alleging as a reason, that the Yearly Meeting's committee advised him to retain them. It was proposed to take him under dealing for the offence, and the meeting took the case into consideration, denying the right of the committee to interfere with the records. The Yearly Meeting's committee objected to his being taken under dealing, but expressed their satisfaction with the continuance of the com-

mittee for the transfer of the records, and were willing, if Friends thought best, that one or two names be added!

The Yearly Meeting's committee again said, that from what they had seen and heard, they were induced to believe that a separation was contemplated on the part of South Kingston Monthly Meeting, in which event they said it was very important that the *Society* should have its records, and gave this as a reason for advising the former clerk to retain them. Regret was expressed by the meeting that the committee should again allude to that subject, and they were reminded of the great inconsistency and impropriety of such course; professing to be laboring to restore unity and at the same time talking about a separation.

The committee in the case of John Wilbur, stated that they were not prepared to report at present. One of the Yearly Meeting's committee made inquiry whether no part of the committee were ready; upon which one of the committee stated, that two of them had a report in readiness.

The Yearly Meeting's committee advocated the reading of this report of *two* out of a committee of nine, but the meeting decided against it.

The seven members of the committee who did not sign this report had never had an opportunity to see it, this introduction of it to the meeting being their first knowledge of it.

Near the close of this meeting, that member of the committee who said two of them had a report in readiness, proposed that those in unity with the Yearly Meeting, and the Yearly Meeting's committee and their doings, be requested to stop in the house a short time, at the close of the meeting. With this, the former clerk united, and wished the same request made of the women. The Yearly Meeting's committee encouraged and approbated this proposal, but the *meeting generally* objected to it, on the ground that it *appeared to be a scheme for a separation*, which it was hoped would not receive any encouragement, and objected to this *test* of unity with them, as an improper one, fully expressing unity with the doctrines of the Society, as held by the early Friends, choosing rather to commit themselves to principles than to men. The Yearly Meeting's committee made no charge of

unsoundness against any ; but one of them said that a man might be entirely *sound in doctrine*, and yet be very far from being in unity with the Yearly Meeting. The judgment of the meeting was acquiesced in by him who made the proposition upon a suggestion of a member of the Yearly Meeting's committee, and the subject was passed from.

This was the condition of things relative to South Kingston Monthly Meeting at the time of the Quarterly Meeting in the eighth month, when the Yearly Meeting's committee reported it in a state of disunity, disorder and insubordination ; and a Quarterly Meeting's committee was appointed to unite with them in visiting that Monthly Meeting, while the case of John Wilbur, about which the Yearly Meeting's committee had manifested such extreme anxiety, was still in the hands of the committee of the Monthly Meeting, who had not yet reported.

At the Monthly Meeting in the eighth month, several of the Yearly Meeting's committee, and all the committee of the men's Quarterly Meeting attended, and claimed that the Quarterly Meeting's committee were incorporated with the meeting, having a right to act as members, and to advise and assist the Monthly Meeting, and that the meeting was bound to act according to their advice, even to the abrogation of its recorded acts for months past.

The Monthly Meeting did not allow this claim ; it expressed its willingness to hear and consider whatever advice the committee might offer, and give it all proper weight, but claimed the right to exercise its own final judgment as to adopting it ; acknowledging itself responsible to the Quarterly and Yearly Meetings in the manner and form prescribed by the discipline, for any breach of the discipline and order of the Society.

Seven of the committee in the case of J. W. made the following report. .

“ *To South Kingston Monthly Meeting of Friends, to be held at Hopkinton, the 22d of 8th mo., 1842.*

“ The committee appointed by South Kingston Monthly Meeting to treat with John Wilbur, on account of the complaint brought against him by the Yearly Meeting's committee, have attended to that service ;

having given notice to the parties of the time and place of our meeting, John Wilbur and several of the Yearly Meeting's committee attended and were heard upon the several matters contained in said complaint.

"Upon a full and deliberate investigation of the case, our judgment is that the charges against John Wilbur, have not been sustained, but that his defence is sufficient to exonerate him from the same; it appearing from the evidence brought before us, that the complaint originated on account of John Wilbur's labors under an apprehension of his religious duty, and in conformity with our Christian discipline, against the introduction into our Society of defective principles and doctrines, and for the preservation of those ancient testimonies of Truth, committed to us as a people. We therefore recommend that the complaint against him be dismissed.

"Hopkinton, 8th mo., 1842.

OTHNIEL FOSTER,
WILLIAM NICHOLS,
JOHN FOSTER,
ISAAC COLLINS,
JOSHUA GARDNER, JR.
SAMUEL SHEFFIELD,
CHARLES PERRY."

Two of the committee made a counter report. The consideration of the first was then entered upon by the meeting; and the Quarterly Meeting's committee advised against its adoption.

One of the Yearly Meeting's committee called for an explanation of the causes which led that committee to leave, before the investigation of the case of J. W. was concluded. The clerk of the Monthly Meeting's committee then read an extract from the committee's minutes, giving their reasons for allowing him to go into an investigation of doctrines in his defence. *These reasons were not attempted to be controverted or answered.* The meeting gave a very full expression in favor of receiving the report of the committee; four fifths of the number of those who spoke in relation to it, supporting it; and at its final adoption only one member of the Monthly Meeting spoke decidedly against it. The meeting deliberated long upon the subject, hearing all the committees had to say and when all discussions had ceased, and the meeting had remained some time in silence, the clerk made a minute ac-

cepting the report, and it was sent to the women's meeting for their consideration. The Quarterly Meeting's committee united with the Yearly Meeting's committee in advising the former clerk to retain the records of the Monthly Meeting.

Before the report was returned by the women, an attempt was made by two of the Yearly Meeting's committee, sitting at the head of the meeting, to break it up, but it was not successful; and the report was united with by the women's meeting.

At the Monthly Meeting in the ninth month a committee was appointed to labor with Timothy C. Collins, the former clerk, on account of his withholding from the Monthly Meeting its records, and the committee had an opportunity with him on that account; after the opportunity was ended, he informed one of the committee that he had delivered our records over to the Quarterly Meeting's committee, who had given him a receipt for them, and taken them away out of the limits of our Monthly Meeting! Thus, by this bold depredation upon our property, effectually depriving our members of the right secured to them by the discipline of having access to our records.

At the Monthly Meeting in the 10th month, four of the Quarterly Meeting's committee attended and presented the following written advice to the Monthly Meeting.

"The committee appointed by the Quarterly Meeting to visit South Kingston Monthly Meeting, and for other services, as will appear by the minute of the Quarterly Meeting herewith presented, now believe it right to state to South Kingston Monthly Meeting, that having taken into our deliberate consideration, the proceedings of that meeting in the 8th month last, and other previous proceedings connected with it, which have had the effect to produce the present unhappy differences existing in that meeting, and the state of insubordination in which it now is,—have come to the conclusion that the placing of Samuel Sheffield at the table, to act as clerk in the 5th month last, in the irregular and disorderly manner in which it was effected, and by which procedure the feelings and views of many of the members were wholly disregarded; and being satisfied that he took his seat at the table, and made the minute appointing himself out of the usual and long established order of said meeting in appointing their clerk, we did therefore unite with the advice previously given to Timothy C. Collins, by the

Yearly Meeting's committee, that he should continue for the present to retain the records of that meeting.

"And as this committee were also fully united in the advice given in the 8th month last to South Kingston Monthly Meeting, not to accept the report presented by that portion of the committee, five of whom were added (contrary to the general usage of our Society,) to the committee appointed in the 4th month, to have charge of the case, after Samuel Sheffield took his seat at the table in the 5th month, and as we have cause to apprehend from the manner in which they were selected, and from their relationship to the individual under care, it was with a view to prevent an impartial exercise of our Christian discipline.

"We, therefore, now on behalf of the Quarterly Meeting, advise South Kingston Monthly Meeting at this time, to remove Samuel Sheffield from acting as clerk, and to reappoint Timothy C. Collins to the service, to dismiss the case of Timothy C. Collins from their records, and discharge the committee appointed last month to visit him as an offender for retaining the records of said meeting as advised to do by this committee, and likewise that the decision in the 8th month last, as entered on their minutes in relation to John Wilbur, against the judgment of concerned Friends of that meeting and against the united advice of this committee, be now set aside and be made void and of no effect.

"Signed by the committee appointed by Rhode Island Quarterly Meeting to visit South Kingston Monthly Meeting and advise it on its behalf.

ASA SHERMAN,
BERIAH COLLINS,
JOSEPH METCALF,
ARNOLD CONGDON.

"Members of the committee present.

"*Hopkinton, 10th mo., 24th, 1842.*"

The advice having been twice read, and embracing matters of great moment, and wholly unprecedented, involving not only the rights of individuals, but of meetings, it was proposed to refer it another month for consideration. This document being dated at Hopkinton, the same day, those present were asked if the whole of the committee were consulted in those advices; they answered in the negative. On inquiry of the committee, whether they intended to ask the meeting to act upon it without time for deliberation, one of them replied he thought it reasonable that the meeting should have time to consider of it. But afterwards the committee, and a

few members of the Monthly Meeting, advocated the immediate compliance of the meeting. The subject was, however, referred for further consideration to the next month.

At the Quarterly Meeting held at Somerset, 3d of 11th month, 1842, the committee appointed at the last Quarterly Meeting, to visit South Kingston and Swanzey Monthly Meetings, reported that they had visited Swanzey Monthly Meeting, and extended such advice as appeared necessary; that they had also visited South Kingston Monthly Meeting in the eighth month and given their advice in relation to the business of that meeting, which was disregarded, they continuing to manifest a spirit of insubordination, &c., having appointed a committee to deal with their former clerk, for complying with the advice of the Quarterly and Yearly Meeting's committees in retaining the records of that meeting; that they had also again visited them in the tenth month and given them advice in writing, (here reciting their advice to the Monthly Meeting,) which advice was not accepted by the meeting, but they referred the consideration of it another month.

In conclusion, they gave it as their united judgment, (as near as recollected) that South Kingston Monthly Meeting was not in a suitable state to transact business as a Monthly Meeting in conformity with our Christian discipline, and to the furtherance of the best interests of Society, and therefore recommended that that Monthly Meeting be dissolved, and the members of it joined to Greenwich Monthly Meeting.

The reading of the discipline under the head of Quarterly Meetings was called for by a member of South Kingston Monthly Meeting, and urged by many Friends, and for a considerable time refused, during which time several united with the report.

At length after much importunity the discipline was read, and it having been shown that the adoption of the report would be a direct violation of it, some of the Yearly Meeting's committee said a wrong construction was put upon the discipline, but did not attempt to point out in what particulars.

Many Friends spoke against the adoption of the report, in-somuch that the meeting appeared nearly equally divided; but a disposition being plainly manifested to adopt the report,

some of the members of South Kingston Monthly Meeting strongly remonstrated against the summary dissolution of that meeting and joining it to another, as a violation of the plain provisions of the discipline, and asked for an opportunity *to be heard* before a committee, or in some other mode, before the Quarterly Meeting should proceed to this extremity. This was denied. It was then stated on the part of South Kingston Monthly Meeting, that if no other opportunity was to be afforded they should *now* be obliged to make a statement of the proceedings of the Yearly and Quarterly Meeting's committees in that Monthly Meeting, for the information of the Quarterly Meeting before it should act in so important a case. Such opportunity being denied, one of the representatives from South Kingston Monthly Meeting rose to read such statements; when he was peremptorily directed by the clerk to "take his seat and put up his paper," but he continued to stand, and amidst great interruption, to plead for the privilege and the right to be heard. The clerk, however, who was himself an active member of the Yearly Meeting's committee, read the minute dissolving the Monthly Meeting.

By the provisions of the minute, South Kingston Monthly Meeting is dissolved, and the members thereof annexed to Greenwich Monthly Meeting. It provides that the books be delivered to some person to be appointed by Greenwich Monthly Meeting to receive them, and that all unfinished business be closed by that Monthly Meeting. It declares null and void the appointment of the addition to the committee, in the fifth month, in the case of John Wilbur, and the adoption of the report in his case; also all that has been done in the case of Timothy C. Collins. It continues the same committee, with instructions to visit South Kingston Monthly Meeting, next to be held at Hopkinton, and there to read to that meeting this minute of the Quarterly Meeting, and advise those assembled quietly to separate, and hereafter to consider themselves members of Greenwich Monthly Meeting, and under its care; and the committee is authorized and directed to extend its care over all the Monthly Meetings in the Quarter.

At the Monthly Meeting held at Hopkinton on the 21st of 11th month, 1842, several of the Quarterly Meeting's committee attended, and read the minute of the Quarterly

Meeting, dissolving South Kingston Monthly Meeting, both in the men's and women's meetings, and advised the members in the language of that minute, "quietly to separate, and consider themselves members of Greenwich Monthly Meeting, and under its care;" whereupon they withdrew, and eleven members of each meeting with them. Before they left, application was made to them on behalf of South Kingston Monthly Meeting, for a copy of the minute of the Quarterly Meeting, but they declined giving one.

The Monthly Meeting continued together, and concluded to appeal to the next Yearly Meeting, against the decision of the Quarterly Meeting; and then, notwithstanding the injustice and irregularity of the requirement, it was concluded to suspend the Monthly Meeting, until the Yearly Meeting shall have acted on the appeal.

At Greenwich Monthly Meeting, held at East Greenwich, 2d of 1st month, 1843, two members of the Yearly Meeting's committee, and one of the Quarterly Meeting's committee, besides those belonging to Greenwich Monthly Meeting, attended.

One of the Yearly Meeting's committee requested that the minute of the Quarterly Meeting dissolving the Monthly Meeting be read, which was done. He then said it would be seen by this minute that the appointment of a part of the committee, and the report of the committee in the case of John Wilbur, were *annulled*, and that it now became the duty of the committee originally appointed, to report to this meeting.

One of the two of that committee who made the counter report in the eighth month, inquired if it would not be proper for them to have another interview with John Wilbur, and this was concluded on. Objection was made to this proceeding, on the ground that South Kingston Monthly Meeting had appealed from the decision of the Quarterly Meeting; that the action against that meeting was *solely* in consequence of its decision in the case of John Wilbur; that case was specified and fully brought to view, in the Quarterly Meeting's committee's advice and the Quarterly Meeting's minute, and the appeal ought to stay all proceedings in the case, until the Yearly Meeting should decide it. This just

and reasonable ground was not allowed, but a member of the Yearly Meeting's committee, who had from the first been very active in the case, said that the appeal and this case were distinct matters. Another member of the same committee urged, that if that Monthly Meeting intended to be subordinate to superior meetings, it must, as the Quarterly Meeting had directed, close the unfinished business of South Kingston Monthly Meeting, and this case was particularly mentioned and brought before them by the Quarterly Meeting's minute. It had annulled the proceedings of South Kingston Monthly Meeting in the case.

It was replied, that South Kingston Monthly Meeting had *appealed against all this*, and that it would only be proper for the Monthly Meeting to carry out the direction of the Quarterly Meeting, after the Yearly Meeting had decided that the Quarterly Meeting had done right.

A minute was made directing the committee in the case of J. W. to report at a future meeting.

At Greenwich Monthly Meeting, held at Coventry, 30th of 1st month, 1843, three members of the Yearly Meeting's committee attended, besides those belonging to that meeting. The case of John Wilbur was taken up, and one of the committee appointed in the fourth month by South Kingston Monthly Meeting, stated that two of them had met, having given notice of the meeting to the others, and also to John Wilbur, that the latter might be present,* if he saw fit, and make an acknowledgement; but he refused to attend. These two members of the committee now made the following report, to wit:—

We, of the committee appointed in the 4th month last, in the case of John Wilbur report: that we have attended to the duties assigned us by meeting John Wilbur and the Yearly Meeting's committee, and hearing the evidence in the case, and which was in our judgment sufficient to substantiate all the charges preferred against him, and which charges, having relation altogether to his departure from discipline and good order, it was evident to us his defence ought to be predicated on that ground alone. And whereas the other part of the Monthly Meet-

* This was incorrect; he was not asked to be present, but merely notified, by letter, of the time of their meeting, and informed that he might send in an acknowledgment, if so disposed.

ing's committee, were willing to allow him to make his defence, by leaving this only legitimate ground, and go into a justification of his conduct by allusions to doctrines, and which in our view was entirely foreign to the subject-matter under consideration; we, therefore, felt ourselves bound to dissent from such a course. And it is our united sense and judgment that he is not in a situation and state of mind, to be continued a member of our religious Society, which we submit to the Monthly Meeting.

WILLIAM S. PERRY,
HEZEKIAH BABCOCK.

South Kingston, 7th mo. 23d, 1842.

This report was the same as that presented by the same persons, to South Kingston Monthly Meeting in the eighth month.

The meeting being now about to act upon the report, it was stated that the Complaint against J. W. had never been read in that Monthly Meeting! and upon inquiry it was found that it was not now present in the meeting.

The clerk sent a messenger for it, and the meeting suspended further proceedings in the case, until his return.

When the complaint was brought in, it was read, and the report of the committee was then united with by most or all the members of the Yearly and Quarterly Meeting's committees present, and but two others.

Objection was made to the report by several Friends, but the clerk, an active member of the Yearly Meeting's committee, made a minute adopting it, and John Wilbur was in this irregular and disorderly manner disowned.

At Rhode Island Quarterly Meeting held at Providence, in the 2d month, 1843, one of the committee of South Kingston Monthly Meeting on their appeal, laid a copy of the appeal on the clerk's table in the early part of the meeting, and after a time the clerk stated that there was a paper on the table purporting to be an appeal from South Kingston Monthly Meeting, and asked for the direction of the meeting, as to what disposition should be made of it. It was proposed to appoint some Friends to take it and examine it, and report whether it should be read. The reading of the discipline relating to such appeals was called for, but the committee was first appointed, and after they had taken the appeal out for

examination, considerable profession was made of willingness to have the discipline read, and it was *then* done. Shortly after, the committee returned the appeal, and recommended that it be read; which being done, the clerk said Friends would observe, that there was the name of a Friend on the committee of the Monthly Meeting on the appeal, who had been placed under dealing by the action of the Quarterly Meeting. He said the meeting would decide whether they would allow that name to stand there, in case the appeal should go on their minutes.

After considerable discussion, in which the injustice and incompatibility with the discipline, of the act of the Quarterly Meeting was shown, the clerk made a minute stating in substance, that although the appeal contained the name of a Friend placed under dealing by the action of the Quarterly Meeting, we have concluded to enter it upon our minutes, and send it up to our next Yearly Meeting.

One of the Yearly Meeting's committee corrected the clerk as to the latter clause, saying that the conclusion of the meeting was, to refer the consideration of it until next Quarter, whereupon he made that alteration. The same member of that committee proposed that the word "individual" should be substituted for "Friend," and the clerk at once made the change.

While the appeal was in the hands of the committee, a member of South Kingston Monthly Meeting, (one of the committee on the appeal,) stated that at the time that Monthly Meeting was dissolved, a request was made of the Quarterly Meeting's committee, then present, for a copy of the minute authorizing the dissolution, but it was refused; that since then application has been made to the clerk of the Quarterly Meeting for a copy, who also refused it, on the ground that he was not authorized to give it, without the authority of that meeting. He now requested of the meeting, on behalf of the committee on the appeal, a copy of that minute.

A member of the Yearly Meeting's committee said that the meeting had not come to any conclusion, as to the disposition of the appeal; he thought it proper to wait until that was decided on, and then the subject might be taken up. The Friend who made the request, expressed his satisfaction with

that course. Afterwards, when the appeal had been referred to the next Quarter, the clerk being about to proceed to other business, application was renewed on behalf of South Kingston Monthly Meeting, for a copy of the Quarterly Meeting's minute, but it was refused; a member of the Yearly Meeting's committee saying; that he thought it improper to give a copy! that it would be sufficient for them to furnish the Yearly Meeting with a copy! and this being sustained by other members of the same committee, the meeting proceeded with other business; thus denying South Kingston Monthly Meeting a copy of the document by which it had been dissolved, containing matters of the greatest importance relative to its case.

At the Quarterly Meeting held at Greenwich in the 5th month, 1843, the account from Greenwich Monthly Meeting informed, that John Wilbur having given them notice of his intention to appeal from their judgment disowning him, they had appointed a committee to represent the case before a committee of the Quarterly Meeting. It was stated on behalf of John Wilbur, that he did not intend to prosecute his appeal at that time.

Representatives were appointed to attend the Yearly Meeting, one of whom asked to be excused, which being done, another was named in his place, but being obnoxious to those in authority, his name was rejected, upon the pretence that there were already enough appointed.

The minute of the last meeting, relating to the appeal of South Kingston Monthly Meeting was read. A member of the Yearly Meeting's committee spoke of the great strait he was in, on account of the name of an individual, standing as one of the committee on the appeal, who had been placed under dealing by the action of the Quarterly Meeting; and said he did not see how the appeal could be carried forward in its present shape. Another member of the Yearly Meeting's committee expressed himself in a similar manner.

A Friend remarked if this was the case, Greenwich Monthly Meeting might have disowned all the members of the appeal committee, and thus have defeated it altogether. Another Friend said he thought the minute of the Quarterly Meeting carried its own condemnation on the face of it, stating as

it did that an individual was placed under dealing by the Quarterly Meeting; he knew no discipline to warrant such a thing.

The clerk said he was *ready to propose that this appeal should be again referred!* A Friend from South Kingston said the appeal was made to the *next* Yearly Meeting, and to refer it again would defeat it.

It was now concluded to appoint a committee to represent the case at the Yearly Meeting, premising that none should be appointed, who did not unite with the proceedings in laying the Monthly Meeting down.

The committee on the appeal of South Kingston Monthly Meeting, made application in writing for access to the records of the Quarterly Meeting, with a view to the timely preparation of the case; referring to the discipline, "that our records shall be open to any of our meetings, particular members, and to such others as the respective Monthly Meetings may think necessary, for the ascertaining of marriages, births, *or other rights.*" Page 43.

This request, after considerable discussion, was refused, and much severity of expression was indulged in towards the applicants; after which a member of South Kingston Monthly Meeting rose, and very calmly commenced speaking, when a large number of persons in the body of the meeting rose and hurried out of the house, those at the head of the meeting shook hands, and it broke up in the greatest confusion and disorder.

The voice of the person speaking was entirely drowned by the noise, and perceiving the meeting really breaking up, he desisted.

At New England Yearly Meeting, held on Rhode Island, 6th month, 1843.

It appeared from the account of Rhode Island Quarterly Meeting, that a portion of Greenwich Monthly Meeting, late members of South Kingston Monthly Meeting, had appealed from their judgment dissolving said Monthly Meeting and annexing the same to Greenwich, and that they had appointed Perez Peck and others to represent the Quarterly Meeting before a committee of the Yearly Meeting to be appointed to hear the appeal.

When this case came up, the clerk read the discipline relating to such appeal, and remarked that it had been customary in cases of appeal to appoint a committee of two Friends from each Quarterly Meeting, but proposed in this case the appointment of three from each Quarter, which was united with.

On behalf of South Kingston Monthly Meeting a desire was expressed to have the case tried in open Yearly Meeting, for the full information of the members generally before acting thereon, and referring to the practice of London Yearly Meeting, in important cases—where *doctrines* are involved. This was objected to on the ground that we must be governed by our own discipline; and that the usual mode of trying appeal cases should be adhered to.

The clerk said that in cases of defamation, the discipline gave the person complained of the right to object to those named for a committee, provided such objection does not extend to the major part thereof, but there was no *discipline* which would apply to cases of this kind. He said, however, that the usage of Society had been to allow appellants this privilege in other cases, so far as he knew. He proposed to read from the discipline of another Yearly Meeting; but objection being made on the ground that the Yearly Meeting had already decided that we must be governed by our own discipline, he did not read it.

A Friend said if he was correctly informed, there was a large committee of the Yearly Meeting which had been active in this case, having repeatedly attended South Kingston Monthly Meeting, and advised in relation to the proceedings which had taken place in regard to that meeting; and if so, he thought it improper to appoint members of that committee, on this appeal. The clerk replied it might not be proper to appoint those of that committee who had *attended* South Kingston Monthly Meeting and been *active* in the case. Objection was made on behalf of South Kingston Monthly Meeting to the appointment of any portion of the Yearly Meeting's committee, and allowing them to nominate for this committee.

The clerk proceeded to take names, and having obtained the requisite number, inquiry was made whether any of the

Yearly Meeting's committee was included among them. The clerk replied there was one; that one asked to be excused, which being done, another Friend was appointed in his place. It was also stated that several members of the committee had been named by members of the Yearly Meeting's committee, and objection was made to these.

A member of the Yearly Meeting's committee said, if these Friends were objected to, it would not probably stop there; that objection would be made on the other side, &c. The committee was allowed to stand without further alteration.

A Friend from Sandwich Quarterly Meeting said, it appeared evident to him from the discipline, as read by the clerk, that the Quarterly Meeting had departed from it, in annexing South Kingston Monthly Meeting to another, while at the same time the Monthly Meeting has appealed against the dissolution. If he understood it right, the discipline only allows such annexation in case the Monthly Meeting *refuses to appeal*.

He requested the clerk again to read that paragraph giving this right of annexation. The assistant clerk then read the succeeding paragraph. The Friend said this was not the one, but the preceding one he wished read.

The whole passage was then read; when done, the Friend said it was very clear that the discipline had not been kept to, for the Monthly Meeting not only had not refused to appeal, but the Quarterly Meeting had given us information that it had actually appealed.

DISCIPLINE,

Authorizing the dissolution of Monthly Meetings, &c.

(From Book of Discipline, pages 118, 119.)

“When a Quarterly Meeting hath come to a judgment respecting any difference, relative to any Monthly Meeting belonging to them, and notified the same in writing to such Monthly Meeting, the said Monthly Meeting ought to submit to the judgment of the Quarterly Meeting; but if such Monthly Meeting shall not be satisfied therewith, then the

Monthly Meeting may appeal to the Yearly Meeting, against the judgment and determination of the Quarterly Meeting.

“And if a Monthly Meeting shall refuse to take the advice and submit to the judgment of the Quarterly Meeting, and notwithstanding will not appeal against the determination of the said meeting to the Yearly Meeting ; in such case the Quarterly Meeting shall be at liberty either to dissolve such Monthly Meeting, or bring the affair before the next or succeeding Yearly Meeting.

“And in case a Quarterly Meeting shall dissolve a Monthly Meeting, the dissolved Monthly Meeting or any part thereof, in the name of the said meeting, shall be at liberty to appeal to the next or succeeding Yearly Meeting, against such dissolution ; but if the dissolved Monthly Meeting, or a part thereof in its behalf, shall not appeal to the Yearly Meeting, the Quarterly Meeting shall join the members of the said late Monthly Meeting, to such other Monthly Meeting as they may think most convenient ; and until such time,* shall take care that no inconvenience doth thereby ensue to the members of such dissolved meeting, respecting any branch of our discipline.

“And if any of the Monthly Meeting, to which the Quarterly Meeting shall join the whole or a part of the late Monthly Meeting, do think themselves aggrieved, they shall be at liberty to appeal against the Quarterly Meeting to the Yearly Meeting, and until such appeal is heard and determined, the Friends added by the Quarterly Meeting to them, shall be deemed their members. 1743.”

The clerk was requested to read the “appeal,” a copy of which was in his hands, and several Friends expressed a wish to have it read, when one of the Yearly Meeting’s committee said, that by our discipline, no paper could be read in our meetings not coming from an immediate correspondent, unless first examined by a committee. To this it was replied, that the discipline made these appellants immediate corre-

* This portion of Discipline was transcribed from that of London Yearly Meeting, and adopted here. In the original the words “until such junction” were used instead of “until such time.”

spondents by giving the *right of appeal*; and that the Yearly Meeting ought to know the grounds on which the appeal is made.

After considerable discussion it was decided not to read it!

At the last sitting of the Yearly Meeting the committee on the appeal presented two reports; the first, that the judgment of Rhode Island Quarterly Meeting ought to be confirmed, which was signed by thirteen members.

The other, that the judgment of the Quarterly Meeting ought to be reversed, because some of its proceedings were in violation of the discipline. This latter report was signed by six members.

Two members of the committee did not sign either report.

The report of the majority was adopted.

At Rhode Island Quarterly Meeting, in the 8th month, 1843, a committee of nine was appointed in the case of John Wilbur's appeal, and an attempt was made to appoint members of the Yearly Meeting's committee. This was opposed, on the ground that they had already prejudged the case, and some of them, several times over. It was relinquished; but a proposition that none should be appointed who were not in unity with "the body," was adopted and acted upon. The name of a Friend who had taken no active part in the case, was refused, merely because he was known to disapprove of some of the proceedings of the Quarterly Meeting.

On asking for J. W. the privilege of objecting to a part of the committee, if he should desire it, agreeably to discipline, in case of detraction, and a usage in all cases; one of the Yearly Meeting's committee took the ground, that the complaint against J. W. was not for detraction; that if the word *detraction* was in the complaint, it was incidental, and as to usage, it was of no consequence; the meeting could do as it pleased!! It was decided that J. W. could not be allowed to object to any of the committee, unless the committee of Greenwich Monthly Meeting were allowed to object to an equal number, for which no provision is made in the discipline. In the discussion of this question, as many opposed this decision as favored it; and of the latter the Yearly and Quarterly Meeting's committees were the principal actors.

John Wilbur being called in, plead for his right of objec-

tion, both on ground of discipline and usage, but without effect, and finally said, if this was the conclusion of the meeting he should not attempt to exercise the right of objection, as it would be of no value.

The committee appointed at this time, proposed to meet at Somerset, in the 11th month, at which time J. W. attended, when the committee informed him they had ascertained that one of their number was named by a member of Greenwich Monthly Meeting, which was not proper, and they could not consent to proceed on that account. J. Wilbur told them he came there [near fifty miles] prepared to proceed, and was anxious to do so, and that he would waive all objections on account of the irregularity named; but they pressed the objection, and adjourned to meet at Providence in the 2d month, 1844.

At the Quarterly Meeting in the 11th month, 1843, it was stated that a member of the committee on the appeal of J. W. had been improperly named by a member of Greenwich Monthly Meeting, and the clerk suggested that the same Friend should be named by one of his own Monthly Meeting, which was done, and the committee stood as it did before. This committee met at Providence previous to the Quarterly Meeting held there in the second month, and gave J. W. a hearing.

At that Quarterly Meeting six of the committee reported in favor of confirming the judgment of Greenwich Monthly Meeting, two signed a contrary report, and one was not present. Both reports were read. One of the Yearly Meeting's committee was the first to unite with the report of the majority; he was followed by two others, who were not only of the same committee, but also of Greenwich Monthly Meeting! both very active in that meeting in favor of J. W.'s disownment! being also of the number of those who visited South Kingston Monthly Meeting so constantly, and who were before the committee of that meeting as prosecutors in the same case!

On being reminded of the impropriety of this proceeding, another of the Yearly Meeting's committee immediately united, and these four were all signers of the complaint against J. Wilbur!! Others of the Yearly and Quarterly

Meeting's committee followed, and not more than three or four are believed to have united with the majority report who were not of these committees. Some united with the other report, but the first was decided by the clerk to be adopted, and he made a minute to that effect.

It was inquired whether John Wilbur would be allowed to come in and hear the conclusion; this inquiry being answered in the affirmative, he was called in and the clerk read the report and the minute adopting it.

J. W. informed the meeting that he considered their decision not a rightful one, and that he wished to appeal to the Yearly Meeting against the judgment of this meeting. He then left the house. The appointment of a committee to represent the Quarter was referred to the next meeting.

At New England Yearly Meeting, held on Rhode Island, 6th month, 1844, the account from Rhode Island Quarterly Meeting brought to view the appeal of John Wilbur against the conclusion of that meeting confirming the judgment of Greenwich Monthly Meeting disowning him. A committee of twenty-one was appointed, to which the case was referred. In the appointment of this committee, the meeting decided that members of the standing committee of the Yearly Meeting, who had heretofore been engaged in the case of J. W., and those Friends who constituted the committee appointed last year, on the appeal of South Kingston Monthly Meeting, (the two cases being nearly similar,) should be excluded. It was further proposed that *those who had openly expressed themselves opposed to the proceedings of the Yearly Meeting should also be excluded.*

The meeting decided in *favor* of the proposition, and when a name was offered, supposed to be of the class alluded to therein, it was rejected.

The right was asked for the appellant to be present and object to a portion of the committee, should he desire it, in conformity with the discipline and usages of the Society. This gave rise to considerable discussion, and views of an opposite character were expressed.

The meeting finally decided that the appellant might state his objections if he desired, and the meeting would take them into consideration, and decide on their validity.

This was objected to on the ground that it would render the right of no value, and that there was neither discipline nor usage for it.

The appellant was called into the meeting, and the privilege of objecting proffered him under this restriction. It was declined. He requested to be allowed some one to assist him before the committee, as from his age and infirmity it would be a hard task for him to perform the necessary labor. Many expressed themselves in favor of granting this request, but the meeting decided against it!

The committee having completed the investigation, reported in favor of confirming the judgment of the Quarterly Meeting; one of their number declining to sign the report, which was adopted by the meeting.

John Wilbur, desiring to be present to hear the report of the committee and conclusion of the meeting in his case, was called in, and they were read in his hearing. After sitting a short time in silence, he rose, and remarked in substance, that however unjust he believed the decision to be, yet he should entertain no hardness against any concerned in the proceedings against him; that it was his desire that none of our members should depart from the ancient principles and testimonies of the Society, nor suffer any innovation upon them; these had been dear to him from his youth up, and were still dear to him; he then withdrew.

[It will be apparent to the reader of the foregoing narrative that South Kingston Monthly Meeting was laid down in a very extraordinary manner, in violation of the plain provisions of the discipline; and that it was done for the purpose of bringing John Wilbur again within reach of the Yearly Meeting's committee, in another Monthly Meeting which was entirely under their control. His disownment there was only effected through the *direct action* and influence of that committee, in a summary and most irregular manner, in utter disregard of his rights as a member. These proceedings, under the same pervading and desolating influence, were confirmed on appeal to the superior meetings, in 1843 and 1844.

It may be proper here to show the manner in which these sad perversions of right order were afterwards overruled, and how those who were so unjustly cast out for their faithful stand against innovation upon our principles, were restored to their just position and station in the Society. Near the close of the year 1844, in the progress of the measures adopted by those supporting the new views, to enforce a conformity to their rule, they effected a separation (through the action of the Yearly Meeting's committee, assisted by a committee from the Quarter,) in Swanzev Monthly Meeting, which was speedily followed by further separations throughout Rhode Island Quarterly Meeting, of which that Monthly Meeting was a component part. After these had taken place, the Quarterly Meeting, though much reduced in numbers, was relieved of that unhallowed influence and rule which had so long prevailed therein; and many members* of the late South Kingston Monthly Meeting gave written information to the Quarter, that they felt themselves aggrieved, and the principles and Discipline of the Society to have been sorrowfully violated, in the dissolution of the Monthly Meeting, and that they desired the restoration thereof, believing it would "contribute to the right vindication and establishment of the primitive Christian doctrines, discipline and order of our religious Society;" which request was, by the Quarterly Meeting, forwarded to the Yearly Meeting, with the expression of its "deliberate, united sense and judgment, that the cause of Truth does require that the Yearly Meeting should reverse its former decision in the case, and restore South Kingston Monthly Meeting, with the rights and privileges and obligations belonging to it, and resting upon it prior to its dissolution."

John Wilbur also gave notice to Greenwich Monthly Meeting, of his intention to appeal to the Yearly Meeting for a reconsideration of his case, and a reversal of its judgment therein. The Monthly Meeting united in requesting the Quarterly Meeting to "forward a minute to the Yearly Meeting respecting this case, as one of unjust dealing, requiring its reconsideration, and a reversal of its former decision;" which was done by the Quarterly Meeting, with

* Upwards of eighty.

an expression of its judgment "that this case, equally with that of South Kingston Monthly Meeting, calls for the like action on the part of the Yearly Meeting."

These appeals came before the Yearly Meeting in 1845, after the separation ; and upon a full and thorough investigation, the former judgment of the Yearly Meeting was in both cases reversed, the Monthly Meeting reëstablished, and John Wilbur restored to his right of membership and station of minister in our religious Society.]

CHAPTER VI.

CORRESPONDENCE FROM 1841 TO 1851 INCLUSIVE.

[In the early part of this painful controversy, many Friends in different parts of the Society who took decided ground against the innovations of Gurney and others, and continued faithful for a season, fellow-helpers and sympathizers with John Wilbur in his labors and trials, afterwards yielded to the powerful influences brought to bear upon them, and fell away from their integrity, coming to support the very things which they had but lately testified against. These cases were cause of deep sorrow to this true and faithful Friend, both on account of the lamentable condition of such backsliders themselves, and the effect which their apostasy was calculated to have upon others regarding the precious cause he had so much at heart. With several of these he labored both personally and by letter, in love unfeigned but with faithfulness and truth, for their restoration; manifesting an ardent desire for their eternal welfare, and that they might not make shipwreck of the faith.

A few of the letters he wrote on these occasions are given in this volume, one of which here follows.]

FROM J. W. TO ELI AND SYBIL JONES.

Hopkinton, 2d mo., 11th, 1841.

MY DEAR FRIENDS ELI AND SYBIL JONES,

I have not heard from you since you left Fall River, but many times have I thought of you, and more especially of late, and as I believe in that which revives a living evidence of the unity of the one Spirit, as well as the fellowship of the gospel of Christ in the bonds whereof his messengers can greet each other—can greet those that are in bonds as being bound with them; and how truly great is their work of withstanding that which is evil, and of furthering that which is good, of

pulling down the kingdom of Satan, and of building up the kingdom of Christ the Redeemer. To be bound to such a work as this, is a solemn, and a high and holy calling, of which I am sure you are well aware, as also that the anointing of the savor of life, in and by that gospel, which is the power of God unto salvation, is the appointed and only means of the exaltation of God's kingdom and power successfully among men. Wherever that is raised up, it is and must necessarily be upon the ruins of Satan's empire in their hearts, and accomplished only through contention and strife, even to making war in righteousness against the mighty foe wherever he may have encamped himself, and in whatever form, or under whatever name he may be seen and detected, even by that true light of Christ, without which you know that his warriors and messengers will run in vain, and instead of saving the lives of others will jeopard their own. The stronghold and kingdom of the enemy is in the minds of men; and although he is a distinct being, his dominion is only known in the hearts of men, that is, in this world—in the hearts of those who receive him and serve him. Hence when the poor warrior of Christ's banner makes war against him (otherwise than in his own heart) he necessarily has a twofold contention and combat, namely, with the enemy combined with his servants. And more especially arduous must be the contest, when his servants are many and leagued together; and most of all under the dominion of a spurious religion. The popular prevalence of such a state of things combined with power, has undoubtedly been the hardest thing which the Lord's messengers have ever had to contend with in this lower world; a stronghold of which Satan has been wont proudly to possess himself; and however little by little were his strides in the primitive Christian church, yet alas how lamentably he finally succeeded in apostatizing and corrupting that once best of all bodies, which instead of continuing to be the spouse, the Lamb's wife, degenerated into a horde of sordid, cruel oppressors, and even murderers of the faithful.

How easily might that apostasy have been arrested at first whilst yet it had gained but little ground, by a united stand of the church at large. But alas! what inexpressible suffering and rivers of blood it cost, to obtain but a partial reformation after the consummation of the lapse of the church into formality and idolatry. Again how the fear of man, the love of ease, and the dread of conflict and controversy, unhappily induced the primitive Christians to jeopard the standing and safety of the church. Satan who had striven in vain to destroy them from without, now resorts to a different stratagem. Men of influence, talent and learning, having got above the pure witness in themselves, introduced innovations by degrees within her pale, upon her pure doc-

trines and practices, until at length her principles were subverted and her destiny sealed. Is it not wonderful as well as sorrowful that the cry of these innovators of peace, of safety and security, should have deterred the faithful from sounding the alarm at the insidious approach of an enemy, and of unflinchingly making a stand against him; for it is not altogether unlikely that there were some if not many who from time to time saw the danger which awaited them and gave warning of it, but were decried and made unpopular by the leaders in those innovations, and their credulous adherents. Herein the plausibility of the snare consisted, and the great subtlety and power of the enemy was successful, the cry being peace, peace, no detraction, no controversy, &c.

Now in this view and mirror of former times, we clearly see the face of things in these our days. The Hicksites at the West, whilst they were persistently undermining Quakerism, were plausibly avowing their integrity, and at the same time striving to avoid all inquiry, and to stop the mouths of the honest by crying peace, peace, love and unity, no detraction, no controversy. The very same course was taken by Isaac Crewdson and his party in England, as also by Elisha Bates, striving to impress the minds, even of honest Friends, (and sometimes successfully,) that it was improper to speak of any apprehended danger, lest, as they said, the peace and quiet of the Society should be disturbed, and the good order broken. It was seen, however, that those plausible pretensions were but the seductions of the enemy, because the principal movers of them had evidently departed from Friends' doctrine and only resorted to this artful policy to avoid detection. Time was as above hinted, when the grand enemy warred against the true church by his ministers *from without*. This was the case both in the primitive times and in the days of George Fox and his cotemporaries; causing great contention and controversy, at each of those periods, though we know most in relation to the latter. And our early Friends, honestly and manfully met and rebutted every attack upon the true doctrines of the gospel, in due season, and without fear of consequences. And how are we to suppose that God's tender image of purity and uprightness was preserved in them and kept alive, amid the strife of tongues, and such a mighty controversy? Was it not because they were covered with the armor of God? Was it not because they accounted not their own lives dear in coming up to the help of the Lord against the mighty? Was it not because they walked in the light, and dwelt in the life, and were endowed with the temper and spirit of heaven? Was it not because the Captain of their salvation led them out and brought them in and covered them with his unfailing power in the day of battle? Was it not because their plauidealizing with those who committed wrong upon the Truth, was

in the love of Christ, and therein extended, as well for their recovery as for the defence of his doctrines and testimonies? And now, my dear friends, if such resisting of that which is evil from an enemy without the camp, was in the will and ordering of the blessed Head of the church, what may we suppose is his will in relation to resisting that which is evil and dangerous within our walls? Men, women and children were then united in making a stand against the opposers of Truth's doctrines. And inasmuch as those doctrines are as eminently valuable, both to us and to the world now, as they were then, is it not as needful that all of every class, should unite heart and hand in withstanding and repelling everything which tends to lead off and scatter from the blessed standard of *life* and *power*, in all that is worth the name of religion. Is the danger less to the flock, when the wolf has attired himself with the sheep's clothing, and made his way into the fold? Is less effort requisite expelling and getting him out than to prevent his coming in? And if God's testimonies and doctrines are as dear to himself now as they were in former times, when he gave the lives of many of his faithful children for them, will he not extend the arm of his power for the spiritual preservation of those who walk in his fear and trust in him in fulfilling his command, in their allotment of watching over the flock now, as well as formerly? We read in Acts xx. 28th, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood; for I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock," &c. And the solemn charge to Ezekiel, iii. 20th, "When a righteous man doth turn from his righteousness, because thou hast not given him warning, he shall die, but his blood will I require at thy hand." This passage has divers times been brought home to my mind; and if the church were substituted for the righteous man, how vastly greater the responsibility upon him who neglecteth or refuseth to give warning. But this warning we know must be in the spirit and temper of the gospel, in that love and meekness which entertaineth no personal animosity, in that wisdom described by the apostle as being first pure, then peaceable, &c. Why did William Penn advise Joseph Pike to read *controversy* on the doctrines of Friends, if it were not for his confirmation in them—he knew that J. P. was no superficial man, and that he had no life in the faults and failings of others; but he knew that to see the deformity and tendency of bad doctrines, would be likely to enhance and confirm the excellency of the good in that sincere and upright man. At this day there seems to be no safety without it—to compare all doctrines now introduced to our reading with the standard; and for those who cannot test them

with a standard within themselves—to test them by a comparison with Barclay and other sound writers. This letter has been written to you in the liberty of gospel freedom, and if you have any remarks to make upon it, let them come as freely. In the full feeling of gospel love to you both I must now say farewell, and am your friend,

JOHN WILBUR.

FROM MARGARET CROSFIELD TO J. W.

Liverpool, 5th mo., 1st, 1841.

MY DEAR FRIEND JOHN WILBUR,

Though it is long since I penned anything direct to thee, yet not through forgetfulness, nor the want of continued affectionate regard have I withheld, but lest I should prevent my husband writing, and so occasion thee loss instead of profit. Thy letter of the 27th of 9th month, came safely to hand, and was truly acceptable, as thine always are; but it furnished abundant cause for mournful reflection, and called forth anew our sympathy with thee, our beloved friend, in thy many and deep trials,—trials which we can, by present and past experience, appreciate in some degree, and with little prospect at this time of any other portion. What can my poor, feeble pen do to sustain or comfort thee under these conflicts,—what but commend thee, with myself, to our merciful Father, in whose cause thou art suffering? and to assure thee of the love and continued sympathy of many of thy friends in this land, by whom thy labors amongst us will never be forgotten. We communicated with George and Ann Jones on the subject of thine, being lately at their Quarterly Meeting, and mourned together. Our Society, in this land, is in a wonderful mixture, and in many places a great fermentation is going on. I should think, in most of our Quarterly Meetings, there were members who have received the rite of water-baptism; and such cases are not brought forward for dealing, if they continue to attend our meetings, so far as I know, except in one case in Yorkshire. * * * * Many of the descendants of the old stock are thus turning their backs, and stumbling at the Cross, which leaves many vacant places, and truly it may be said, that the sons of aliens become our vine-dressers. In our country, it is sorrowful to remark how few (hardly any) of the children of our ministers, come forward in any way as Friends,—many up and down quite gone. If Friends had been faithful and fearless, things would never have got to this pass; but now, I believe, two thirds of our members are what is called Evangelical. In the Men's Yearly Meeting, that party sways entirely, and in our Select Yearly Meeting; but not so much in our Women's Yearly Meeting, though much more

than formerly. * * * * * I fear it will be a disappointment to thee to receive this from me, instead of my husband, but I expect it will soon be followed by one from him, giving thee some account of our Yearly Meeting now near at hand. The Grosvenor-street meeting-house, at Manchester, owned by the separatists from us there, is offered for sale or to let, the congregation having dwindled away. Isaac Crewdson travels up and down performing the rite of water-baptism on such as he can persuade to receive it. I believe most of our Friends who have submitted to it, have received it at his hands.

Anna Braithwaite said, some years ago, that it was inexplicable to her why she was discountenanced and looked upon with distrust, while J. J. Gurney was received and caressed by the same persons, for their sentiments were very similar; which was a remark not easily answered. His popularity is very great; a certain courtliness of manner, seconded by a very liberal use of his immense wealth, gives him great influence with the young, and with persons in limited circumstances. His ministry has long been a burden to me, and is less satisfactory even, since his return from your land. His writings I have only read in part, admiring them no way; his style is artificial and formal, and difficult to understand; but those parts quoted in thy letter, with the help of thy annotations, I can comprehend. They are not in accordance with the writings of our forefathers, nor do they meet the witness for Truth in me,—far otherwise. At that most trying and tedious Select Yearly Meeting, when he laid his concern to visit you before us, the first who spoke was that valiant man, William Gundry, who said that he ought to satisfy Friends that his sentiments had undergone a change before he could approve his concern; after Sarah Grubb, Ann Coning, and myself had spoken, a relative of J. J. G. said, that the spirit that actuated our opposition was from beneath, for which she was afterwards reproved with little effect; altogether it was a most trying time. * * * * * It is true, I fear, that the greater part of English Friends are like those thou speaks of in New England, (and they are the most influential class,) “changing the ground of our primitive doctrines,” yet there are many up and down who faithfully adhere in principle and practice to our old standards as displayed by Fox, Penn, and Barclay. With these, as way opens, we shall confer.

Thy affectionate friend,

MARGARET CROSSFIELD.

FROM THOMAS B. GOULD TO J. W.

Newport, 1st of 6th mo., 1841.

MY DEAR FRIEND,

* * * * *

Although I have taken no notice hitherto, on this sheet, of thy repeated conflicts with thy committees at Greenwich, it is not because I am indifferent about it. No, my dear friend, not in the least; for my *heart is full* of sympathy with thee in thy sufferings; at any rate, it is *as full* as my very small, and, I often think, decreasing capacity for feeling will admit; for I do have to tread myself in very low places, and as to any more enlargement, I am ready to conclude the day and time for it is passed over, so that my prison will prove my grave. But I do believe, that the victory will be given *thee* over all thine enemies, even by him who hath hitherto covered thy head in the day of battle, and on every successive engagement, so that they have not been permitted to hurt a single hair; for "how should one be enabled to chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" I am persuaded that they now are even ready to call upon the rocks to cover them, to hide their shame, for they are at their wits' end! They know not what to do; and I should not be at all surprised, if they should be themselves caught in the very net which they have laid for thee. And thou hadst a renewed opportunity at Greenwich to see how He who hath called, qualified and sent thee, as he did one formerly, unto a captivated people, in a "land of darkness," to lead them forth, that they may serve him according to his will, and not Pharaoh's,—I say, thou hadst renewed evidence of his providential care, in that He stood between thee and thy pursuers, as in a cloud, which, doubtless, gave thee light, but was darkness unto them. And how they were troubled by it! And were not their chariot-wheels smitten off, so that they drave them heavily? Thy account of it did seem wonderful to me, and not to me alone. Oh, that *silence*, which succeeded the reading of thy letter! I thought it might truly have been said, "Marvellous things did he [as] in the land of Egypt, [as] in the field of Zoan." And never fear, my dear friend, for he who has been with thee in six troubles, will not desert thee in the seventh! But it was not till Egypt had been smitten with *all* his wonders, that they let the people go formerly; and it is not for thyself alone that they are suffered to pursue thee so sharply; the Lord will doubtless be honored by it, and his glorious cause advanced; generations unborn will hear of these things, and speak of them, and rank them among his wonderful works.

* * * * *

I remain thy friend,

THOS. B. GOULD.

FROM L. A. BARCLAY TO J. W.

Reigate, Surrey, 6th mo., 21st, 1841.

Ah! my dear friend, it is so cheering and strengthening to hear from thee; it seems to give one a little lift amid the trials of the day, although thy account was indeed a mournful one;—how painful, that those who are leaders of the people, and should be patterns of good things, should show that such a wrong spirit is ruling in them! I do, indeed, very tenderly sympathize with thee under such suffering as thou must go through, and one's heart seemed filled with praise and admiration of that divine Power who enables his humble, faithful servants and children to wax valiant in fight, and preserves them in the meekness of true wisdom; and I do trust thou wilt be supported to the end through all that may be permitted to come upon thee in the unflinching "defence of the gospel." * * * * * When I last heard from Sarah L. Grubb, she particularly wished her tender sympathy and love in the unchangeable Truth to thee. But I must copy what she says, for it is thy due. I had sent her thy kind letter to read, which, she says, "is very confirming as to my own views of the present state of things amongst us. I am truly glad to find that dear J. W. has maintained his ground so nobly. I had thought much of him for a considerable time past, and wished to know, were it *possible* that one so eminently chosen for advocating Truth's testimonies could be turned at all aside by fair appearances; for there is something in this day like the chameleon change of color. Was there, indeed, *ever* a time when the grand adversary showed himself in his various transformations as now? Ah! we had need be endued with that wisdom that is of an opposite character from his, 'the crooked serpent,' even what comes 'from above,' which, while it is gentle and easy to be entreated, gives true discernment, and penetrates the false coverings, however gilded and calculated to deceive. Well, my dear friend, we are yet favored to see a few *overcomers*, who are made pillars in the temple, hewn out and established by an almighty, all-skilful Hand,—what a mercy! Yes, 'wisdom hath builded her house, she hath hewn out her pillars.' Our beloved brother could not have been one of these any other way than by entire passiveness to the power working in him, both to will and to do of the good pleasure of Him whose understanding is infinite, and, therefore, not to be comprehended by that which is finite. It is my humble trust, that the great Head of the church will yet separate more manifestly, 'that which doth serve him, from that which serveth him not,' even 'the precious from the vile,' to his own glory,—bringing the righteous to shine forth as the light in the kingdom of their Father,

evidencing that they are truly under His government, whose right it is to sway his sceptre in the hearts of the children of men, and whose dominion is forever and ever. Amen."

* * * * * I remain thy nearly united and affectionate friend,
 LYDIA A. BARCLAY.

FROM J. W. TO THOMAS B. GOULD.

Hopkinton, 7th mo., 16th, 1841.

MY DEAR THOMAS,

Thy very acceptable letter came to hand in due course; but I still remain unable to do much by way of a paper correspondence, but will just say that my fractured limb appears to be doing as well as can be expected for the time. * * * * * It appears that the bones have become united, though they have not yet acquired much strength. I find no cause at all to complain of my lot, fully believing that my confinement will prove profitable to me; having always found that whatsoever tends to reduce and humble the natural mind, if patiently endured, and received as ordered or permitted by God, proves profitable, as it may and does contribute to deepen my hold on him. And truly, much room there was and still is, in the great profundity of his power and wisdom, for me to get down through all that is movable or changeable, to the everlasting Rock whereon alone there is perfect safety; from whence neither the sorrow of friends, nor rejoicing of enemies can move the feet of those who stand fast thereon. Nor need the blowing of the wind or vehement beating of the storm, be any discouragement to these, although the blindness of man may deem such provings to have been the fruits of God's displeasure and indignation. But I know not, my dear Thomas, that the exigencies of the true church in the days of its greatest perils, ever required clearer vision, or that its standard-bearers should be more livingly prepared by the baptism of Christ's sufferings, than at this very memorable time! No matter how much evil may be said of them (without cause) for his sake, and for his cause's sake, if they are deeply grounded in that blessed Truth which changeth not; then they shall stand and the cause shall prosper in their hands—no matter how adverse the winds nor how frequently they change, if these have good ground and are furnished with the sure anchor of God's Providence.

* * * * *

I have not yet been off the bed, but hope I shall be able to do so in a week more, but great caution will be necessary.

* * * * * I that which I trust
 changeth not. I am thy friend, JOHN WILBUR.

FROM J. W. TO THOMAS B. GOULD.

Hopkinton, 12th mo., 14th, 1841.

* * * * * The transactions, as thou wilt have heard, respecting Mary Davis and Isaac Mitchell, seem to have been perfectly in accordance with Gurneyism, and no worse than we had reason to expect, now so near as we are approximating towards the consummation of our troubles; the endurance whereof is certainly not joyous, but grievous; and only as they are borne in true Christian patience it is, that these afflictions will contribute to an exceeding and eternal weight of glory; of which things I do not speak with the least apprehension that they are unknown to thee, my dear fellow-sufferer, but as being well known and appreciated.

But truly, if we might be favored to escape with our lives, until the Lord of Sabaoth shall be pleased to say it is enough, how then shall we rejoice in his salvation. But at the same time, though it be but human, the prayer can hardly be forborne, that the Lord Almighty would hasten the time of our deliverance, and that not for ourselves alone, but for others, lest faith, both theirs and ours, should not endure the test of a sore and perilous and protracted warfare! Nay, but however good it is to look forward, and to see things clearly that are coming and must come, yet as to the endurance of labor and affliction, our prayer for ability must be day by day; and then we shall find, that the evil is not only sufficient for the day, but the day sufficient for the evil; and now and then a little time to spare, for the renewal of our hope in the arm of God's salvation. Oh! then, seeing the promise rests upon this one thing, "to them *who love God* shall all things work together for good," let us gather unto him, and sink down into the ocean of his love! And then, though the voice of the enemy may roar tremendously, and a flood may be poured forth out of his mouth after the woman, yet our dwelling will be in safety and out of his reach, because love is an element in which the Dragon cannot live; because God is love, unto whom he cannot come.

But with what language shall we describe the condition and enjoyment of the little, humble, faithful followers of a crucified Saviour? Their communion is with him and with one another; and when they come together, and can speak one to another, as they desire often to do, what joy, what salutations, what tender embraces! And He who is Lord over all, delighteth in the pure love of his children, to himself and to one another. What a brave thing then, to be happily numbered with those who serve him, through all those perils which the

apostle enumerates, or so many of them as the Lord in wisdom shall permit, for the full proof of their loyalty and fidelity !

* * * * * It has fallen to my lot of late, to attend several funerals with those unconnected with Friends ; a service in which life and power, tongue and utterance, were mercifully vouchsafed. May the Lord only have the praise !

* * * * * In dear love to you all, &c.,

JOHN WILBUR.

FROM JOHN WILBUR TO MARY DAVIS.

Hopkinton, 8th mo., 13th, 1841.

MY DEAR FRIEND, MARY DAVIS,

It is now more than six weeks since I received the injury, and consequently since I have been abroad to any other house, but my fractured limb has succeeded and improved, I believe, quite as well as is common for a person of my age ; I am about, both within doors and out, with my crutches, but dare not venture to bear enough weight on my weak leg to go without them yet. But I have some thought of trying to get to meeting next first day. This comparatively light affliction and privation has, I trust, not been unprofitable to me. All our trials, if patiently endured with perfect submission, contribute to our further experience in best things, and to an increased purification of heart, preparatory for a greater enjoyment of peace and consolation, as well as for the service of our divine Lord and Master among his people. For the sons of Levi were to be purified more than any other of the Lord's people, in order to be fitted for that sacred calling of administering holy things—were to be purged as gold and as silver, and to stand on the bottom of Jordan until the people were clean passed over, that stones of memorial might be brought up, thereby furnishing evidence that they were divinely called and qualified for the priest's office ; so now his living ministers have to be purified more than others, have often to be chosen in the furnace of affliction, and to go down into Jordan, the river of judgment, bringing up from thence living stones of memorial ; thus evidencing that they are the Lord's own purified and baptized messengers, not only to publish glad tidings, and to preach the acceptable year of the Lord, but to wage war in righteousness against all that believeth and maketh a lie ; and, in short, against all the enemies of God's heritage ; and oh ! what a great want there is up and down among those who are called the Lord's people of abiding in the furnace of affliction, to the perfect renovation of all their mental faculties and perceptions. If this is not in some good degree the case, thou knowest, my dear friend, none can see things as they are in the visions of light, none can distinguish between the radiance

of the fallen angel, and that of the angels of God, between the precious and the vile, between that which serveth God and that which serveth him not. How important then in this our day, whilst he who can so dissemble as to be a lying spirit in the mouth of the prophets, and "prevail" to induce the hosts of Israel to go to Ramoth Gilead, the land of slaughter, that we endure the needful purgations ! But may we not console ourselves a little, my dear friend, in believing, however forlorn the condition of the Lord's people in this day, that there are more true prophets left us and more clear vision than in Micaiah's time, when there was but one to four hundred among the prophets who saw things clearly in the pure visions of light ? When I was in our Yearly Meeting where there was probably about four hundred present, the thought was introduced to my mind that the proportion was much greater who would advise against going to Ramoth Gilead than in Ahab's collection of prophets ; yet this little number of true prophets, were they not often smitten as Micaiah was, and tauntingly inquired of in substance, "Which way went the Spirit of the Lord from me to thee," and were not the horns of iron also seen in the hands of some ? Thomas and Elizabeth Robson came here while I was a bed-keeper, even very soon after the accident ; and their whole business was to exhort and command me to condemn my speaking so freely against J. J. Gurney. They came directly from Providence by the way of T. Howland's, and seemed to be very highly charged ; telling me that if I did not retract I should have no peace of mind ! But I thought I had a better knowledge for myself of what would make for peace, than they had for me ; for truly I have seldom found more satisfaction in an adherence to what I believed to be the intimations of Truth than in a consistent refusal to condemn, in any way whatever, the course which I have taken in relation to J. J. G. and his doctrines. Since then I have received a long letter from T. Howland for the same purpose, containing nothing but old, worn-out and absurd arguments, allegations and exhortations. A recantation from me would no doubt greatly contribute to the interest and success of their cause ; hence they seem disposed not to leave a stone unturned, or any effort untried by which they might have any hope of effecting that object. I apprehend they are sensible that a recantation from me would do vastly more for their cause than any disciplinary proceedings which they could adopt, even if they were able to excommunicate me from the Society. The greater and more repeated their efforts for such a purpose, the more settled I am in the opinion that they are determined to adopt the doctrines of Gurney instead of those of our forefathers ; and therefore the more unalterable I am in the resolution never to make the required recantation come what may. And truly, my dear friend, since I have now been confined, I have felt

more easy and quiet than ever as to the result of their proceedings towards me, feeling well satisfied in committing the whole cause to Him who will suffer nothing to befall me, as I trust, but will tend to my good, the good of his cause, and to his glory in the end; and I am mercifully spared from feeling any anxiety about it; and so I hope will be my friends everywhere in relation to my sufferings and persecutions. He who rules in the kingdoms of men, will finally order and control all things aright, if we simply do that which he calleth for at our hands in the opening of his will to us, and patiently wait, and quietly hope for his salvation; and if he appoint unto us greater afflictions than we have yet experienced if we are favored to keep "the word of his patience" he will not leave us nor forsake us in the day of trouble, but will succor and sustain us through all that men can do to us, and he will preside over and order his own cause, and finally give us the victory. My wife and family join me in much dear love to thyself, husband and family, and to all our dear faithful Friends in your quarter. Farewell.

JOHN WILBUR.

FROM ANN JONES TO J. W.

Stockport, 11th mo., 16th, 1841.

MY DEAR AND MUCH ESTEEMED FRIEND, JOHN WILBUR,

I have long wished for a little feeling of ability to give thee a written proof of my sisterly sympathy with thee, in and under the protracted suffering which has fallen to thy lot, for thy faithfulness in supporting the doctrines, the principles, and testimonies given to our dear forefathers, and to us as their representatives, to bear to the world. Many things have conspired to prevent and to discourage me from putting my wish in practice; one of the principal of which is an increased and increasing aversion to the employment of letter-writing, from advancing age disqualifying me from doing it to my own satisfaction.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them *all*." I believe the present is a day in which the language of the apostle is fulfilled in a remarkable manner, in the experience of those who have love enough for the great Master to stand upright and faithful unto him. "All that will live godly in Christ Jesus shall suffer persecution;" how far the subsequent part of the sentence applies is perhaps not for me to say, but truly those who would follow their crucified Lord faithfully, must not only be willing to give up their names to reproach, but their backs to the smiter, and their cheeks to them that pluck off the hair. I doubt not but thou hast often felt the force of the language, "The ploughers ploughed upon my back, they

made long their furrows." I well remember how feelingly and forcibly this sentence *dwelt* upon my mind, in the beginning of the contest with that evil heart of unbelief in departing from the living God, in which I was engaged, however unworthily, in your land,—and although the spirit that has risen up in opposition to it makes high professions of love to him, and faith in his name, I am often ready to fear for those who have imbibed it, that they will in the end find themselves in the condition of Absalom when he had usurped the authority, stolen the hearts of the people from their true and lawful king, and at last was caught by that in which he had prided himself. It seems as though little could be done here at present, but to endeavor to suffer patiently, until the Lord sees meet to make a way for the deliverance of his own oppressed seed. There are comparatively few amongst us, who see things in the true light, few indeed who are willing to see the weak, mixed and muddy state we are in, drinking of the muddy streams of Babylon instead of coming to the pure River of the water of life—"half Jew, and half Ashdod"—afraid to come to the true touchstone, lest their deeds should be reproved, their false rest broken up, their false covering rent off; and thus the pure principles and testimonies of Truth are too strait, too narrow, for their liberal spirits—poor, vain, self-conceited mortals, not able to discern the *true liberty*, the true enlargement of soul which the Truth, the *pure* Truth, the ever blessed and unchangeable Truth gives and leads into—through the strait gate and narrow way—the way which leads to the blessed and glorious liberty of the children of God. May patience have its perfect work, and may the faith once delivered to the saints be steadily maintained and boldly contended for, when its blessed author leads into the field—the armor kept on in brightness, waiting the word of command to go forth, or to stand still, then we have nothing to fear. Farewell in the Lord.

I am as ever, thy affectionately interested friend,

ANN JONES.

FROM J. W. TO THOMAS B. GOULD.

Hopkinton, 15th of 2d mo., 1842.

MY DEAR THOMAS,

* * * * * [After narrating the proceedings of the committee in the Select Quarterly Meeting at Providence, he says,] I sent an address to the Meeting for Sufferings that afternoon, signed only by myself, with extracts from the writings of J. J. G. which are deemed to be irreconcilable with the doctrines of Friends, desiring them to examine these and others of the same description by whomsoever written, and to

decide touching their soundness, and lay the result of their labors and decisions before the Society in New England; with the expression of a hope, that if rightly done, it would contribute to the safety of the Society, as well as to the restoration of peace among us. This address, I was informed, was referred for examination to a committee of six or seven, but not to report to that sitting, according to the heretofore invariable usage of Friends, but to their meeting three months hence!

A similar address, I have since learned, was sent from Nantucket, signed by fifteen Friends, and probably disposed of in the same manner. But does not the jeopardy and danger which awaits the Society by means of the spread of these baneful doctrines, demand a *speedy* attention to them? Of sufficient importance, in sounder days, would this subject have been deemed, to have detained the Meeting for Sufferings from day to day, until all the spurious doctrines purporting to be the doctrines of Friends, should have received the reprobation which they deserved. Isaac Mitchell, [of Nantucket,] has informed me that all their ministers, elders, and overseers were called together, when the extracts and proposed address to the Meeting for Sufferings were read, and united with, and the address was signed by every male present, and approved by every female, and so certified on the back. * * * I am well assured of the correctness of these applications, it being the very course contemplated by our discipline. * * * *

I hope some of you will continue to write, but take due care not to let anything escape you to me, like flattering the creature; for certainly there is no praise due to man, nor to the sons of men whose breath is in their nostrils. Those who are in this sad defection of principle, are remarkable for giving and receiving honor one of another, whilst they have not that which comes from God only. Quite a different thing from the expression of unity and fellowship among brethren, and of that encouragement and commendation which the Truth not only allows, but, under circumstances of trial and discouragement, dictates. * * * * In love to thyself and the whole family, with all our friends there, I conclude, and remain thy friend,

JOHN WILBUR.

FROM J. W. TO SETH AND MARY DAVIS.

Fall River, 15th of 3d mo., 1842.

MY DEAR FRIENDS,

I have often thought of you since your Quarterly Meeting in the 12th month, and in my little measure have sympathized with you, and have desired and do desire that the afflictions that have been permitted to fall to your lot from the hand of man, may not only be endured for

the sake of Him who hath called, in the meekness and in the everlasting patience, but may be even turned into blessings by Him who is able by his marvellous power to cause the wrath of man to praise him, or that the effects thereof upon the hearts of his dedicated servants and handmaidens should contribute to their still greater depth in the river of his power that flows from the threshold of the Sanctuary, and finally terminates in his glory, which is truly the consummation of every desire that breathes in the boundless ocean of his love, of his life, and of his power. It does indeed appear that such a day has dawned again upon us, as the apostle describes wherein all those who would live godly in Christ Jesus must suffer persecution, wherein all who would exalt the living above the dead must endure not only the reproaches of the world but the reproaches of those who have dipped in the same dish with them,—truly hard to endure that such should have lifted up their heel against us. Well my dearly beloved friends, He who trod the thorny path before us, said to a dignified and faithful servant of the primitive age, “My grace is sufficient for thee;” and if this heavenly gift was sufficient to enable those primitive sufferers to endure that great fight of afflictions which fell to their lot, will it not prove abundantly sufficient in this our day for all those who put their trust in him? I believe it will, be their sufferings and afflictions what they may.

Although I have not been without many trials since I last had the pleasure of enjoying your company at this place, yet bound I am under the strongest obligations to the God and Father of all our sure mercies, in that he has not forsaken nor left me in the hour of trial, and therefore desire in deep gratitude and great humility to give thanks to his great and holy Name, and increasingly to dedicate my all to him and to his cause, as well as increasingly to watch, to abide a faithful sentinel as well by night as by day, that so the grand enemy, in whatever form or appearance he may approach me, or the house and heritage of my fathers, may be discovered, identified and repulsed through the power of him, who never did since the world began, forsake nor fail to deliver his trustful, lowly-walking and faithful children; anointing their eyes to see and distinguish the most insidious and ensnaring wiles of the great deceiver. But for his oft and adorable interposition, I may well say I never should have been able to abide the trials of my day. * * * * *

After all, my dear friends, I desire that our trust may be always, and altogether in the arm of God's power and providence, as it relates to our deliverance from the hands of the oppressors; for truly there can be nothing short of such interference whereby we have a right to expect it.

In much love to yourselves and family as well as to all faithful

Friends, I conclude, and am as ever in the fellowship of the everlasting gospel your friend,

JOHN WILBUR.

FROM LYDIA A. BARCLAY TO J. W.

Reigate, 24th of 6th mo., 1842.

MY DEAR FRIEND,

Thy last acceptable letter I received about the end of fourth mo., and was pleased to find by it that thy health was in great measure restored, though of course in some degree still feeling the effects of thy indisposition and accident last summer. Every succeeding year of our lives, (especially at thy advanced age,) we feel less ability to rally after illness of any kind; but I feel it no small favor that a few faithful watchers, are still preserved awhile longer to our poor, degenerate church; and earnestly desire, if consistent with the Divine will, it may be so for some years, though I would not desire the increase of thy sufferings. Ah! my dear friend, I could not but notice thy remark in allusion to a crisis, if things are pursued to extremities; it must be so, one would think, provided your other Yearly Meetings are preserved sound, but *here* I see no such remedy. I trust many of us would be willing to suffer disownment and even death, for the sake of the precious cause and testimonies of Truth, if we may but be preserved firm thereto, faithful, humble and watchful to the very end! Oh! how does all that is alive and sensible within me earnestly desire this, though at times greatly bowed down under a sense of our adulterated state, so as to long with the mournful prophet formerly for "a lodging in the wilderness" that one might go from one's people and weep bitterly for them.

Oh, how strikingly applicable to us, as a people, are those parts of Isaiah, Jeremiah, and Ezekiel which are addressed to backsliding Israel formerly! And is there not danger of the language going forth, "Shall I not visit for these things? Shall not my soul be avenged on such a nation as this?" And yet when the Lord is evidently calling us to weeping and mourning and girding with sackcloth for the backsliding and adultery amongst us, yea, for the abominations committed by the elders of Israel, "behold joy and gladness;" a boasting of good times and things amongst us, and a saying like some of old, "Is not the Lord among us? None evil can come upon us!" And it was said to such, "Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps." And yet, I am reminded whilst writing, of what my dear brother John says in a letter, (see page 274 of the selections from his papers, &c.,) "However *we* may be

permitted to be trampled upon and broken to pieces, the blessed Truth will outlive it all, and emerge out of the very ruins, if it must come to that!" * * * * Oh, this is encouraging to the poor oppressed and grieved ones, even the consideration that the Lamb and his followers *shall* have the victory, the Truth *shall* prevail and reign over all! Oh! then, may we "rest in the Lord and wait patiently for him," for in due time he will come and will not tarry, and his arising will be the scattering of his enemies, and those that hate him shall flee before him, however they may have made a boast of him and been leaning falsely upon him! Our Yearly Meeting was indeed a painful time; it was considered by some, the most quiet and harmonious we have had for some years; but a remnant felt that it was like the quietness of death, and the harmony of oppression, and, as such, thought it was much more painful than when there were more open contests a few years ago.

* * * * *

I want much to know how thou likes the selections from dear John's letters, &c. My brother Rawlinson sent thee one early in the year. I saw a letter to him, (received lately,) from Thomas Evans of Philadelphia; it is a poor weak thing; and he cavils at these selections in regard to two letters at page 130, also at another at p. 44, 45, fearing it might discourage parents from bringing up their children consistently. I fear he is not so wholly come round to ancient views as could be wished. * * * * *

I remain thy truly sympathizing and nearly united friend,

LYDIA A. BARCLAY.

FROM ANN CONING TO J. W.

Gisborough, 17th of 8th mo., 1842.

MY DEAR FRIEND,

* * * * * It is a favor in the midst of all trials when we can look upon Zion, the city of the saints solemnities, and to know Jerusalem to be a quiet habitation. O, to abide here how sweet it is! and how safe we are! even though the blast of the terrible ones be as a storm against the wall, or come upon us as an overwhelming flood; yet when we have sought the Lord and his strength, has he not at times undertaken for us, and been pleased to realize his gracious promise, in lifting up his blessed Spirit, as a standard against them? For he has in every age been a strength to the poor, a strength to the needy, in his distress, a refuge from the storm and the tempest. Many are the trials and discouragements of the present day in this land, as well as in yours; a small remnant seems left who are not, less or more,

tinctured with Beaconism; what are called middle men—that thou need not be surprised if the ministry be much affected. Those who adhere closely to the first principles are not very popular at this day, but I am thankful in believing the Almighty has, and still is, laying his hand upon one here, and another there, and bringing them to embrace the precious principles of our worthy predecessors, in their purity and simplicity; particularly amongst the young men, two of whom I had an opportunity with at my quarters in London before I left the South. They appear to have entered into the Society by Christ the door, who has declared himself to be the way, the truth, and the life; hence we may consolingly believe that these and such as these, or their children in days to come, may stand and feed the flocks, may also help to “build the old waste places, and raise up the foundations of many generations.”

Surely in this we may rejoice, that the foundation of God is the same that ever it was; it standeth sure, and those who are building upon it, will not be confounded. May we have the eye turned to this *stronghold*, instead of looking too much to the discouragements that abound, and thus be weakened and depressed in a way not designed by Him whose immutable word and truth will stand, though all men forsake it. Still, I believe the Lord calls many of his dear children to mourning and lamentation because of the desolations of Zion, yea, and gives them to be skilful therein. It was so with our late dear Mother in Israel, and valiant in the Truth, Sarah Grubb. Oh, how I do miss her at the Yearly Meetings! We have not another S. G. left. I have been comforted since her decease in the reperusal of her letters to me. I will here give thee an extract from one of them. “Some of us see the necessity of being ranged conspicuously on the side of primitive Quakerism, and warning faithfully of the danger of things creeping in, that from their nature and tendency must divide, must indeed separate, whether there be an outwardly drawing the line of division yea or nay. In fulfilling the will of our heavenly Father, we must endeavor to leave consequences, and run the risk of being ourselves wounded by the arrows of the archers, and perhaps even carry the marks of our engagements with us, like scars from head to foot, to be seen to the end of our days.” She was often wounded in the day of battle, yet she turned not her back, “the arms of her hands were made strong by the hands of the mighty God of Jacob.”

* * * * *

In the renewed feeling of that love which reaches over sea and land, do I salute thee and bid thee farewell in the Lord.

ANN CONING.

FROM ANN JONES TO J. W.

Stockport, 10th mo., 25th, 1842.

MY DEAR AFFLICTED FRIEND,

Thou hast been very much the companion of my mind, not only during the months that have passed in the present eventful year, but also at other times frequently since it was thy lot to be a sorrowful sojourner amongst us, in this highly professing country. Recent accounts received confirm the apprehension of my mind, that thou art not only set for the defence of the gospel, but also that thou art set as a mark for the arrows of the archers. But "be of good cheer," remember the blessing pronounced by thy dear and divine Lord and Master upon those who are persecuted for righteousness' sake, in the 10th, 11th, and 12th verses of the fifth chapter of Matthew; and although there may be and doubtless are, seasons permitted, when faith and patience are closely put to the test, yet He on whom thou believest, and in whose cause thou art given up to suffer, will not fail nor forsake thee in the time of need; as surely as he was with his faithful Daniel in the lion's den, and with the three children in the fiery furnace, so surely will he be near to thee. And though thy accusers may seem to triumph, and to gain the victory for a time, even as theirs did, yet as thy sole trust and confidence remain to be in the name of the Lord, he will in his own good time arise for the help of his poor afflicted children.

"The rod of the wicked shall not rest on the lot of the righteous, lest he also put forth his hand to do evil." Nay, verily; I believe that thy accusers have the same testimony in their hearts that Daniel's had,— "we shall find no occasion against this Daniel except it be concerning the law of his God." And how marvellously did he work for Daniel's deliverance and exaltation before the people. And whether He with whom is the power, see meet thus to deliver *thee* by a high hand and outstretched arm or not, he will surely keep thee from the fear of evil, as thou continuest to trust in him. He will not give his glory to another nor his praise to graven images, the work of men's hands. He will in his own good time deliver his oppressed seed, will cause Jacob to rejoice and Israel to be glad. Then fear not worm Jacob—who art thou that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass. He who "hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet," will overrule all the devices and contrivances of designing men to their confusion and the exaltation of his own precious cause, the glory of his own glorious, holy, and ever worthy name.

George Crosfield has sent me the account of proceedings against thee, and I have also received several letters from our dear friends in Philadelphia giving a relation of the persecution that is carrying on against the faithful in New England. This thou knowest, my dear friend, is nothing new, it is the old spirit in a different form and garb; and so far am I from believing that these things will lay waste the precious testimonies and standard of Truth, that I believe, however some who have seemed to be something may fall away, the eyes and spiritual understanding of others will be opened to see further and more clearly into the mystery of iniquity that *now* worketh, and also in due time into the mystery of true godliness—the spirituality of the gospel dispensation.

Here it is a time of suffering and oppression; the ways of Zion mourn because so few come to her solemn feasts. The remnant of the captivity is in much affliction and reproach, whilst those who are seeking and striving to reign as kings over them vaunt themselves not a little; and some who in days past saw the desolation that was coming, have deserted the little suffering band, and joined themselves to those who have set up a separate altar, and though still having power and influence, are but half Jew and half Ashdod. Things are in a deplorable way at Bristol; indeed, in looking over this poor Society from one end of the land to the other, it may be truly said to be as in a day when a standard-bearer fainteth.

Dear Sarah Grubb's prophecies are fulfilling in a remarkable manner, and I doubt not her persevering faithfulness to the end, will afford lasting comfort and encouragement to many a little, hidden, suffering disciple of the blessed Master. With what clearness, authority, and power, did she declare at the close of one of our women's Yearly Meetings, "The testimonies and standard of Truth will *not* be permitted to fall to the ground, friends;" and after speaking of great scattering and desolation that was coming upon the Society, she continued, "there will be a little, living, suffering remnant preserved to support them, and after they have suffered awhile there will be a flocking to this standard, &c."

I believe the Society will be sifted both in your country and this, but the wheat will be preserved—kept safe as in the heavenly garner; as Sarah Grubb said, "not one grain of wheat will be lost," and although the faithful ones may be cast out of the synagogue, and their names cast out as evil doers, these may take courage in the remembrance of their dear Lord suffering for them without the camp. This is a day of trouble, of treading down and of perplexity, but there is great encouragement in remembering and in reading the accounts we have of the patient endurance of our dear early Friends, their steady faithful

perseverance in the maintenance of the precious testimonies given to them to bear. Then "fear none of those things which thou shalt suffer," "when one member suffers, all the members suffer with it," thou hast the very tender sympathy and precious unity of the true disciples and children of thy dear Lord. And should it be permitted, even that the Monthly Meeting should be nominally laid down, it is not in the power of man to separate one living member from the true church any more than it is in the power of finite man to make himself or another a living member of the body of Christ. There is great encouragement in reading dear Wm. Leddra's sweet letter written just before he was executed; also Isaac Pennington's description of mystery Babylon.

Doubtless thou art aware of the great stripping we have had in the removal of some of the valiant ones who loved not their lives unto the death; my precious husband who was for many years a mark for the arrows of the archers being one of those;—many are the afflictions of the righteous, but the Lord delivereth him out of them all; he rests from his labors and his works follow him. Oh! how many times have I been instructed and comforted in the revival of this language, "The righteous are taken from the evil to come;" and whilst feeling desolate and afflicted myself, the sweet evidence graciously afforded, whenever sorrow comes over me like a flood, that his pure redeemed spirit rests in the arms of everlasting mercy, wipes away the tear, and brings over the tribulated spirit the feeling of thanksgiving and praise. * * * * * Many times whilst writing this a saying of dear Daniel Wheeler has occurred to me, when on board the "Henry Freeling," lying off the Mother Bank, and suffering from the same spirit; on an expression of sympathy from a friend, he said, "The sun can shine in the inquisition;" and thus, dear friend, thou hast found it.

I am and I trust sincerely in the bonds and afflictions of the gospel of Christ thy tribulated friend and sister,

ANN JONES.

FROM GEORGE CROSFIELD TO J. W.

Liverpool, 10 mo., 31st, 1842.

MY DEAR FRIEND,

Thy deeply interesting letter of 8th mo., 23d, came to my hands safely on the morning of the 15th of 9th month, and it came most opportunely; it was the day of our Quarterly Meeting, and its arrival enabled me to relieve the anxiety of some of thy friends; and a great relief it was to the minds of myself and wife. The evening before, at the close of the Select Meeting, Susanna Haworth spoke to me of thee, expressive of much regard and sympathy, inquiring if I had

lately heard of, or from thee ; on my replying in the negative, she said she had heard, and Lydia Neild had also heard that thy persecutors had so far prevailed, that they had succeeded in causing thee to be disunited from the Society. This intelligence affected us much—that thy enemies should thus have succeeded in their unjust treatment of thee ; and in their perversion of all right, and all sound discipline. Knowing what lengths of injustice had at times taken place, we were the more led to fear that this might be true. Judge then, my dear friend, of our relief and joy the next morning when thy letter came ; for, although we deeply feel and deplore the very close trials that have befallen thee, yet to know that they had been restrained, and not permitted to carry out their designs to the extent we had heard, was cause of thankfulness to us ; and I took care to let the above-named two Friends know before meeting that what they had heard was not true ; which was a great relief to them also.

In the course of that day I submitted the letter to S. Haworth, and to R. and L. Neild, with liberty to extract the report to South Kingston Monthly Meeting, but that only. I next sent the letter to H. and E. Hunt ; from them it came safely back again, with their thanks to me and the expression of much sympathy for thee. I hope they have written to thee. Excepting Ann Jones, these are all who have seen the whole letter, as we desire to exercise proper discretion with it, yet to use when suitable opportunity offers, for removing the erroneous reports and impressions which have been spread on this subject. How the report above named originated, I know not, unless it was that they felt so sure of being able to accomplish their designs against thee, that they spread the report in anticipation. But we have deemed it desirable, in order to counteract these false reports, to communicate a copy of the report to the Monthly Meeting here, and there. My wife sent it to M. J. Lecky, with a few remarks. We thought this desirable, as A. A. Jenkins, seemed to have great place with Friends at the Yearly Meeting at Dublin, who were apparently much taken with her. To-day I received from Croudson Tunstall a letter, in which he says : “ I attended our Monthly Meeting at Stockport last week, where I heard from Ann Jones something more than I previously knew of John Wilbur’s trials, and much I sympathize with him therein ; at the same time I have no doubt but the Master whom he serves, as he adheres strictly to his requirings, will bring him through the phalanx of opposition with honor.”

Be assured, that thou hast in this land many friends, who unite in this feeling of sympathy, who earnestly crave and pray for thy support under these trials and persecutions, and are thankful for the peace and composure granted thee now, after coming out of such deep exercises and trials. This feeling in thy own mind, is an evidence of the

justness of thy cause, and of the immutable truth of those principles which thou hast thus upheld against those who would pull down and change them, and also of thy feet being established on the immutable Rock, where thou wilt witness preservation. Surely, those who have thus tried and buffeted thee, will let the past suffice; they ought to do so, and both they and others ought to be convinced, and to acknowledge that thy meek and patient suffering demonstrates that it is for Christ's sake and the gospel's that thou art enabled so patiently to bear their persecutions; and if they should renew them, it will perhaps tend to open the eyes of some to see the tendency of certain doctrines, and of the declensions coming in amongst us, which hitherto they have been unwilling to see or to acknowledge. Should this be the result, it will be a reward to thee here, and if this is not permitted thee, the reward is sure hereafter, for it is promised in that everlasting kingdom, where all such trials and sufferings are forever excluded. * * * *

Thy affectionate friend,

GEORGE CROSFIELD.

FROM J. W. TO ALICE KNIGHT.

Hopkinton, 13th of 1st mo., 1843.

* * * * * Sometimes, my dear sister, in these seasons of deep depression and sore dismay, I have been led almost to call in question the ground which, from time to time, had, as I apprehended, been assigned me; and almost sure I am, that, had it been made known to me some five years ago, the bonds which awaited such a course, my confidence would have failed me entirely. But now, although it seems that the dangers which still await me, the afflictions, the reproaches, and the buffetings, are greater than those permitted at the present time to fall upon the head of a single pilgrim beside, whose lot is cast among this people, the query arises, Shall I go back? And, although I cannot charge myself with murmuring against the Lord at any time, yet sometimes I have been chargeable with a lamentation over my own condition, and have been ready to envy the condition of the meanest creature in this lower world, if by the exchange I could be liberated from the persecutions of false brethren! * * * * I am not without my fears at times, that ere this campaign shall terminate, I shall fall a victim by their hands! Or, like David, in his despondency, when he exclaimed, "I shall surely one day fall by the hand of Saul!" Or, may not this time to me be comparable to that alluded to by the Saviour: "Unless those days be shortened, no flesh should be saved?" Well, I see nothing better, after all, than to yield

myself wholly up into the hands and holy keeping of Him, who hath seen meet to lead me in this thorny and dangerous way, and to entreat him day and night, for his mercies' sake, to keep me, and in his own way and time to deliver me. And wilt thou not, my precious sister, intercede for an afflicted brother, and for all the little band of the Lord's feeble warriors in New England? For truly, his people never had greater need of strength and wisdom from above, than here and at the present time: because the great and the wise, and the rich, and the learned of this world, both without and within, are combined, heart and hand, to destroy the best of the Lord's testimonies, and to corrupt his inheritance with the mere work of men's hands and vain imaginations. In the enemy's attempts to destroy Quakerism in 1827, his army was nothing like so strong and formidable as at the present time; for now, the whole body of professors, save a little remnant of our Society, are joined in concert against the doctrines of a religion immediately revealed to the mind and understanding of man.

According to my observation, by comparing the state of things among professors in my early days, with that which now exists, it is abundantly evident, notwithstanding the *moral* reform, that as it respects *true religion*, there has been a steady retrograde motion; a thing which I believe no Society of professing Christians has escaped. As the life and power have diminished, the substitute of forms and men's inventions has been introduced; and also a corruption of principles of a fundamental nature has ensued. And now, to arrest this retrograde motion, increasing, as it appears to do in speed, is a work of no small importance—is a work which, it looks to me, no ordinary means will accomplish, even in our own Society; and if not accomplished in our Society, the prospect of an improvement in others looks very unpromising. I have no doubt that the future condition of other religious Societies depends, in a considerable degree, upon that of our own. Had not our principles and testimonies been raised up in the world, as a city set upon a hill, we might well ask, what would have been the state of professing Christians at this day? the tendency to turn from the power to the form, and from the life of Christianity to the mere image of it, is so great in the human heart! Hence, seeing so much rests upon us, (or upon a people raised up to take our place,) how strong the cause of incitement to faithfulness, to stem the outgoing tide of infidelity, however arduous the conflict, and however many the great ships we see, drifting upon it, and borne away with it! This degenerating spirit had become very popular in England, when I was there, and has since become greatly increased, and clothed with power; and great numbers of apparently honest Friends have since that time fallen down to its image; and many, if not the most, of those that have not,

are afraid to stand forth and oppose the heresy. Even some of those who venture to plead for the old ways boldly, are nevertheless afraid to come out openly against those sentiments which are most insidiously and rapidly undermining the fundamental principles of Quakerism. Oh, that they had a George Fox and an Edward Burrough there, who were not afraid of consequences, but bore testimony everywhere against all unsound doctrines, as well as for those which were of the Truth ; nor could the powers of this world deter them from it. And with what success did they and their friends press forward through all opposition, because they accounted not their own lives dear in comparison with the joys set before them, even the joy of turning men from darkness to light, and from the power of Satan unto God.

* * * * Now my dear friend, in conclusion I will say, that although I have thus written, and truly written, in the forepart of this letter, of trying and mournful seasons, in which my faith has been put to the test, yet, in justice to the name of everlasting kindness and mercy, I feel bound to acknowledge, that many seasons of the sweet and precious enjoyment of heavenly goodness are vouchsafed me, in which my cup has overflowed with peace and love, and praises have ascended unto Him, who lives forever and ever ; notwithstanding, at other times, I apprehend that I feel as Jeremiah did, when he wrote his Lamentations.

* * *

Thine, affectionately,

JOHN WILBUR.

FROM EZRA COMFORT TO J. W.

Whitemarsh, 2d mo., 17th, 1843.

DEARLY BELOVED FRIEND,

I trust I can thus address thee in the fellowship of that gospel which is the bond of everlasting peace—in that nearness and unity which I felt with thy spirit when thou came into my room in Philadelphia, the remembrance of which has often been precious to me, although I was a stranger, as to the outward, yet not so within. My mind has often been drawn into near and tender sympathetic feeling with, and for thee, and under that feeling I am induced to take my pen in hand, though I seldom do so, to endeavor to encourage and strengthen thee to keep hold of thy shield of faith, and not cast it away as though it had not been anointed ; for it has been anointed, thou knowest, and has kept thee through many tribulations, both by sea and land, as well as amongst false brethren, unto this day ; and I pray the Father of all our sure mercies, that we may be favored to keep it in the patience unto the end. It is a day of peculiar trial, both of faith and patience, to all the

Lord's children ; and I feel it very especially so to thee, my dear friend, and I think I can enter deeply into feeling with thee ; for I have been favored to see, feel and know that foul, dark, deceptive, out-going spirit, in the time of the spreading of infidelity ; and I do now see the very same spirit, under a different covering ; but it is the same out-going deceptive spirit, which is actuating those who have gone out from the Truth, and they know it not ; and it has happened so to them for want of keeping humble and on the watch ; and these will go on worse and worse, deceiving and being deceived, until it is openly manifest by what spirit they are actuated, for they are not, nor will be able to set bounds to themselves, saying " Thus far will we go and no farther."

Oh, dear friend, it is with me to say to thee, keep in thy habitation, which is in the munition of rocks, and the storms will not hurt thee, nor prevent thee from promoting the honor of Him whom thou servest, or from spreading his cause of truth and righteousness in the earth. Although the enemy's design is to destroy the Lord's heritage, yet the Lord will turn the enemy's designs into a blessing to his heritage ; thus he showed me when the enemy seemed so to prevail, as if he would cut me off from my inheritance amongst the Lord's people. Oh then, very deep was my distress, but the ways of our Heavenly Father are as a great deep, for he showed me at that season that he would make of me an instrument in his own hand and his own way, to promote his cause, to his own honor, even to the saving of some poor souls. My heart was then greatly tendered before him, and I said in my heart, " It is enough. Let my sufferings be what they may, thy will be done."

And now, my dear brother, before I took my pen in hand I thought I felt this testimony, and I believed it was from the Lord : " Fear not, my dear servant, I have permitted this suffering to come upon thee for my righteous cause and my testimony's sake ; I will be with thee, and though thou pass through the waters, they shall not overflow thee ; though thou walk through the fire, it shall not burn thee, and through the flames, they shall not kindle upon thee, and I will make of thee yet further an instrument in my hand, to my honor and to my glory, in a way thou hast not yet seen, and it shall add to thy rejoicing while yet here, and to thy eternal joy hereafter."

I have no doubt there are many amongst you as well as amongst us who would, if they were to see the language I have used in describing that deceitful spirit, which is endeavoring to divide us asunder, call it harsh ; but the time has come when it is right for every one to speak the plain truth to his neighbor, of what he is favored to see of the workings of this dark, deceptive spirit. Oh, how I feel for the dear

youth, with you and us, so soon after that awful storm which must have appeared to them to have rent the very pillars of the Lord's house asunder! And for the few who remain to see another arise so soon after the first is past, and those who stood as a firm unshaken wall before, now rent asunder—Oh, I have thought it must be almost enough to cause them to question there being any true foundation. I feel willing to show thee a little of the actions of one from your parts, accounted a gospel minister by some. I took an opportunity with her, to inquire the cause of their dealing with thee; she seemed loth to say anything on the subject, but as I earnestly pressed it, for I did want to know their statement of the case, as she was from the neighborhood, she finally said thou would not take the advice of thy friends. I told her it was possible thou wast brought into the situation I once was when I could not conscientiously take the advice of those that I once believed were my friends; and if I had been correctly informed, it was the case with thee, that bearing thy testimony against the unsound views of J. J. Gurney, was the whole ground of uneasiness; if so, it was a serious thing for them to try to withhold thee from obeying the Divine command, of sounding the alarm at the approach of the enemy; and that I did believe the unsound doctrines published by that man were as fatal in their consequences as the infidelity published by Elias Hicks, which had made such a grievous rent in the Society. She replied that she considered it as bad, or worse. This gave me an opportunity of opening my views on the present state of things amongst us, in the presence of divers young Friends, to some relief of my mind. I also told them I felt it my religious duty thus to bear a faithful testimony against these things,—that I had done it when opportunity presented, and would do it, while I felt as I did, let the consequences, of what men can do, be what they may.

But oh, my dear friend, what are our feelings, when we see such who make profession of being ministers, and travelling for the help of others, act with so much—I know not what to call it but devilish deceit—as to make the profession she did to me, and then to see her own signature to such a document of charge as that brought against thee! But such were the inconsistencies of those who went out into infidelity, and such is and will be the effect of all outgoing spirits; but be of good cheer, dear friend, thou wilt be comforted when they are tormented. I would rather be in thy situation and live on bread and water than to be united with them and possess all they all enjoy, both within and without, for they will have torment upon torment. Oh, wretched state! Envy is happy only when she herself torments, but the righteous possess their souls in patience, and rest in the day of trouble, and in proportion as they are permitted to be afflicted, will

they be favored to joy and rejoice in the God of their salvation; blessed be his holy name for evermore!

From thy friend and fellow-sufferer for the Truth's sake,
EZRA COMFORT.

FROM L. A. BARCLAY TO J. W.

Reigate, Surrey, England, 25th of 2d mo., 1843.

MY DEAR AND TRIBULATED FRIEND,

What can I say that will comfort thee, or that will express the deep sympathy that tenders my spirit towards thee! But the Lord's power is over all! He has mightily and most mercifully been with thee in all thy afflictions, sustained and comforted thee with the lifting up of the light of his blessed countenance, and put a joy and peace into thy heart, with which no stranger can intermeddle. And so I trust he will still continue to do, and preserve thee (even to the very end) from being moved from that steadfastness unto him and humility before him, which he hath clothed thee with, for the help and example of others, and for the glory of his own great Name. In looking at the poor little afflicted remnant, both with you and with us, how does all that is capable of feeling within me, most earnestly desire (yea, painfully travail) that we may be preserved, "in Him that is true," and then, in all our afflictions, he will be afflicted, and the angel of his presence will be with us, sustain and comfort us, and in due time save us out of all, bringing us forth as gold seven times tried. Oh, how great is my fear on my own account, (and other such weaklings,) lest self should get up, even under these trials, and work as in a mystery, and so the enemy should get an advantage, and the spirit become defiled, and the Holy Name be reproached. Oh, when favored with breathings heavenward, think of us for good, my dear and valued friend, and crave that we may be kept in self-abasement and holy fear, whilst enabled, in faith, faithfulness, and patience, to stand firm for the pure testimony of Truth, and to be afflicted and mourn for the defection therefrom.

Thy account, in thy last kind letter of 27th 12 mo., of the transactions of that overbearing committee of your Yearly Meeting, and of your appeal against the hasty judgment of the Quarterly Meeting, was truly satisfactory, and it was a comfort to hear how you had been supported, and enabled to conduct in wisdom, and meekness, and firmness; and so was the account mentioned in thy letter to G. and M. Crosfield, of which I saw a copy from dear Ann Jones, inasmuch as it bore testimony to the Divine goodness and power which had so marvellously helped and preserved thee, my dearly beloved ancient brother, in such

a season of extremity. And truly, I may say, the hearts of some (to whom I have communicated what I could of these things, in the confidence of near unity) have, with mine, overflowed with gratitude and humble praise to Him, the mighty strengthener, the blessed comforter of his tribulated people, and our faith and hope in him has hereby been afresh strengthened and confirmed, and our breathings have been for thy help and preservation still, even as the prayers for Peter formerly, in prison. Ah! I do trust the root and bottom of all things will in due time be manifested, and the Truth arise, even over all! And what though we be reduced to a "very small remnant," yet if thoroughly purged and entirely knit together in Him, the Life, we may yet be strong as an army with the banners of Truth!

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Thy affectionate friend,

LYDIA A. BARCLAY.

FROM ANN JONES TO J. W.

Stockport, 1st of 4th month, 1843.

MY DEAR FRIEND AND BROTHER IN THE BONDS AND TRIBULATIONS OF THE GOSPEL
OF JESUS CHRIST OUR LORD—

Although *men* may separate thee from their company, may reject and deny thee the privileges of a minister and member in our once highly favored Society, yet they can no more separate thee from the living body, whereof Jesus Christ is the true and holy head, than the persecutors of our dear faithful Friends in the beginning could separate them from Him, the true and living Vine, whence they derived their sap and nourishment, their unity and strength, to stand against all the wiles and stratagems, and cunning, subtle snares of Satan and his agents. Then be not fainthearted, neither fear, but lift up thy head in *hope*; believing that thy deliverance from all the power of the enemy draweth near, whether thy natural eyes may see Jacob and Israel rejoice and be glad because that the Lord most high hath redeemed and delivered them, yea or nay.

Thy truly acceptable letter, dated 20th of 12th mo., was mine on the 16th of 1st, plaintive and true, as the lamentation over Israel is; yet I could but rejoice and give thanks in finding how sweetly thy mind has been sustained, by an invisible hand, through much crimination and oppression. Well, the power of thy accusers and oppressors is limited; and whilst I doubt not thou hast many times had cause to be and hast been comforted in considering Him who endured the contradiction of sinners against himself, and hast thereby been kept from growing weary of suffering or fainting in thy mind; I can and do earnestly

desire for thee that thy faith may be renewed and strengthened from time to time, not only to commit thy cause unto him, and to trust in his holy name, but also to remember that the cause is His with whom is the power to bring good out of that which seemeth at the time, to finite, short-sighted mortals, to be what may be termed evil, as "the blood of the martyrs is the seed of the church," and the shedding of the precious blood of Christ, as of a Lamb without blemish and without spot, was the purchase of our redemption. When the poor disciples were dismayed at what had happened, and said, even to himself, "we trusted that it had been he which should have redeemed Israel," ah, then how little did they think that they were speaking to their crucified and risen Lord !

And thus it is in our day ; we know but in part, we see but as it were through a glass, darkly or dimly ; but *then*, says the apostle, "shall I know even as also I am known."

After I received thine, I heard nothing from America for a considerable time, and was ready to conclude that the committees had thought better of it, and in consequence of the proposed appeals had dropped the matter of disownment, at least for a time ; but on the 15th ult. I received a truly acceptable and sympathizing letter from dear Thomas Evans, informing that thou art actually disowned. T. E. writes very feelingly and sorrowfully respecting this procedure, and says : "It is deeply to be lamented that matters have been pushed so far, and such a determination evinced to carry points, and to infringe on the constitutional rights of members. What it will all end in, is hard to say ; on every hand the clouds thicken and a deep gloom seems to be spreading over our Society." * * * * * My mind is much with thee and thy dear family, and the faithful Friends of South Kingston Monthly Meeting, believing you will be supported and carried safely through all to the praise of His name, the glory of his power, who has called and strengthened you to stand and to suffer for his name and Truth and testimony's sake.

In much love and tender sympathy for thee and thy wife and children,
I am thy friend in the bonds of the gospel,

ANN JONES.

FROM THOMAS B. GOULD TO J. W.

Newport, 4th mo., 16th, 1843.

MY VERY DEAR FRIEND,

Alexander Parker, an ancient worthy, in writing to Margaret Fell, thus addresses her : "Though for some time I have been silent in this manner of speaking to thee, yet is not my love in any measure dimin-

ished, but rather augmented; and I often remember thee in thy sufferings, and thou (with all the faithful in Christ) art dear and near unto me;”—which, as it seemed to convey what I wished to say to *thee*, in better language than I can usually command, I thought fit to copy. He adds: “I hope thou art, as formerly, sensible of the integrity and innocent true simplicity of my heart, both towards God and all his people, for Truth is my delight, and in the work and service of God I labor; it is my meat and drink to do the will of God, and therein I am fully resolved to continue even to the end.”

Now although I do not by any means feel qualified to *adopt* language as strong as he used in the latter part of this sentence, yet I can respond both to the hope and the resolution which he expresses; inasmuch as *that* which in my very young and tender years was revealed as the Truth, continues to be my delight; whenever I can see it in any measure prosper, therein I can rejoice, and on the contrary, (which is by far the most common in this our day, as thou very well knowest,) I often sensibly feel that it is still, through unmerited mercy, my privilege to suffer with it and, as I trust, for it, in some small degree—of which, however small, I often feel myself unworthy.

* * * * * It seemed truly remarkable, that she [Catharine Sheppard] should have been *led* to think and speak of thee at such a time. I have thought of it with interest in connection with poor dear P. P’s dying benediction. Surely there must be consolation ministered, by these things, to thy oft-times, no doubt, almost desponding mind. Are not these “morsels” better and more to be desired, coming as they do from the Lord’s people, than all the favors of his enemies? Yet I can but lament the great weakness, among many of those who, I doubt not, are very sincere in their love to him and regard for thee, which induces them to “break their bread in secret.” Although Solomon, I believe, did say such bread was pleasant, yet it would be more agreeable, I think, to the word of Truth, the substance of faith and the nature and character of our holy profession, if there was less of secrecy “for fear of the Jews.” I am thinking more particularly of some of our Philadelphia Friends—of whom in this respect I think we have considerable to bear; and they that are strong, I suppose, can bear it; but for others, I fear lest their faith, patience and constancy should fail.

* * * * * And although it may be best for us generally to pay due attention to their advice from Philadelphia, yet I have little expectation that it will make much more difference, in the end, than this, namely, putting it out of their power to say we rejected it. As for our being officially acknowledged by that Yearly Meeting in its present state, except in connection with the Gurneyites here, or in the event of their being “put down,” as they say, I have no expectation of it at present.

There is too much of the same spirit which rules here, at work among them, either secretly or openly, to admit of it; and I fear some of the best among them hear and take counsel for us, of that spirit working in the great ones, and the high ones, and the experienced ones, in a mystery, being themselves quite ignorant of it. Oh! for more inwardness and retiredness of spirit to the "Wonderful Counsellor," that we might be truly guided in judgment; and then, although Abraham might be ignorant of us, and Israel acknowledge us not, yet we could say, "Doubtless thou, O God! art our Father," &c.

* * * * * I must conclude, with dear love to thy wife, for whom I very often feel more sympathy than I can express in words, of which I believe she has been at times in some measure sensible; and to whom I am under very many and great obligations, which I cannot forget. Farewell.

T. B. GOULD.

FROM J. W. TO THOMAS B. GOULD.

Hopkinton, 4th mo., 26th, 1843.

MY DEAR THOMAS,

Thine of the 16th was received on the 19th, and none the less welcome on account of the company it kept, to wit, with one of a similar cast from dear Ann Jones; and although they had not travelled long together, they seemed to be of one heart and one mind; and I was made glad, amid the gloom of persecution, in recognizing the sweet salutations which are breathed forth in them. And for thy information I will say, that the volume containing those excellent letters from which thou extracted those instructive lines from one to another of our faithful predecessors in the blessed Truth, was sent to me many months ago by my endeared friend Lydia A. Barclay. Oh! how animating, to read those living salutations, and how they tend to awaken, and to quicken, and make alive renewedly the immortal birth in whomsoever it has been begotten, and cause it to leap for joy, and to strengthen, and produce an increase and enlargement in the inward life and power, when read at those seasons wherein the more immediate beam of the Sun of Righteousness is revealed in us, tending to glory, honor, immortality and eternal life!

Letters have been recently received from England, from —, —, —, &c., but none so truly apostolic and full of life, as Ann Jones's; but one from dear Ezra Comfort, some little time ago, is truly of the first cast, in which, like that of A. J., there is no compromise with evil, nor shadow of turning. Oh! for such fearless warriors as these, who will not turn their backs in the day of battle, nor give any ground to the

enemy, because they know that their Leader is invincible, and goeth before them, and covereth their heads; and because they know too, in some degree, the worth of God's testimonies to his people, and the sacrilege of abandoning them.

* * * * * Thy notices of the unity and fellowship of several dear friends, are comfortable and encouraging, as well as those above named; but, Oh! my dear Thomas and Martha, if it were not for the inward sustaining and approval of a blessed Redeemer, at times and seasons vouchsafed, all that even you or any other dear fellow-travellers could offer, would be of little avail, in allaying the troubled waters, which seem ready, sometimes, to overwhelm my tribulated spirit.

* * * * * Be assured that I remain thy truly sympathizing friend in all the trials which await the exercise of the Lord's gift among a stiff-necked and rebellious people. Farewell.

JOHN WILBUR.

FROM EZRA COMFORT TO J. W.

Whitemarsh, 7th mo., 23d, 1843.

DEAR FRIEND,

My mind is much with thee and thy dear suffering friends in New England, greatly desiring your steadfast abiding in the ever-blessed Truth, let others do as they may. There is a place of rest, even in the day of trouble, a refuge from the heat and the storm. Jerusalem remains to be a quiet habitation, a tabernacle that shall not be taken down—not one of the stakes thereof shall ever be removed, nor one of the cords thereof broken, for there the glorious Lord remains to us a place of broad rivers and streams—yea, those streams which make glad the whole city and heritage of God. Thou knowest, dear friend, that no gallant ships float there,—no galley with oars passeth thereby,—no none of the cunning artifice, or merchandise of men is found there. But oh, I have seen, in that light that doth not deceive, that there are many amongst you, in your land, who are making a high profession, even to be of the very city of God, and boast much of the streams thereof, who are trafficking in almost all kinds of merchandise of men, yea, even with the very souls of men, and are floating on the muddy waters of Babylon, and drinking of its streams, and are in sore captivity, and I am afraid some of them know it not. Oh, the mystery of iniquity—in the transforming of the serpent even into an angel of light, in order, if possible, to deceive the very elect! May we, dear friend and Friends everywhere, for whose welfare in this day of proving my soul travails day and night, be kept continually on our watch, in the

light of the Lord, that we may be preserved on that sure foundation, against which the gates of hell never have, and never will be able to prevail. It is cause of deep thankfulness that we are favored to see the snares of the enemy, and be preserved. Oh, it is a great favor that we are permitted to suffer with the suffering seed. Dear friend, and friends, who feel and act with thee, think not the time of your sufferings long ! The Lord hath a purpose in permitting it to be, that it shall redound to his own glory, and to your everlasting peace ; and, dear John, I believe there are children yet unborn who will call thee blessed, because of thy faithfulness in earnestly contending for the faith once delivered to the saints. I have often thought of Francis Howgill's travail of soul, since being with you, and I believe his testimony that he delivered in the name of the Lord, will be fulfilled concerning you,—“ The sun shall lose its shining brightness, and cease to give light to the world ; the moon shall be altogether darkness and give no light unto the night ; the stars shall cease to know their office ; my covenant with day and night, times and seasons, shall sooner come to an end, than the covenant I have made with this people, into which they have entered with me, shall end or be broken. Yea, though the powers of darkness and hell combine against them, and the jaws of death open for them, yet I will deliver them, and lead them through all. I will confound their enemies as I did in Jacob, and scatter them as I did in Israel, in the days of old. I will take their enemies ; I will hurl them hither and thither, as stones are hurled in a sling ; and the memorial of this nation, which is holy unto me, shall never be rooted out, but shall live through ages, as a cloud of witnesses in generations to come. I have brought them to the birth, yea, I have brought them forth ; I have swaddled them, and they are mine. I will nourish them and carry them as on eagles' wings ; and though clouds gather against them, I will make a way through them ; though darkness gather together as an heap, and tempests gender, I will scatter them as with an east wind ; and nations shall know they are my inheritance, and they shall know that I am the living God, who will plead their cause with all that rise up in opposition against them.”

This servant of the Lord, who was then in prison, testified that his heart was filled with joy, although a prisoner until death, even as when the ark of God was brought from the house of Obed-Edom, when David danced before it, and Israel shouted for joy. May this be thy, and your blessed experience ! I have often thought of latter time, of the testimony of these worthy sons of the morning, that of all the grievous sufferings they met with, the greatest were occasioned by false brethren ; but I think there is no cause for discouragement. We see, and it will be made more and more manifest, that those who are now lording it over God's heritage, are unsound, and have departed from

the faith and principles of the Society; and are not transacting the affairs thereof agreeably to the order established by the Head of the church, for which purpose, our different meetings were especially instituted. Friends were all to wait upon the Lord, in order to receive a renewed divine qualification to transact its business, for it is the Lord's work, and cannot be performed aright without such qualification, any more than a minister can preach the gospel without it. But it is now done out of meeting, and all the concerns that ought to come before these bodies, are now arranged by committees appointed for the purpose, who deliberate in private councils, and there contrive, plan and do the business, in the strength and wisdom of the creature, thereby depriving the rest of the members of their right to participate in the concerns that deeply interest them; and they also undertake to judge all such of their brethren, and condemn them as not being fit to meddle with the affairs of the church, who in any way dissent from what they do in these private councils. They also disregard the discipline, established by divine Wisdom; thus they are separating themselves from other bodies of Friends who are favored to dwell together in unity, and who are laboring harmoniously together for Truth's honor. May you, dear friends, keep in your habitations, standing steadfast in your allotments. I believe, in time [your oppressors] will be so controlled by divine Providence 'as to open a way themselves for your release. And dear John, don't be discouraged from prosecuting thy appeal; however trying it may be. Thou may, in this way, be instrumental in opening the eyes of some innocent Friends who are in danger of being ensnared by that deceptive spirit and led astray. I feel deeply for these. * * * * *

Tell my and thy dear friends as far as thou mayest have opportunity, that my love remains toward them and thyself in that fellowship that changeth not; and tell our dear young Friends I was comforted when with you, in believing that they will be prepared, through suffering, and favored yet to bring the ark of the Lord's testimony on their shoulders rejoicing, to its place in Jerusalem. It is now on a cart, and the oxen are shaking it, and the Uzzahs are laying hold of it, in an unsanctified manner, but the Lord will make a breach amongst them in his own time,—they never will be permitted to bring the ark to its place which God has appointed for it, by the course they are pursuing.

Farewell, my dear friend in the Lord. I remain thine.

EZRA COMFORT.

FROM ALICE KNIGHT TO J. W.

Frankford, 12th mo., 7th, 1843.

MY DEAR FRIEND,

Thy truly welcome letter of 11th mo., 29th, came to hand soon after date. I had been thinking much about my afflicted friends in New England and my spirit had been closely dwelling with thee in tribulation ; it was not unexpected to me to hear that thy appeal is resting as it is, and although it may sometimes be a trial of faith and patience, and desires may arise to know the event, yet the language does continue sealed on my mind, "The Lord will work, and who shall let." And, let this matter be decided as it may, my faith is that a benefit will arise to our poor Society from thy honest integrity in the way of Truth, not flinching from thy post to gain favor from man, even though the cruel enemy has greatly sought thy downfall in this way. And if thou shouldst never see the day when thy rights in religious society shall be restored to thee, thy patient endurance in suffering will not be lost ; but children shall rise up and call thee blessed, saying "he hath done what he could." According to my observation, a mark of distinction is becoming more and more set upon those that are endeavoring to gain proselytes in the wisdom of man, and it is becoming more and more manifest who are serving the Lord and who serveth him not ; but there is a struggle between Christ and antichrist, for the church's sake, and the Lord most high who maketh war in righteousness, will surely continue to gather to himself a people that can sing his praise. I feel the present to be a day of close trial and deep proving to the living children everywhere ; and I believe our poor Society will have much to suffer yet, before the dross, and the tin, and the reprobate silver is consumed by the fire of God's word.

Things in Baltimore look very discouraging. It seemed to me, if there was a shred there of the spirit of true discernment, that was able to try words fitly spoken, as the mouth trieth meat, it was amongst some of the little, humble, silent ones, that would tremble at hearing their own voices ; and oh ! that there were more of this number, for I fear it is very small. The Yearly Meeting was the greatest time of outpouring of words that I ever witnessed, I think, and the people seemed to feed upon it, but when anything was said, striking at the root of their false rest, and sounding the word of alarm, they were ready to judge it down, and out of meeting made great effort to make it appear that their state was a very good one. So thou mayest judge a little of the trial we underwent ; yet I believe it was all in the ordering of best wisdom, and if our lot was cast there for little more than a ballast, I believe the end was answered ; for we felt that we were a thorn in their sides. Our dear

friend David Cope did not, I believe, open his mouth in meeting, except once to discipline, but with ourselves, could say he felt the reward of peace for having been made willing to suffer for the name of Jesus. Thy countryman, L. M. Hoag was, a lodger in the house with us, and was very much caressed. A woman who was not a member, but an attender of Friends' meeting at Germantown, told one of the elders directly after meeting, she supposed Friends did not know what kind of a preacher he was when they appointed him the meeting.

* * * * *

As far as I know, Friends generally speak well of our "Ancient Testimony"—some I fear are endeavoring to cloak themselves with it. But I believe the day is coming when the unrighteous work of man's invention will be tried, and the day will declare it of what sort it is; and sometimes when the enemy is suffered to come in like a flood and my spirit is almost overwhelmed in suffering, I am cheered in the remembrance that there is laid in Zion a chief Corner-Stone, a sure foundation, and help is laid upon One that is mighty to save, and able to deliver, even to the uttermost, all those that trust in him. And do we not my dear friend, sometimes realize that "He will keep him in perfect peace, whose mind is stayed on him, because he trusteth in him?" In conclusion, although I feel myself but a child, I can greet thee and thy dear wife, in the language of encouragement, to stand fast in the liberty wherewith Christ hath made you free. * * *

I conclude, thy near sympathizer and, I trust, fellow-sufferer in tribulation, for the body's sake, which is the church,

ALICE KNIGHT.

FROM CORDELIA BAYES TO J. W.

Tottenham, 11th mo., 17th, 1843.

MY BELOVED FRIEND,

Although I have not felt ability hitherto, nor at this time, to clothe my feelings in words, and so to salute thee in that love which springs from, centres in, and returns to that pure spring from whence *all* good proceeds, yet thou wast brought to my remembrance so sweetly yesterday morning, whilst sitting with my friends assembled in meeting, and a language, applicable, as I then believed, to thee, in thy present suffering and deeply proving state, was presented so livingly that I feel I cannot do otherwise than just revive the words in thy tribulated mind, even should they be offered for thy acceptance without note or comment:—"Blessed are ye when men shall revile you, and persecute you, and say *all manner of evil against you, falsely*, for my sake. *Rejoice*, and be exceeding glad, for great is your reward in heaven; for so perse-

cuted they the prophets which were before you." I remembered that at (I think) the last Yearly Meeting of London, at which dear S. Grubb was present, I was sitting with her in her own lodging, and she was, in much freedom, opening to me some of her sore conflicts which befell her in that great city, (to which I was then looking to remove as my habitation,) acquainting me with the opposition she encountered in the discharge of her duty to her Master, and of the manner in which she was spoken of; we sat awhile in silence, when the words, "If they have called the master of the house Beelzebub, how much more will they call them of *his household*," came so to me, that I ventured to express them, on which the dear, faithful woman looked up at me with a brightened countenance, and in much simplicity, said, "I never *thought* of that!" Thus, dear friend, I have thought that, as a child is sometimes employed to hand a cup of cold water to a father or a mother, for their refreshment, and be comforted in finding that it has *proved so*, I might hand this to thee, whom I may truly say, did seem as a father in the church of Christ, when thou wast sent amongst us; more especially as thy parting words to *me* were like the meat which sustained one formerly for many days. And now, my endeared friend, farewell! May the Lord's Truth ever be thy shield and buckler, is the prayer of one who remains thy affectionate friend, in every trial.

CORDELIA BAYES.

FROM J. W. TO EZRA COMFORT.

Hopkinton, the 21st of 11th mo., 1843.

MY DEAR FRIEND,

Thy letter, although it has thus long remained unanswered, was truly grateful and strengthening; the fellow-feeling and near sympathy of absent brethren, communicated in times of trouble and great depression, is indeed as a healing balm, and tends to console the drooping mind, and to sweeten, for a season, the bitter cup; and especially when coming from one who has drunk deeply of the same cup of sore affliction, and has witnessed those indescribable sensations inflicted by the cruel hands of false brethren; a true sense whereof I am persuaded that neither pen nor tongue can convey to those who have not themselves drunk of the gall and the wormwood; of which even the Saviour of the world himself received at the hand of man. No; but thou, my dear friend, knowest, by painful experience, the bitterness and the reproaches which have always been heaped upon the faithful testimony-bearers in the days of persecution. And I had never been so well prepared until later time, to sympathize and partake with our early suffering brethren, in their sore persecutions and deep sufferings for

the Lord's testimonies. How truly instructive the counsel and exhortations of those whose experience was perfected by the things which they had suffered ; and perhaps there is rarely anything to be found more so, than the encouragement contained in the extracts which thou kindly sent. If confirmation of the rectitude of our cause here in New England were in any wise wanting, the conduct, duplicity, and treachery of our persecutors supply abundant evidence that they are in the very same spirit, which has persecuted the faithful followers of the Lamb in almost every age of the Christian church. In recently looking over the history of the church, from the apostles' times nearly down to the present, I find many transactions recorded of those who professed to be acting for Christ and for his holy church, whose actions nevertheless were strongly impressed with the mark of the beast and the number of his name, and strikingly answering as face unto face in a glass, unto many professions and proceedings in this our day ; clearly showing the enmity and malice of the same old enemy of God's heritage, and his practice of all manner of deceit and falsehood, for the ensnaring and destruction of the Lord's people and their testimonies, and aiming his deadly arrows at those little humble ones who dare not forego the covenant which Israel's Shepherd made with their forefathers, and has often renewed with them. And these, oh ! how continually are they crying and lifting up their hearts and hands unto their only Helper and Preserver, that he would in mercy turn aside the arrows of the destroyer, so that their lives might be spared, and his name not dishonored ; for, next to that of their own lives being given to them as a prey, is their prayer and their concern for the lives of his whole flock, and for those dignified doctrines and testimonies, which are the stakes and landmarks of his enclosure, and the armory of defence, whereby his sheepfold is protected from the ravages of the beast of prey.

I trust and hope, my dear friend and brother, that both thyself and all the living witnesses of our sufferings, will not fail at times to put up petitions for us, and for the sustaining of the Lord's good cause in this land ; that through his own power and good pleasure, a remnant at least may be spared to give glory to his great and excellent name, and to stand as witnesses to that Truth into which he led and established our forefathers. * * * * *

My opponents are quite ready at finding excuses for protracting the trial of my appeal, and it now stands referred to the last second day in the first month, at Providence, where I suppose they were resolved to have the case tried. But I am full in the faith that He, whose power is over all, can turn all into good to those who love him and serve him ; and in the same faith, I trust that whatsoever is permitted to

befall me, will in the end tend to my good and to God's glory, if indeed I am favored to endure all with patience, and to trust in him entirely for strength and wisdom. * * * *

In much love to thyself and family, and dear Alice Knight, in which my wife and family unite, I conclude in that which I hope will abide with us forever, and am thine,

JOHN WILBUR.

FROM ANN JONES TO J. W.

Stockport, 26th of 12th mo., 1843.

MY DEAR AGED AND AFFLICTED FRIEND,

This is the appellation and address which lives in my mind towards thee from day to day, and which I have desired for many weeks past an opportunity to greet thee with—but many engagements, many hindrances, and not a few discouragements have prevented the accomplishment of it. However it be, whether I write or am silent, the precious bond of gospel fellowship is not lessened or interrupted; and whether thou art a sensible partaker of the joys and consolations of the gospel, or the fountain of living waters is for a time like a spring shut up, a fountain sealed, and the Lord may, in inscrutable wisdom, be known to thee by the name of the Lord that hideth his face from the house of Jacob, still I believe thy soul is and will be kept alive even in famine; and at times the experience will be thine, that in proportion as thy tribulations abound, so also thy consolations will abound in and through Christ Jesus, the everliving and holy head and high priest of his church, which he hath purchased with his own most precious blood. Ah! fear not, neither be dismayed; he knows who they are that suffer, and *what* this living number suffer, for his name and truth and testimony's sake.

27th. Thy deeply interesting and truly affecting letter of the 1st of 7th mo. was mine on the 28th. I have let several Friends see it, who are interested in the maintenance of the principles and testimonies of Truth, viz: L. A. Barclay, G. Crosfield, Croudson Tunstall, &c., all of these named have, I believe, written to thee since; I hope thou hast received their letters, and that they have had an encouraging and strengthening effect on thy depressed and drooping mind. May the Lord Jehovah be thy stay and thy exceeding great reward. However the enemies of Truth may triumph for a time, and vaunt as lords over the heritage, I cannot doubt but their spirit and unrighteous proceedings, will be made manifest in the Lord's time, though to our finite reason and short sight it may be deferred till some of the well-minded, though inexperienced ones are beguiled and led astray. Alas! there

is a great want of a single eye to the glory of God, and a firm, steady, upright walk before him, neither warped by favor, affection, or fear of man—but righteously determining, “Let others do as they may, as for *me*, I will serve the Lord.” But as a people we are too much in affinity with the world, loving and courting its favor and friendship, unwilling to be baptized into death, that so we may be raised from spiritual death by the power of Him who is the Resurrection and the Life, having the spiritual senses and faculties exercised by reason of use, to discern both good and evil. Thus many who from their stations and standing in society ought to be way-marks to others, are themselves partially blind, unwilling to see, and afraid to risk their reputation among men; so they “err in vision and stumble in judgment.” But blessed be the name of Israel’s Rock, we have still some clear-sighted ones remaining or raised up, to stand for the Truth in innocent boldness.

Thy sister and companion in tribulation, and in the kingdom and patience of Jesus Christ,

ANN JONES.

FROM J. W. TO EZRA COMFORT.

Hopkinton, 2d mo., 20th, 1844.

MY DEAR FRIEND,

Perhaps there is not another within the circle of my acquaintance so well qualified through living experience to sympathize with me under the continued portion, and accumulated weight of suffering, which has fallen to my lot in this sad day of treading down and shaking among the professors under our name, if not amongst many others. And I trust that thou art more understandingly prepared to say than I am, “One woe is past, and behold, another woe cometh,” and to see that the fulfilment of the prediction is true, and the interpretation thereof sure; and art more fully aware of the indispensable necessity of abiding steadfast and immovable on the sure Foundation, during this great storm and mighty shaking, as it were, both of the earth and heavens. For it is not enough now that the minds of Quakers be shaken from their grasp of earthly treasures, and the friendship of the world, but that they should be shaken from their own—from the delusive contrivances and inventions of men, seeking to find an easy way to heaven, aside from the painful process of piercing asunder between soul and spirit, joints and marrow, whereby the thoughts and intents of the heart are revealed, through, and only through, a drinking with the Lord Jesus, in a measure, of the cup of his sufferings. He who flatters himself with the hope of a heavenly mansion, without a humbling submission to this sword of the Spirit, which separates the precious

from the vile, will meet with the most sore and forlorn disappointment. Oh! how sad that it is so, that, through the love of ease and an unwillingness to endure the sanctifying power of the cross of Christ through the depths of his purgations, such a spirit should have found an entrance into the minds of so many who once knew better days!

* * * * *

On again reading over thy letter of 7th mo., 23d, my dear friend, which was received in due time, my heart has been made to leap for joy again, in beholding the excellency—the inexpressible favor of the Lord’s mercies, in keeping his suffering children from falling and from despair; and whilst I write, I feel bowed under a sense of my own utter insufficiency; and that it is of the Lord’s power only that I have not fallen into the hands of those who have been striving for my downfall; it is marvellous in mine eyes, that I have been mercifully so far preserved in holding fast to the law and to the testimony. Oh! let the praise be ascribed only to his great and blessed name; for surely, without his unmerited and gracious interposition, I must, long before this, have been numbered among the dead, to the dishonor of the good cause. Well, my dear brother, I am not alone, but as one among a few solitary sufferers here in New England, whose eyes are lifted up, and whose hearts are poured out before our blessed Shepherd, in deep suffering under the unrelenting hand of the oppressor, with prayers night and day for patience and wisdom, to endure, and to honor the cause which we are called to support, whilst the enemy is making stronger and stronger his armory for an exterminating warfare against us. Their plan is now nearly consummated, of excluding all in this Quarterly Meeting from service, except those who have been trained in the new school.

* * * * *

More disownments will likely soon follow. Thomas B. Gould is now under their oppressive hands, in the character of overseers, and all others who seem qualified and are undaunted in support of the good cause, now stand as marks for the archers; but it was believed that, notwithstanding the success of the Gurneyites in carrying their measures in our late Quarterly Meeting, the cause of Truth gained, rather than lost, by the coming out of some of our younger men, and opening things pretty plainly before the meeting; opportunities not likely to be allowed them much longer. Thus, my dear brother, in a few words, I have opened to thee the present state of things among us, by which thou wilt see the increasing necessity of an understanding better than our own, to guide us along in safety through this cruel warfare, that is waged against us, for the alone reason that we feel bound by the sacred obligations of loyalty to the best of causes, and to His requirings whose that cause is. And I am satisfied that next to the immediate guidance

and upholding of the divine Hand and Power, have been the sympathy, the advices, and the prayers of dear Friends and brethren in other parts of this land, as well as in Europe; by whose availing intercessions our hands have been sustained and strengthened. These, or similar troubles are likely, as far as I can now see, to pass through the whole camp, in such manner as that the cause is one with the faithful everywhere, tending mutually to bind them together, and to induce them to help one another, by adding strength to strength, in coming up to the help of the Lord against the mighty. * * * *

My salutation, my beloved friend, in the love of the gospel, and in great tenderness, is to thee, and to all that are faithful in Christ Jesus, counting not their own lives dear in comparison with the love of God and the testimony of his life and power; and so I remain thy friend and brother,

JOHN WILBUR.

FROM J. W. TO THOMAS B. GOULD.

Hopkinton, 5th mo., 14th, 1844.

MY DEAR FRIEND,

Although much engaged, I cannot persuade myself to suffer to-morrow morning's mail to pass by without a few lines to thee and Martha, and all the rest of you, who are resolved to ride out the storm through all; if indeed the very best management on their own part, and full trust and confidence in Him whose way is in the deep, and who has for his chariot the wings of the wind, will bring their little bark in good time to some quiet and peaceful haven, where the enemies of the testimonies of the Lord's heritage cannot come—no, neither here nor hereafter! And I am noways destitute, my dear fellow-sufferers, of an assurance of the aboundings of God's love and tender mercies, over all and through all, to those his living children, who are now in the midst of great tribulations; out of which he will assuredly bring them, as they patiently endure the buffetings of the mighty foe, through his ministers, for a little season. And however grievous and painful to be borne, let us even rejoice and be glad for His great name's sake, for which we are permitted to suffer, and remember the promise, that "the rod of the wicked shall not *always* rest upon the lot of the righteous;" for he will, for the elect's sake, shorten those days, and for the sake of those who are given up to love and serve him, he will arise speedily, and deliver them from the hand of their enemies. He will compassionate his own people, as well as regard his own testimonies. His own people, however few in number, by the hand of his Providence shall escape the deluge, for the upholding of his name in the earth; for behold

he is despised and blasphemed at the head of every street, and the wicked triumph over the flock of his pasture.

* * * * How plain it is that Quaker preachers, who have but ordinary natural talent, and no school learning, when they turn aside from the source from which they had usually drawn afresh their supplies, and enlist under the banners of men, make miserable work of it!

* * * * Tools are not so much to blame, as those who use them. And all such works as these will certainly turn to the furtherance and accomplishment of God's purposes, in the separation of that which serveth him, from that which serveth him not. My dear Thomas, let none of these things move thee. Remember, persecution by the world and by false brethren, has been the lot of the righteous in all ages.

* Despair not, but cherish the gift; and it will take root downward with the greater force, the more it is trodden under the feet of ungodly men; and then the storehouse will be full, and enlarged, against the day of Israel's deliverance from his bondage. * * * *

Thy friend,

JOHN WILBUR.

FROM ALICE KNIGHT TO J. W.

Frankford 6th mo., 10th, 1844.

Notwithstanding I have written the last letter to my dear friend John Wilbur, I feel a strong inclination to avail myself of this medium of converse with thee, as the only one that seems to be granted me at this time, according to the good order of church discipline. Thou hast no doubt heard ere this, that thy poor, feeble and unworthy correspondent has done what she could in resigning herself to be a sharer with you in suffering, at your Yearly Meeting, for the testimonies of Truth, in support of the doctrines of the gospel of our dear Lord and Saviour Jesus Christ, which he continues to keep very dear and precious in the hearts of some of you (and I hope not a few) in your part of his heritage, yes, worth suffering deeply for, which does even now redound to his glory and honour, and, if steadfastness is abode in to the end, will even more and more show forth his praise. Oh, the desire that I sometimes feel for all his suffering children everywhere, that may at seasons be made to feel that the muddy waters compass them about even to the soul, that they are enclosed in its depths, and the weeds are wrapt about their heads; that they may continue to feel that their only helper is the Lord of Hosts; for he will surely keep these in his house of prayer, and when they may be suffered to feel that their poor souls are ready to faint within them, he, the Lord, will strengthen them from his holy temple.

We have recently heard the Gurneyites have taken up the cases of ——— and ———. I was surprised to hear it, supposing ere this, they must see their works are dark; but alas! how often do we see the sorrowful effects produced, to the blinding of the eyes of those who once give themselves up to listen to the deceiver of mankind. And are not these things permitted, and they suffered to continue in their unrighteous works, in order to open the eyes of some who have not yet been able to see into the mystery of iniquity, and in order to hasten the day of separation from these people? I greatly desire the encouragement of all these under treatment as well as other rightly exercised Friends, to faithfulness in contending for the Truth, without fearing consequences. But why need I write thus to a father, who has taken many more deep lessons in the school of Christ than I have done? And I greatly feel that I have need of the prayers of the faithful for my safe abiding on the sure Foundation, patient under every suffering dispensation,—for I feel it to be a day of *deep trial*, wherein it is all important to remember the watchword given by our blessed Saviour to his disciples formerly, “Watch and pray,” and I believe there are seasons when we may feel that we cannot pray, yet we can watch. And I believe my dear friend will understand me, and that this is a little effusion of the exercises I *daily* feel, in looking towards your approaching annual assembly, and the very important decisions that may be come to there, for I think I may say I feel bound with my dear, suffering friends, in bonds for the sake of the gospel.

* * * * *

I believe sometimes when we are not called upon openly to speak against such as we cannot fully unite with, we are nevertheless bound to bear testimony in silence. In this we may be accounted as fools and even hated by the worldly wise; and sometimes such things feel hard to bear; yet there *are* seasons when we are made to rejoice in him through whom the victory was obtained. I believe thou wilt understand me in this, and I think thou canst unite with me in the sentiment, that there are some Friends we meet with, to whom we can get very near, though strangers; whom we feel as bone of our bone, and flesh of our flesh—kindred spirits met; to whom we can impart our religious views without any reserve. There are others that generally speak the same language, and seem very friendly, to whom we may even *desire* to impart our feelings and views, yet there is something that is as a barrier between us. * * * * *

I want sound Friends to stand firm and faithful, for now is the time; but if no way should clearly open when the time comes, I am far from desiring any step taken without a sensible feeling of the sanction of Truth in your movements. For I continue firm in the belief that the

Lord will work for you and with you, for deliverance, in his own time and way. May all the rightly exercised be encouraged to put on the whole armor of faith! * * * *

A letter from thee is always 'gladly received by thy unworthy correspondent,
ALICE KNIGHT.

FROM L. A. BARCLAY TO J. W.

Reigate, Surrey, 6th mo., 14th, 1844.

MY DEAR AND HONORED FRIEND,

My mind seemed so much with thee the last week that I think I must (though in a poor, low spot myself) take pen and tell thee so, assuring thee that thou art very near and dear to me and I trust a number more in this land who remember thy faithful spirit and labor of love amongst us in days that are past, wherein thou wast (made of God!) a great comfort to an afflicted remnant amongst us, who have felt melted into tender sympathy with thee in the hearing of thy sore trials of latter years; the worst sort of all, namely, from false brethren! And we rejoice that thou art preserved in a noble yet humble spirit, willing to suffer for the pure testimony of the everlasting Truth, and hast been (as indeed we doubted not) so marvellously sustained and supported under such deep afflictions, yea, wonderfully comforted with a peace which the afflicters can never give, neither can they take away when it flows in the soul like the streams of a refreshing river! blessed be the Father of mercies and God of all sure consolation who gives it! And my dear friend, I hope and trust thou art thus supported and comforted at this time, which I have been remembering is the time of your Yearly Meeting, and when I suppose thy private appeal will come forward, but it is not likely with any better success than the other last year, seeing there are such unjust and unconstitutional measures resorted to; yet we do know there is a Power who can in a moment withdraw man from his purpose, and overturn all the devices of the wisdom of man! Then it is unto Him alone that we must commit thee, our dearly beloved friend and tribulated brother, whose thou art and whom thou sincerely desires faithfully to serve, and whose is the cause thou hast been and art concerned to uphold (and no private ends or party whatsoever!) to thy dying breath. And he is sufficient for his poor feeble servants in all their exercises and trials, who feel but as the worms of the dust and unworthy of the least of all his tender goodness! He ever will be all-sufficient to support, strengthen, comfort and preserve them, and will get himself glory through them, even if it seem best in his inscrutable wisdom it should be through unparalleled afflictions! If he saw meet that the Captain of our salvation should

be made perfect through sufferings, is it not enough for the disciples that they be as their Master? And those who suffer the most for him are the most highly honored! Nevertheless, tender sympathy flows in the fellow-feelers towards such as are thus peculiarly "set for the defence of the gospel," and their breathings do continually arise for their help and support, as do ours at this time on thy behalf unto Him whose is the power, and oh! that thou mayest be kept of him in peace to the end!

When it is well with thee crave the strengthening and preservation of thy nearly united and affectionate friend,

LYDIA A. BARCLAY.

FROM ANN JONES TO J. W. AND WIFE.

Stockport, 7th mo., 28th, 1844.

MY DEAR AFFLICTED FRIENDS,

* * * * I began this at home on first day evening, but was prevented from proceeding with it until to-day. I am now with my companion, S. Horner, at the house of our dear friend Henry Neild at Frandley, where our Monthly Meeting was held yesterday. Since I left home on fourth day morning I have received in an envelope, directed by *thy hand* I believe, "Two Letters" (written by thee) "in relation to the doctrines, order, and usages of the Society of Friends," to which is appended a Contrast, &c., by another hand. * * * * It seems very clear to me that any *Friend*, reading these letters, must at once perceive that the ground of thy disownment has been no other than thy faithful maintenance of the doctrines of Christianity, as held by the Society from the beginning. May the blessed Head of the church himself keep and sustain thee, in every season of conflict and affliction, guide thee by his counsel, and give thee wisdom to support the cause in which thou art engaged—wisdom and skill which thy adversaries shall not be able to gainsay or resist. This I trustfully believe will be the case, and that thou wilt be helped, not only by thy own dear family and personal friends, to place the whole matter and all the proceedings in their true light before the public, but also that He who is strength in weakness, to his poor dependent children who have no might of their own, riches in poverty, and a very present helper in trouble, will be near to thee and thine in all your afflictions—even He who was with the three children in the fiery furnace, and with his faithful Daniel in the lions' den. That it will yet be made manifest that the Lord has reserved and preserved to himself a number comparable to the seven thousand in Israel, who have not bowed the knee to Baal or

kissed *this*, his image. The Holy one will defend his own cause in his own time and way. He will not give his glory to another, nor his praise to man's device. He can and will bring down the tall cedars of Lebanon when he pleaseth, and exalt his own little, lowly seed, and bring it into dominion, to the glory of his own everlastingly glorious name. * * * Henry Neild requests his dear love given thee, and wishes me to say he hopes thou wilt be strengthened to bear whatever is permitted to come upon thee in consequence of the stand thou hast made against innovation. Thou hast his near sympathy.

Dear Sarah Horner sends her love very affectionately. Accept mine also, in which I am thy friend in tribulation,

ANN JONES.

FROM J. W. TO THOMAS B. GOULD.

Hopkinton, 8th mo., 1st, 1844.

MY DEAR THOMAS,

* * * * * I have thought a great deal about thee, under thy accumulation of afflictions and trials of different kinds; and some of them I know to be of no common order. For it had become an uncommon thing, until recently, to be persecuted for righteousness' sake, even by the worst sort of people; but now, the kindest of appellations has been so shamefully abused, that some who still claim the name of *Friends*, are found to have become so apostate from almost all that is good, that their appetite for devouring the lambs of the flock seems almost as keen as that of a Roman.

Well, my dear brother, the hotter the battle, if we meet it undauntedly, and fight valiantly, as becomes good soldiers of our dear Lord and Master, who himself was never foiled in battle, nor beaten in the field of strife, the sooner will the end come. He will always cover the heads of those who fight with him, in the ranks of his own appointment, and give them an armor which the fiery darts of Satan's army can never penetrate, to destroy the inward life. Blessed be his name! Let us thank him, and take courage; for he will yet, if we cast not away the shield, make us to rejoice, yea even to shout in victory over all our souls' enemies!

Our Gurneyite overseers have sent to Greenwich, through their Preparative Meeting, a complaint against what they call "a disowned member," for sitting at the head of the meeting, and for speaking therein; desiring the advice and *assistance* of the Monthly Meeting, in restoring Christian order, &c.;—this is as near as can be remembered. And so we may expect soon a committee of much physical

power—for restoring order? No, but for introducing disorder, by placing some of their sleeping monuments here at the head of the meeting. For there is not one among them on the men's side, but sleeps much of the time, when assembled, and they are often all asleep at the *same time*; so that thou wilt readily see the disgrace that must attach to a Monthly Meeting that places such men at the head of a meeting for solemn worship; and painful will it be for all but themselves, to sit under such government; and very few besides will likely meet with them.

My mouth has been opened but once, since Yearly Meeting, publicly; and then they attempted to close the meeting as soon as I sat down, in contempt of my service; and the Gurneyite men all went out; whilst Friends, with a number of the neighbors present, kept their seats until a proper time to close; by which they were apparently a good deal exasperated, and consequently resorted to the measure above alluded to. * * * * *

My wife joins me in dear love to thyself and wife, and all our dear friends, who are resolved to follow on to know the Lord more perfectly, though obtained only through this great fight of affliction.

JOHN WILBUR.

FROM J. W. TO EZRA COMFORT.

Hopkinton, 8th mo., 22d, 1844.

MY DEAR FRIEND,

* * * Well, inasmuch as I hesitate not in believing that the course which I have taken was in the ordering of Truth, so I trust that if I am favored to continue to keep a single eye to its pointing, that He whom I have endeavored faithfully to serve, will still be with me, and fulfil in me his whole purpose, if anything yet remains for me to do before I go hence; and so I murmur not, nor repine, on account of my condition, but consider it preferable to that of being restored to such a body of false brethren. * * * * *

I was not long since invited to attend a funeral, among other people, at some distance from home; and feeling easy to do so, I went, and in much clearness and freshness was raised up, in a very large gathering, to testify of the way of life and salvation; and since, I have attended our Western meeting, and was livingly exercised in breaking bread to a little remnant of hungering minds, to my own and their great consolation; and I also had two family opportunities in the neighborhood, to the like satisfaction; and subsequently had a public meeting, by appointment, at Kingston, which is our county town, and was largely opened in testimony to a large company, mostly Presbyterians, and

some Baptists ; and although the meeting was long, I have rarely seen so large a gathering sit so solid and quiet. It was, I believe, satisfactory to them, and truly, peace and consolation were the fruits of that opportunity to my mind. And I feel free to say to thee, my dear friend, that on such occasions, as it always has been, so it remains to be with me still,—to go to such meetings in fear and trembling for the safety of the ark of Truth's testimonies.

It has been pretty clearly opened to me, that if life and strength continue, considerable service will be, ere long, called for at my hands, in different neighborhoods round about, as well as at some places more remote. Our principles and testimonies, and the spreading of them among mankind, never looked more desirable than at the present time ; and notwithstanding the great declension in these times, I am disposed to accord with the views of dear Sarah Grubb, in England, as well as some others of the like cast, that after a great sifting time, there will be a greater gathering to our principles than ever has been since the early days of the Society. Under such a view as this, I am encouraged to let the things which are now shaking the Society to its foundation, pass over and be gone, and to look forward, trusting in the arm of the Almighty ; and believing that he will, when he has spewed out of his mouth the hypocrites and the oppressors, gather to himself a people that will serve him and honor him, and, by the uprightness and purity of their lives, as well as by the promulgation of the gospel in the demonstration of the Spirit and with power, give glory to his great and adorable name ; and in a manner which these adversaries of Truth can neither resist nor gainsay. * * * * For the grievous transgressions of Israel, his hypocrisy, his idolatry, his oppression, and the profaning of his sanctuary, the Lord has given him into the hand of Satan, to buffet him, and to scatter him to the four winds of heaven. But as it was said by the prophet, " A remnant shall be saved." And these, if they abide in his courts, shall be as seed sown in the earth, and shall spring up and flourish, and he will cause them to spread forth, as gardens by the river-side, and will pour down the dayspring from on high into their bosoms, and they shall walk in the light of life, and power shall be given them to tread on serpents and scorpions, and receive no harm. Oh ! my dear friend, what cause of encouragement goeth forth under such views as these, even while the darkest cloud overshadows us. Such a day as this was foreseen by dear Mary Ridgway, some fifty years ago. An aged Friend with us, whose memory is remarkable of things in olden time, says, that she came into the men's Yearly Meeting at Newport, and addressed it as follows : " Friends, I have had a prospect that has borne very heavy upon my mind, and which I feel constrained to communicate to this meeting. I have seen the blackest and thickest cloud

that I ever saw, hang over New England. And I desire Friends to be on their guard, and to get to their watch-tower, for I believe there is a sifting time coming; and such trials as have never been before in this land, will surely come upon this people."

Mary Peisley speaks of a reformation in the Society of Friends,—of advancing in the principles of early Friends, and speaks of some in the following manner: "Instead of going forward, they have looked back, and even sunk below the standard of the first reformers." And says again: "And those who will be the instruments to labor for a reformation in this degenerate age, must find a difference in their trials from the sons of the former morning; they will be of a more severe and piercing kind. *Theirs* were from the world, and such as might be expected; *our* trials will chiefly arise from those under the same profession, clothed with the spirit of this world, though under disguise. God will divide in Jacob, and scatter in Israel, before that reformation is brought about which he designs." And these prophecies, I apprehend, include both as one, the troubles which began with you some years ago, and those which now afflict the church; and although the characteristic is changed, the spirit, just as thou told me in a former letter, is the same,—it is the spirit of the destroying angel. Thomas Shillitoe also testified of a grievous sifting time in our Yearly Meeting, the same in substance as Mary Ridgway, and seemed to lay the responsibility upon a spurious ministry, now seen to be literally correct.

* * * * *

Dear Ann Jones, in a late letter, encourages our publishing a statement of the wrongs which we have received at the hands of our opposers in New England, which, as far as I can hear, will be agreeable to all sound Friends in this country.

From thy friend,

JOHN WILBUR.

FROM J. W. TO THOMAS B. GOULD.

Near Kingston, [9th mo., 1st, 1844.]

MY DEAR THOMAS,

* * * * * In my letter to John Pease, I mentioned that a friend to him as well as me, had proposed that he should be put in a way of more information, &c., and as I had had no personal opportunity, I resorted to pen and paper; informing him that the complainants were not able to make so much as a breach of one paragraph of our discipline to bear upon me; but that in the progress of their proceedings, *they* had violated it at least ten times; and further told him, that our Yearly Meeting itself, by sanctioning those proceedings, had virtually trodden down and destroyed its own discipline, &c. In his answer,

he informed me, that both himself and companion had read my letter, each twice over, and he thought best to read it to a select number of the Yearly Meeting's committee. He says, they in a few words disapproved of every part of it, and of that part which said, I was disowned without discipline—that they said they took altogether a different view of it, &c. And so J. P. excuses himself from entering into judgment upon the merits of the case. * * * * *

Well, now, my dear brother Thomas, I am not at all disappointed nor surprised at thy manner of writing in relation to thyself; however tender the feeling, and deep the commiseration which I feel towards thee and for thee, with fervent prayers that thou may not be left to cast away the shield as though it had never been anointed,—though very near have I myself been brought to it many times. Hast thou not often read of the deep baptisms, desertions, and sore conflicts, if not misgivings, of those whom the blessed Master had chosen to publish his gospel, and qualified by living experience of their own, to administer fitly to the condition of those who are in bonds and in prison for the word of God and for the testimony of Jesus? And as there never has been such a time as this in our Society, nor even in the world at large in relation to the divine purposes, and the condition of Christianity, nor the field of harvest so white perhaps before the laborers; there is proportionably greater need of the laborers and messengers being entirely bereft of everything pertaining to the flesh—everything of their own—and to be entirely clad with the pure white linen, the covering of the Lord's own holy, blessed Spirit. And these new garments cannot be so advantageously worn, whilst some of the old ones remain upon us, nor yet so consistently. Oh, then, I yet keep desiring for myself, that I may so patiently and so willingly endure the purgations of the waters of Jordan, which is judgment, that all which pertains to Esau, the first-born, may be wholly taken away, even if it should require long and fearful standing in the very bottom of that river.

* * * * * In much near and dear love and affection to you all, and all the honest-hearted on that island, I am thine,

JOHN WILBUR.

FROM J. W. TO MOSES COMFORT.

Hopkinton, R. I., 10th mo., 22d, 1844.

MY DEAR FRIEND,

I felt greatly obliged to thee for thy interesting account of the last sickness and close of that dear, devoted, and undaunted servant of the Lord, Alice Knight. Precious, indeed, is her memory to me! And as Mary Pennington said concerning her husband, that she ascended

with him, and saw him safely landed and gathered to a mansion of everlasting rest, joy, and peace, so, with an eye of living faith and gospel assurance, methinks I see her purified spirit, glorified and dignified in the presence of her holy Redeemer in heaven, to go no more out. Of him she was not ashamed, nor afraid to confess his blessed name among men; nor did she flinch, for fear of man, from delivering the message and whole counsel of God committed into her hands for others. Henceforth, saith the Spirit, blessed are the dead who die in the Lord, (and this precious handmaid was one of them,) yea, they shall rest from their labors, and their works do follow them. Yea, their faithful works shall follow them as a sweet testimony and memorial before God, and that innumerable company of angels and the spirits of just men made perfect, in the kingdom of Him who redeemed them with his own blood! In comparison with this blessed assurance of the happy death and heavenly ascension of the faithful and tribulated servants of the Lord, everything of a sublunary character sinks down to nothing and vanity!

How great, then, the work of contributing to such a result; and how happy the knowledge of the right way for such contribution! Instead of calling people to Christ and him crucified, the wisdom of God and the power of God, how many are the teachers which mankind have heaped to themselves, having itching ears to hear the devices or the divining of men learned and skilled in earthly wisdom, in hewing out cisterns, and making substitutes beautiful to the eye, and pleasing to the ear, and gratifying to the carnal mind and will of man! And thus the people are grievously led to mistake the image and likeness of a thing (of immense importance) for the thing itself. Oh, the responsibility that rests even upon those whom God has called and anointed to direct his people in the true way; even in the way heavenward! And, on the other hand, how reprehensible are those who, knowing nothing themselves of the way everlasting, and having nothing, can therefore give nothing that has life in it, but are exhibiting a poor, lifeless substitute, causing the people to mistake it for the right thing, to trust in it, and to risk their all upon it, when, alas! woful disappointment must follow! And what a grievous thing it would be, if the testimony to a living ministry, through the dispensation of the good Spirit, should be lost in the world; and more especially lamentable, if we who have witnessed the descending of its heavenly dew, should return again to the weak and beggarly elements, and through carnal indulgence, and inattention to the Divine gift, and an unwillingness to endure the only preparation for it, of the Holy Ghost and fire, should make shipwreck of the faith of the gospel of our Lord and Saviour, vouchsafed to our fathers, and even unto us who are here alive this day. How much cause have we, therefore, to pray to

the Father, that he would raise up and anoint and send forth, (in this day of fainting and of turning backward,) many living and faithful laborers into his harvest. If his arm is not made bare in some such marvellous way, for poor New England, it does seem that his testimonies must fall to the ground in many of our streets, and be trodden under the feet of men. * * * * *

A faithful, livingly concerned Friend, in this day, is a treasure of great value. May the Lord increase their number, and strengthen their hands, to work effectually in his vineyard; so that our eyes fail not in weeping for those who are gathered home, or rather for the loss of them, from their ranks in the Lord's army!

Farewell. From thy affectionate, though tribulated friend,

JOHN WILBUR.

FROM LYDIA A. BARCLAY TO J. W.

Reigate, Surrey, 25th of 10th mo., 1844.

MY DEAR FRIEND,

There are so many amongst us who cannot discern through things—they seem as if they could feel no difference between a lecture-like discourse and a true gospel testimony; and, moreover, if that discourse is mingled with much of *words* about ancient times and doctrines, they think it must be in unison with our ancient views, or the doctrines of Truth; whereas, such a discourse is defective in life and power, and makes nothing perfect, (as it were,) not being a true testimony unto and for Christ and his spiritual kingdom. Now, there are divers of these laborers amongst us in the mixture, and I fear their hands will be strengthened; these are large in words, and very active in running to and fro, so that there is hardly a possibility of escaping coming in contact with them and being hindered! And there is also a great stirring up of elders of latter years to deal with those who hold forth the ancient doctrines, so that the little remnant of these last are often much discouraged and shut up, like as being in prison, and cannot come forth as fully as would otherwise be; for the fields are white unto harvest, and many are the seeking and visited minds up and down, but, alas! when at our meetings they are too often fed with such doctrines as they can hear from their own preachers, and they even say so to some of us, to our grief! So that we may truly say, "Truth is fallen in our streets, and righteousness cannot enter!" I am, in the fellowship of the gospel, thy affectionate friend,

LYDIA A. BARCLAY.

FROM J. W. TO EZRA COMFORT.

Hopkinton, 12th mo., 14th, 1844.

MY DEAR FRIEND EZRA COMFORT,

I received in due time thy last letter, and will inform thee that it was truly satisfactory; and I apprehend that thou hast been, previous to the arrival of this, informed of the proceedings which have transpired in Rhode Island since that time, such as the sustaining of the Quarterly Meeting of *Friends*, and all the Monthly Meetings thereto belonging, with the meeting for worship at Newport, distinct from the defective party; and last first day for the first time at Hopkinton, in that part of the house unoccupied, we were, for once, permitted to sit quietly under our own vine and fig-tree; but since, that part has been made fast against us, so that on fifth day we met at the nearest Friend's house, which was that of my son-in-law, Thomas Foster; but where our meeting will be settled, will not be decided until our next Monthly Meeting.

* * * * *

The church in old England, in early times, although greatly persecuted, always had her able advocates, who sustained her testimonies, both through the press and in the gallery. But the church in New England, alas! can hardly be said, at this time, to be favored with either! Who can forbear to bemoan her condition? Could the church in those former days, united as she was, have sustained those testimonies to that honorable extent, without the means alluded to? Or could she have done so, by the one without the other, even if her choice of the two were allowed her? Would a Fox, a Penn, or a Barclay, if such there were in this day in any part of the heritage, suffer an abused and violated discipline to deter them from faithfully exposing such heresy as now prevails in New England, both with the tongue and with the pen? Or would they spare the authors of that heresy, or the violators of our discipline, if irreclaimable, let the professions of such be what they may? If the discipline could not be exercised to reach them, would not those worthies resort to that which would supply its place, in testifying against them?

* * * * *

Oh! my dear friend, I tremble for the safety and success of our little solitary remnant;—not so much from the smallness of the number, as for fear it may not continue stayed upon the Rock of Ages! Great danger awaits us, lest, in the bustle and commotion, lest, in the strife of tongues, that which has been committed to us make its escape, and thereby the Divine purpose, in sifting out this people, be lost, through our lack of

keeping down individually to the holy witness for God in ourselves. And besides this, though our whole number will be very small, yet, of this remnant, there are some, who are far from being clear of the leaven of this world. How much cause there is for the few servants and hand-maidens, who may be favored to make good their escape, to lift up their hearts in prayers and intercessions to God, that he would deign to help us with a blessing from Mount Zion, seeing there is none other hand that can gather us to the holy standard of everlasting righteousness,—seeing there is none other name that can prosper our cause (which is his) among the nations.

In much love to thyself and wife, and all our dear friends, in which my wife unites with me, I conclude as ever thy friend, in the covenant of the everlasting gospel,

JOHN WILBUR.

FROM THOMAS B. GOULD TO J. W.

Newport, 19th of 12th mo., 1844.

MY DEAR FRIEND,

* * * * I suppose thou hast seen brother J.'s letter, in which he proposes that the Quarterly Meeting should publish a statement of the Swansey affair, addressed to individuals, and for the information of the other Quarterly Meetings, through them. He seems to think, as this was in the first instance an attempt to *disown a member for calling J. J. Gurney's books unsound*, that it is not only a very strong case in itself, but that it would have a powerful effect in opening the eyes of the people, and in disproving the charge *that thou art the cause of all the difficulty*, as thou hadst no part in it, and thy name, of course, would not appear.

I must say that I think well of the Quarterly Meeting publishing at least a simple statement of facts. I never approved of the hurried way in which they finished their business and adjourned, the last quarter; the circumstances were then, and are now, very peculiar; and I did think that Friends should have taken more time, and have entered more fully into a serious and weighty consideration of, and investigation into the state of things, under the direction of best wisdom, in order that they might have been favored unitedly to see what was required of them. But we have got so accustomed to a formal lifeless round, and beaten track of things, that it is difficult to get out of it, or perhaps to receive anything beyond it. * * * * We have felt much solid satisfaction and comfort in the attendance of our religious meetings; several of them have been mercifully owned in a remarkable manner, though held in silence until last first day; when He who

openeth and none can shut, set before me an open door, and there was much brokenness apparent in several who were in attendance; and it was truly one of those seasons for which we have cause to be thankful, and from which we may take courage, notwithstanding the increasing rage of our adversaries, who would fain control that which is beyond them; for they, even they, are limited. * * * I cannot go much further, for it is one o'clock, and this is the second letter I have written this evening. I do wish thou wouldst come over and sit with us in our meetings. The weight of things, as thou must see, rests heavily upon a few, and the responsibility is great; which I would gladly divide, and more too. But I can truly say, I find the cross as great as ever, and a deeply settled *aversion* and unwillingness to take it up, as strong; still, there is something which *compels*; and it feels increasingly constraining and diffusive. But lest I go too far, I will not add more, even to thee, whom I look upon as a father indeed; and in the scarcity of such, perhaps thou wilt excuse the simplicity and freedom of a little child, and believe me to be, in all sincerity, truly thine with love unchanged,

T. B. GOULD.

FROM EZRA COMFORT TO J. W.

Whitemarsh, 3d mo., 20th, 1845.

MY VERY DEAR AND MUCH ESTEEMED FRIEND JOHN WILBUR,

I received thy very acceptable present, and, after reading it, I can say it is a very satisfactory work; the publication of such proceedings as have been carried on in your land, will, I think, be very useful now, in the present state of society, as well as to posterity. I think we have never had so full a history of the workings of an out-going spirit, as the one thou hast preserved and published. I have no doubt there always has been a striking similarity of persons and conduct in all these rents that have ever been made in our Society, and probably it will be so, if there should be the like in ages to come. The same evil spirit always produces the same evil fruits. It is true that the tree is always known by its fruit. Such clear, manifest, shameless, evil conduct, I apprehend, has never before been committed by any professing our name; and its public exposure at the present time, will, I hope, be a blessing to society at large. Thy very feeling introductory and concluding remarks must reach the witness in every heart, if it has not, previously, been crucified and slain. But oh, what awful darkness must such be plunged into, before they could commit these cruel outrages against the Truth! May it be a solemn warning to all who are yet favored with the light, and are standing in it, to take heed lest

they fall. I believe it has always been those who have been the most eminently gifted and favored instruments, when they depart from the way of life, and become exalted, for want of keeping the body under, that become the greatest enemies of Truth; and there are none others that so grievously afflict the church of Christ.

I understand thy book has been much called for, and is likely to be freely circulated amongst us—I hope to profit. Oh! my dear friend, thy sufferings and labors have been very great for thy divine Master; and thy reward of peace is, no doubt, in proportion. Whether thou lives, or not, to see the fruits of thy labors and sufferings, they will assuredly be blessed, not only to thyself, in the enjoyment of great peace, but also to the Lord's heritage. These things which we have to pass through at the present time, are not permitted to come upon us for naught. Oh, what a mass of corruption there is, and has been, amongst us as a people! If this dispensation of deep suffering will only have its perfect work, in separating the precious from the vile, I have thought it will be light, in comparison with the joy that the church will witness, when Truth will reign over all, as in ancient days, in its wonted goodness and dominion. Then truly we may say, as Moses said, "Happy art thou, O Israel! Who is like unto thee! A people saved by the Lord; thy enemies shall be found liars unto thee, and thou shalt tread upon their high places." But oh, how is it now? Our Israel is, and has for a long time, been in sore bondage. I was in hopes, after the sifting we passed through, we should have seen better days, but my hopes were soon lost, as to the time of our deliverance having yet come; for I saw many going to build a tower—a Babel, to save us from another deluge—and I labored against it, and have been lightly esteemed by many, for opposing so great and good a work; but it is a branch of the same corrupt tree, yet it is cloaked under an extended religious education. Our children are to be taught religion at schools, or by parents, as a science; as if it could be obtained by human acquirements. A great good is to be gained by our committing the Scriptures to memory, that we may be ready, at all times, when asked, to give an account of the hope that is in us. There have a few pamphlets lately come into this country, containing three letters of our late esteemed John Barclay of England, which very fully unmask that kind of education, and has greatly relieved my mind. I think if there could be an edition printed here, it would be very useful, but I understand his old-fashioned views and doctrines are thought by many not proper to be held up to view in this enlightened and advanced day—and by some, at whom I am astonished—but, alas! whenever I hear it held up that we are, or must become, more advanced in light and knowledge, and that it will not do to use, in the present day, the same plainness or severity

of language in our speaking or writing, as was used by our early Friends, I am ready to conclude that such, let them be who they may, are not advancing in the right, but are in a downward course. It is much to be feared that, under this view of the state of things amongst us, there is much suffering yet to be passed through, before we, as a people, shall witness that glorious day that was known in the early time of our Society. They were then an inward and spiritually minded people, all walking by the same rule and minding the same thing, in great humility and fear; then the heavenly unity abounded, to their unspeakable joy.

I understand the Gurneyites have disowned sound Friends generally, within the limits of Rhode Island Quarter, and are forcibly keeping them out of their meeting-houses. No doubt they intend to keep them out of the Yearly Meeting. If this should be the case, it may all work together for good. * * * * * There is nothing that confounds that out-going spirit more than a manifested meek and quiet spirit—this gives them no fuel to feed their fire, without which they are in torment. That which is the enjoyment of the righteous, is their torment. I speak my views in simplicity to thee, as a brother, for I feel much interested, as though I was one, mingling with you, and I doubt not, as your eye is kept single to the great Head of his church—as I think there is ground to hope has hitherto been the case—you will, in all things, be directed aright. I think our dear suffering Friends with you have been mercifully helped, so far, to pursue their course through much deep affliction and trial. There is great encouragement to press forward through every crowd of opposition, to the Truth, until it obtains the glorious victory, which it always has, and ever will, in the end. It appears to me there is, and will be, so much opportunity of knowledge throughout the limits of your Yearly Meeting, and so much time for inquiry, and there have been so many notorious outrages committed, that such as are not prepared, by that time, to join with you in the support of the Truth, will not, I apprehend, ever after, or, if they should ever join you, be of much strength to you; so it was with us. I rejoice, hoping the time is nigh come, when you may again (although you may be but a little remnant) enjoy that quiet, peaceful, heavenly fellowship that is witnessed in the church of Christ, and can be found nowhere else. That so it may be, is often the secret intercession of my soul; and may I salute thee as a brother, or rather as a father, in the living fellowship that may remain without end!

I desire affectionately to be remembered to all thy dear family, as if named, and, as far as there is opportunity, to all our dear Friends; tell them it is my desire they may not be too much cast down at the pros-

pect that is before them, for He that is with them, and in them, is greater than all them that are without.

I remain thy sincere friend,

EZRA COMFORT.

FROM ANN JONES TO J. W.

Stockport, 31st of 5th mo., 1845.

MY DEAR AFFLICTED FRIEND AND BROTHER IN THE BONDS AND TRIBULATIONS OF THE GOSPEL OF CHRIST JESUS, OUR LORD,

“Be of good cheer, it is I, be not afraid,” is a language which hath repeatedly presented to my mind, of latter days, when thinking of *thee*, and especially since I have had the opportunity of reading and reflecting upon thy book—“The Narrative and Exposition.” I have no doubt but it will be extensively read, and have a tendency to open the eyes of many in this country and yours. For a time, it seems to me, it will be something like leaven operating secretly here; the high ones will be much opposed to it, and the rulers and present leaders of the people will hush things up and cry *peace* as long as they can, but a shaking must take place. The “stone cut out of the mountain without hands” will, in the appointed time, break in pieces the great image. The feet (the foundation) of the system, which is, at best, but partly strong and partly broken, and is not composed of materials that will adhere and unite, will be struck and broken, when the whole structure must come down. But when, or how long before this time may come, or how widely the desolation may extend, through the unfaithfulness of those who ought to have come up to the help of the Lord against the mighty, it is not for us to say. The “Exposition” being got out into circulation, will be a relief to thee. Thou wilt feel, I doubt not, as thy letter to G. C. bears testimony, sweet peace and rest to thy troubled spirit, in having done what thou couldst; and I hope thou wilt be favored to leave the result to Him whose the cause is, and who, in his own good time, will arise for the help and deliverance of his oppressed seed and people. Truly we have need of patience, that, after having done the Divine will, we may receive the promise. It would be very pleasant to me to hear of thy health, and thy dear wife’s also, being good, for your years; but whether bodily health be your portion or not, I have no doubt but the Comforter will be very near to comfort you in all your afflictions, in every hour of conflict and proving, to the *end* of your weary pilgrimage; and, in the end, that an entrance will be abundantly administered to each of you, into the everlasting kingdom of holiness and peace, through our Lord and Saviour Jesus Christ, to whom, with God, the Father, be honor and glory forevermore—amen!

Thy dear daughter, Phebe Foster's long and deeply interesting letter of the 28th of 9th mo. last, I received on the 15th of 10th mo. Had less infirmity and more ability been allotted for the employ, inclination has not been wanting to write to thee and to her; but I have had a long, dreary winter season since that day, outwardly and mentally. Perhaps, if the watch had been more steadily maintained, I might have had more sensible enjoyment of heavenly good; though I daily feel that I am a partaker of many temporal and spiritual blessings, far beyond my deserts.

My mind, or spirit, has frequently visited thee, and thy dear family and faithful Friends in your Yearly Meeting, who are made willing, through love to the blessed Master, to endure suffering and reproaches and afflictions, for his name, and Truth, and testimonies' sake.

* * * * *

Whether I write to thee or thine again or not, is of little importance. May the Lord, in his tender mercy, keep us in his holy care and keeping, from all the power of the enemy, and, in the end, grant us the victory over all our soul's enemies, through living faith in the all-conquering power of his well-beloved Son, our holy Redeemer, to whom, with the Father, belong glory and honor, thanksgiving and praise.

In the bonds and fellowship of the gospel of peace, farewell.

ANN JONES.

FROM JOHN HARRISON TO J. W.

Manchester, 7th mo., 1st, 1845.

MY DEAR FRIEND JOHN WILBUR,

Thy volume of proceedings has been delivered to me by an unknown hand, with my name written on one of the blank pages, apparently in thy handwriting. If thou art the sender thereof, I am much obliged for thy valuable present; and still more do I feel myself indebted for thy lucid, valiant exposure of those errors and doings which have too long been a burden to many honest Friends. Oh, it is a fearful thing to fall into the hands of the living God, and an awful consideration to forsake his most holy Word, to deny his ever blessed, living, eternal Truth, by attempting to reduce the same into a dead letter, or in any way to deny the Lord's Christ.

I remember many years ago, when Beaconism, in a smouldering state, had almost stultified the energies of our large meeting, and *three* of us—comparatively strangers in it and to one another—had to contest the whole body on subjects of vital importance; we perceiving, before many others, that there was at work a deep, secret scheme to under-

mine and subvert the true doctrines of Quakerism, under the specious pretence of avoiding the dangerous errors of Hicksism, and of evangelizing the whole town and neighborhood! I well remember, with unfeigned thankfulness, the coming forth of thy valuable "Letters," just at the right juncture, when they were most required to strengthen our doubting minds and to confirm the secret feelings by which we were made very sensible, not only of our own unworthiness and inability to move rightly in our own wisdom and strength, but that the head and heart amongst us were sadly sick. By thy pamphlet, addressed to my cousin George Crosfield of Liverpool, our vision was cleared to see that as you in America had, through unwatchfulness, glided off the right foundation on one side, even so we in this country were gradually slipping from it in an opposite direction—both being the cunning, cruel work of Abaddon. *You* were all for Christ within, to the neglect of the great sacrifice whereby we are put into a capacity to be saved, and a slighting of the history as recorded in the Scriptures of Truth, which were also disparaged by you; *we*, for "Christ without" and the history, not caring much about the *mystery* of religion, so that we could exalt the letter high enough, even above the Spirit which gave forth the Scriptures most surely to be believed. Hence, the kingdom of Christ becoming divided in both instances, the enemy gained his point.

* * * Thy personal presence in Manchester did not help us much. The ruling powers of the synagogue took special care to keep us crushed ones in the background, out of sight, and to check anything like an attempt to speak feelingly with ministers and strangers, whom they hoped to win. But thy "Letters" effected what these doctors denied; and terribly they were vexed at them.

Since that memorable period, what a change has come over the scene! The doctors, where are they? Ministers, elders, overseers, members—numbering about one hundred grown persons, the wealth and flower of our spacious meeting—have all broken off, professedly on religious grounds; and yet our number, six hundred odd, never seems to have been diminished in consequence of the separation! The seceders, where are they now? alas! many are in their graves! Some are scattered as sheep having no shepherd, wandering hither and thither like goats upon the mountains, but none have returned to us. Their beautiful chapel in Grosvenor street, costing £4000, has lately been sold to the Baptists for £2000; all are scattered, even their high-sounding name, "Evangelical Friends," has become extinct; and they are not a people now, if ever they were a people distinct from others.

* * * Finding that Beaconism in principle, though not then in

name, had taken deep root in the hidden soil, and was rancorous in spirit against us, we often said one to another, in the depths of our sorrow, "Oh, that mine adversary would write a book," when lo! the Beacon came forth, and many who had been blind before could then see; but others continue blind and perverse to this day, and I believe in their hearts and minds have adopted the same *ism*, but beginning with a G.

I have read every syllable of thy book, and am affected to find that men calling themselves Christians, nay, highly-professing Christians of our name, should so far forget themselves and the rules of common respectability as to descend, as they have done, into those acts of injustice and intolerance which should shame a heathen to commit. I am lending the work to all my acquaintance who can appreciate it, and on one of the fly leaves I have written the following inscription, viz:—

"John Wilbur and his book.—The New Englanders may attempt a reply to this volume. They may, and most likely will, put forth a vindication of their conduct, and try to neutralize the statements made by this dear persecuted Friend and able minister of the gospel. One thing they cannot accomplish. Do what they will, they cannot disturb the great groundwork, the structure and superstructure of the case. They can as easily change the skin of the Ethiopian, as alter the complexion of, and make sound the unsound doctrines of Joseph John Gurney, as they are palpably manifest in his writings.

"This is my strong conviction on the perusal of this most interesting, extraordinary, and highly important volume coupled with my previous knowledge of the works of J. J. G. J. H. 6th mo., 2d, 1845."

I consider thy separation grievous and extremely unjust, but I reckon its importance to thyself of small moment compared with the effect it will have in a Society point of view. I consider the act as a lawless, reckless dash at the principle which unites us; and all true Friends are concerned therein. If one member suffer, then do all the living members and the living body suffer also. Distance, rank, estimation in the world, cannot destroy the sympathy of the members and of the body, so long as Christ continues to be the head of his true church, which he ever will.

Wishing thee well in the true acceptance of the term, I subscribe myself thy very affectionate friend,

JOHN HARRISON.

FROM CROUDSON TUNSTALL TO J. W.

West Nantwich, Cheshire, 9th mo., 24th, 1845.

MY DEAR FRIEND,

A long time has elapsed since I received thy acceptable reply to my letter, which brought me, and others of thy friends here to whom I showed it (most of whom, although personally unknown to thee, are thy friends in the bonds of the gospel) into near sympathy with thee in thy deep trials and provings; and although I have not replied sooner, we have not abated in interest for thy welfare, and in ardent desires that thy divine Master might see meet to cover thy head in the day of battle, and bring thee safely through, with uncompromised integrity in his cause—and humbly thankful to the most merciful Omnipotent are thy friends here, (all of them, so far as I know,) that he has been pleased to grant their desire sooner and more fully than they had looked for.

I esteemed it very kind of thee to send me a copy of thy "Narrative." It came to hand the day before I left home for our Yearly Meeting and I took it with me, and read a considerable portion of it while travelling, and it was a great comfort to me to find thereby, that thou and thy co-sufferers had been strengthened to undergo your trials, and unjust deprivations, in a good degree of that Christian spirit, which, alone can conquer without having cause of regret. The "Narrative" opens up such a continuous scene of persecution and injustice, as I should have thought it impossible for *any members* of our Society, in their *individual capacity*, to carry forward; but when we see it carried on by a committee of a large body of the Society, and sanctioned by that body, it is really appalling; and reminds one of the lamentation of the prophet Isaiah over the Lord's people, or those whom he had chosen for his people, if they had kept his commandments: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter; yea, truth faileth, and he that departeth from evil maketh himself a prey." * * * * *

A circumstance occurred during Yearly Meeting time, which I may mention. I called to see a minister residing in the vicinity of London, favorably disposed to J. J. Gurney, where I met several other ministers and elders, and the conversation turned upon the proceedings of Friends in New England in thy case; when the Friend of the house expressed her sorrow for the disagreement, and said that she "had thought John Wilbur would not have given his friends so much trouble." I recommended to them to suspend their judgment until they knew more of the facts of the case. I said *I* was satisfied that John Wilbur was a very persecuted man, and that the New England superior meetings, and their commit-

tees had broken through the rules of the Society, towards both him and his Monthly Meeting, as would soon be known by a statement of facts which was published, and already received in England. The Friend of the house replied that she was sorry to hear that any such book was published; I told her it was needful, to show the truth, and that those New England meetings must disprove the statements in that book, before they could establish their own credit.

* * * * * These dividings and scatterings (the work of the wily adversary) in our Society, are cause of deep proving, but, if brethren will depart from what we have found to be the right way of the Lord, it will not do to go with them, although we may be left as the "three hundred" of the "*Thirty-two thousand*;" yet, if our hearts are true to the Captain of our salvation, there is no cause for dismay. * * * *

Thy affectionate friend,

CROUDSON TUNSTALL.

FROM EZRA COMFORT TO J. W.

Whitemarsh, 8th mo., 22d, 1845.

MY DEAR FRIEND JOHN WILBUR,

I think I can truly address thee as such in the fellowship of suffering. I have just received and read what the Gurneyite Yearly Meeting call a statement of facts, in which they endeavor to cover and screen themselves from blame, but by this endeavor they greatly expose themselves, by showing their profession and conduct to be inconsistent and irreconcilable with each other. By their history of facts as they would call it, they charge thee with being the whole cause of all the disorders and difficulty amongst them, and that it has all grown out of thy indulging in a spirit of detraction, (just as I was falsely charged,) but when they come to show wherein thou hast offended in this respect, they show by their proceedings it has all grown out of thy declaring the doctrinal views of J. J. Gurney as published by himself to be unsound, and by doing so thou hast injured his character and hurt his services as a minister of the Society of Friends, for which they have dealt with and disowned thee, at the same time denying that this is what they have disowned thee for. Then they go about to justify and cover themselves under the certificate granted J. J. G. by London Yearly Meeting, thus tacitly acknowledging they will receive and unite with a minister whom they know to be unsound, if he carry such a certificate with him; but if any should venture to say the views he has written and published himself, are unsound, let them be ever so much so, it is the highest grade of detraction, contrary to discipline and long established order,

and sufficient ground to disown them upon. Thus, whilst endeavoring to justify their inconsistency, and the base persecution they have been guilty of, they have not considered that they are condemning London Yearly Meeting in the case of Hannah Barnard, and Philadelphia Yearly Meeting in the case of Elias Hicks, but they take the same course against sound Friends, and justify themselves in the very same way that the Hicksites did with us, pretending to support good order, whilst they were openly and barefacedly committing disorder, and shamelessly and falsely charging sound Friends, that were supporting the order of the Society, with committing disorder—thus abundantly manifesting that they make lies their refuge,—and we find by the history that has been preserved by the Society from its earliest period, that when individuals or bodies have joined with those who were once in the Truth and were favored instruments while they kept in it, but who have apostatized, and departed from their first principles, it has been wonderfully remarkable how these have all pursued the same course and have made lies their refuge. But oh, it was awfully shocking to me, after reading their so-called statement of facts, to come to their pretended declaration of faith, and then to see the monstrous absurdity of a body professing to be a Yearly Meeting of the Society of Friends, giving J. J. Gurney a certificate expressive of its full unity with him as a sound minister of our religious Society; while yet the leading members of that body knew that the sentiments he had published to the world, were at variance with, and in direct opposition to the doctrinal views of our early Friends, and were the sole cause of uneasiness amongst them. This being the case, they must unite with his unsound sentiments—then, in order to screen themselves from the imputation of unsoundness, they have issued a false declaration,—a solemn declaration that they own and believe in doctrines which they know to be at variance with and totally in opposition to those held and published by that man.

* * * * * A way I think was marvellously opened for you to come out from amongst them; and may all the praise be ascribed to Him who alone is able to control all things according to his own will. I think you have abundant cause further to trust in the Arm of his divine power for future help. We understand there is a deputation coming over from London Yearly Meeting to settle difficulties amongst us—a high-handed, unprecedented and uncalled for step. I hope Friends will be aware of them—the unsoundness of their members has been the cause of our difficulties. Is it likely they will make things better by coming here, unless divine Providence turn their efforts into a blessing? He can control the designs of our enemies and make them a blessing to us, which I hope will be done, as we keep our eye single to our divine Leader. I received very encourag-

ing and acceptable letters from Friends of Fall River and Nantucket, giving an account of your proceedings at your Yearly Meeting and at Sandwich Quarter. It has been truly grateful to my feelings that you have been favored to stand firm. I have no doubt the course you have taken, is right, and that you have embraced the right openings, and my dear friend, how thankful I feel that thou art restored to thy rights and can mingle again with thy dear friends in the bosom of the church. It has often been my secret intercession that thou mightest live to see it. Great and many have been and yet remain to be the burdens which the upright in the Lord's house will have to bear, and few to bear them. No doubt thou, with myself, when viewing the mournful state of things, hast been ready to intercede as the prophet did, when under the juniper tree, "Take away now my life, oh Lord, for I am not better than my fathers." Ah, these fathers he alluded to had been taken away from all their afflictions and had entered into their everlasting rest. But may we continue, striving to keep in the everlasting patience, and be favored to possess our souls in it until the Judge of all the earth says "it is enough," and stretches out his hand of eternal power over the oppressors of his Israel, and by his judgments, brings forth his people out of this furnace of affliction. He will, in his own time, accomplish it, and I marvel not if the child is born who will live to see better times than any now living have yet seen; and may he hasten the work he is about to do in the earth, even if it is by his awful judgments, to bring that day forth when the Lamb shall reign over all, and give his followers the victory.

Things at present look but gloomy with us. Everything that comes from the Gurneyites with you, is eagerly sought for and circulated by many with us, and by some of whom we might have thought better things; yet we believe the eyes of some are opening, of latter times, to see things as they really are. We understand Rowland Green was advised, even by some of his friends about Burlington, to return home, and we hear he did so. Poor things, they will have a very hard path to tread, whilst they continue to pursue the course they have taken, by endeavoring to clear themselves of what they know they are justly charged with, and to confirm the charges they have heaped upon the innocent, which they know to be false. Whilst I view them in this condition, my mind is often brought into very solemn and awful feelings on their account. Condemnation must surely waken up in their souls at times, showing them, by the light, the condition they stand in, but they see no way of getting out of it with honor, as they term it. Ah, that is devilish honor, that when we have committed a fault, we should commit another in order to hide the first, thereby to save our honor. But oh, what will the end be! May these pause before it is too late, saith my soul, for opportunity will not always be granted.

Since writing the above I have read John Pease's address to Friends in America, and was forcibly struck with his inconsistent views. He professed whilst with us, to walk between the two parties, as he called them, but I think in writing his address, he has openly put his foot into Gurneyism. He acknowledges us to be in a mixed state, then he warns us to beware of holding the Truth in parts; yet he says, "Take away one stone from the perfect arch and the whole structure will fall." Then he states that in his travels he heard of false doctrines, and departures from the Christian views of our forefathers, and acknowledges that there may be slight shades of difference, or a little dissonance of views, in the sentiments of many sincere and valuable Friends, but which ought not to destroy the harmony of the body; and declares he sees nothing that calls for a division. He does not, however, tell us what the slight departures from the testimonies of our forefathers are, but falls to railing against some for bearing their testimonies against these departures, when at the same time he acknowledges a departure from them is like taking a key-stone from an arch, that will occasion its fall. Such, and many more are his irreconcilable inconsistencies.

With much love to thee, thy family and all thy dear suffering friends as if named, I remain thy friend,
EZRA COMFORT.

FROM J. W. TO EZRA COMFORT.

Hopkinton, the 21st of 10th mo., 1845.

MY DEAR FRIEND,

Taking a view of our Society at large, and of its lapsed condition, great is the cause of mourning and lamentation, and, comparatively speaking, the number few who lay it to heart in that deep anguish of soul which the Lord's prophet Jeremiah felt, when his people had so generally despised, and departed from the covenant which the God of their fathers, in the aboundings of his mercy and favor towards them, had made with them in order that they might be a city of excellency among the nations; in order that his great and holy name might be honored and glorified, by the pitching and establishing of his sanctuary, at least in and among one of the tribes of the inhabitants of the earth; intending that the law should go forth of Zion and the word of the Lord from Jerusalem. He on his own part, fulfilled every tittle of that covenant of gracious promises unto them; yea, and abundantly more than he promised did he do for that people, by watching over them continually; and as often as he saw in them a disposition to depart from the testimonies of that covenant, he called unto them, he reproved them, and in great mercy invited them, and when they would not hear, he chas-

tised them; and finally their revoltings were so grievous in his sight, that he suffered their enemies to carry them away into captivity, to break down the walls of Jerusalem, and to burn her gates with fire, and to profane his holy sanctuary in the midst of her! And the stones which pertained to its excellency to be poured out in the top of every street!

For these things the prophet wept, his eye ran down with water, because the Comforter was far from him, because his people had become desolate, and the enemy had prevailed! But still there was a remnant left, there were a few of the poor of the land, who were not carried away to Babylon; comparably as many, perhaps, as are left in New England; but oh! that it might not fare with these as it did with those—that these may not go away into Egypt! To avoid which, the keeping of his covenant is now as essential for this little remnant, as it was in those days when Israel was brought out of Egypt; as it was for that little remnant of the Lord's chosen, in George Fox's time; for then the Devil came in on every side, and was the most effectual in his devices where least expected, bringing trouble into the camp of that little army whom the Lord had enlisted and banded together, to stand against the multitude of the mighty. When Israel was delivered from Pharaoh and his army, and had reached the shore of their deliverance from him, then they praised the Lord in songs of thanksgiving, not apparently thinking but their troubles were over; not aware that as it related to themselves and their needful preparation, through the Lord's judgments, for the accomplishment of that which he intended, that the work was as yet but begun. And touching this little army that has been mercifully delivered here in New England, from the cruel hands of their enemies, by the stretching out of the Lord's arm, and for which thanksgiving and praise are due to his great and ever blessed Name, yet some of us rejoice but with trembling, lest, through the unsanctified condition of some who escaped with us, and the enmity of Satan, the testimony should not be exalted and honored, as our holy Leader designs it should be. * * * * *

Thy friend,

JOHN WILBUR.

FROM ANN JONES TO J. W.

Stockport, 1st mo., 22d, 1846.

MY DEAR AGED AND AFFLICTED FRIEND AND BROTHER, JOHN WILBUR,

Thine of 7th mo., 14th, was mine on the 30th. Its contents awakened afresh the feeling of near and tender sympathy with thee, thy wife and family, in the great and sudden loss of thy dear son, but I

trust that through redeeming mercy and loving-kindness, your loss is his eternal gain.

The Yearly Meetings having passed over as they have done, must necessarily have added to the discouragements and tribulations of the little struggling remnant in New England. But whilst the fearful, doubting, hesitating ones may be discouraged, it may have this good effect, to deter such as are not settled and established on the true foundation, from connecting themselves with you. I cannot believe that the sufferings of the *faithful* few, will be in vain, as regards our poor, bewildered Society, and certainly not as regards themselves in the Divine sight. Notwithstanding the determination on the part of those who at present bear rule, in many of the Yearly Meetings, to cry "peace," to keep all quiet and preserve the "harmony," he who brought this vine out of Egypt and Babylon, spiritually, still hath regard to the living plant of his own right-hand planting, and will no doubt succor, defend, and preserve the stock alive in the root, though it may be for a time apparently trodden down by the wild boar of the forest.

Ah! what a degenerate, backsliding, worldly-minded, worldly-blinded people we must have become, before the ancient Truth and testimonies given us to bear could be thus slighted, and turned from, and a counterfeit, plausible and specious enough in its outside appearance, substituted for the *real* thing. What is it, short of putting darkness for light, and light for darkness—thus to forsake the ancient standard, and substitute one in its stead that has not the Lord's stamp upon it. Sorrowful indeed is the reflection, that our Yearly Meeting, the first that was gathered, should be, (or its present leaders and rulers,) among the foremost to encourage that which has not its origin, its foundation, in the ever blessed and unchangeable Truth; and yet, like other apostate churches, be willing to lay claim to the appellation of "mother church." Alas! for the day. Well may the mourners in Zion cry, "Spare thy people, O Lord, and give not thine heritage to reproach." Great are the efforts that are making with the busy, worldly-wise ones with you and us, to bind up, and heal, and cry "peace." They may be permitted for wise purposes, unseen, unknown to us, to prevail for a time, and the oppressed little ones, who have no strength of their own, may have to cry "Oh, Lord, how long?" but when he sees meet to take unto him his great power, and show himself strong for his oppressed people, this daubing with untempered mortar, and crying "peace," where there is no peace, will be seen to have been healing the hurt of the daughter of Zion slightly, deceitfully.

Hast thou Isaac Pennington's works? or hast thou read his description of Babylon? Alas! how many are taking up their rest there, and flattering themselves that they are inhabitants of Zion!

But the day cometh that shall burn as an oven, and discover their works.

I have thought much of the little company in New England, who are set for the defence of the gospel, and desire their encouragement to faithfulness in whatever is clearly manifested as their duty to do, or to leave undone; and can but hope that before the Yearly Meetings come round again, many will be induced to read the statements and declarations put forth by the smaller body, and be favored with clear discernment as to their individual duty. In our Yearly Meeting there are many secret mourners, many who are going heavily on their way because of the oppression of the enemy. The great revealer, *time*, will show whether any way will open for their relief at our next annual assembly. One thing is certain, man is not his own keeper, and those who have so far cast off the yoke and burst the bonds, as to yield themselves to the government of their own human wisdom, are likely to go further than they intended, and to commit themselves in a way they did not foresee; and whilst digging a pit for others, may fall into it. Any information which thou or any of thy family incline to hand to me of your proceedings, will be acceptable. I have not heard of late anything respecting the movements of the English deputation, now on your side of the water. I can but think the one who visited America some years since must now and then feel himself in a strait place. I remember his saying to me when he was young, that I. Pennington's writings were like *life* to his *life*. Were it so now, would he, could he be where he is? I believe we must have a great shaking; that an awful storm is impending over our poor, desolated, and once peaceful Society. Much of the eighth chapter of Isaiah seems to me to apply to our present state, "Associate yourselves and ye shall be broken in pieces," &c.

There are many arrows in the sacred quiver, and as Sarah Grubb said very significantly in our Yearly Meeting of ministers and elders, in the beginning of Beaconism, "The Almighty did not send an army against the builders of Babel to destroy them, but he *confounded* their language; they could not understand one another. And thus I believe it will yet be with the wise Babel builders; whilst to the despised and suffering little ones, the language is in full force, 'Ye have need of *patience*, that after having done the Divine will, ye may receive the promises.'"

If my life and memory be lengthened until the Yearly Meetings come round, I shall be deeply interested in hearing what transpires at each one. The blessed Head of his church may see meet to open and prepare the way for the deliverance of his oppressed seed and people, sooner than at present seems likely. But to hold fast that which we have received, that no man take our crown, seems to be nearly enough

for some of us, daily feeling that it is good both to hope and quietly wait "for the salvation of God." I am one of the poor and needy—remember me for good, when thou art favored with access to the throne of grace. Accept my love very affectionately, thyself, wife and children, and your faithful, tribulated friends. Dost thou hear from E. Hunt of late? She is so intimate with H. C. B., who is so interwoven with, or wrapped up in her cousin J. J. G., that one cannot look for much like genuine Quakerism in that quarter.

* * * *

Thy sympathizing friend,

ANN JONES.

FROM L. A. BARCLAY TO J. W.

Reigate; Surrey, 4th mo., 28th, 1846.

MY DEAR AND VALUED FRIEND,

* * * *

There is a sad kind of infatuation attendant upon the generality, and carefully fomented and cherished, that thou and thy friends are in a wrong spirit. and therefore it is better not to touch any of your books, nor to investigate the matter in the least, lest they should be defiled. But I am glad there is an honest remnant, even among the younger sort, who cannot sit down and thus swallow the opinions of others, but must feel and see for themselves; but these are but a few compared with the multitude who have loved other lovers (than the blessed Truth) and after them will they choose to go, loving ease to the flesh! And now, my endeared friend and elder brother, I have sorrowful news to convey to thee in the decease of that faithful, valiant, and dignified servant of the Lord, dear Ann Jones, who departed this life on the 14th of this month; but though painful to us to lose her, it is her everlasting gain, and cause for rejoicing on her account. She had been declining for several months, but was preserved clear and bright to the last, and the last words she was heard to utter were, (only twenty minutes before the close,) "Bring the chalice, and the precious stones." She testified to several friends who went to see her during the last ten days, her unshaken belief in, and cleaving to our ancient gospel principles and testimonies, and said that if ever she had done anything that was right in her life, it had been to uphold them, and to expose that which would mar them; that, nevertheless, she had nothing to boast of, and was sensible she was a very unprofitable servant, and had fallen very short of what she ought to have been, but her whole trust and confidence was in the love and mercy of God in Christ Jesus, with more that I cannot recollect, evincing much deep humility, yet peaceful hope. I felt constrained to give the last token of near and dear love and unity, by attending the inter-

ment last week, (though 220 miles off;) it was a mournful time to the large gathering then assembled from various parts, but worse than all, it was a painful time from the deluge of words in the mixture, which now troubles us, go almost where we will! One of her last acts was to revise the tract "Is it Calumny, or, is it Truth?" and to contribute towards its spreading by post generally. * * * * *

My breathings are poured forth for such in tender sympathy, and how sweet is the remembrance of poor Hagar's language for these solitary and afflicted ones, "Thou God seest me!" The dear —— wish their love to thee, I expect —— will write soon—they share in thy letters to me always. I am pleased to say they seem deepening in best feeling of late, to my great comfort, especially —— . But alas! for poor H——, worse and worse! O, I expect we shall be still more and more called to sacrifice and lose all that is very near to our affectionate feelings, even the unity, and favor, and esteem of those who are very dear to us, but he that loveth aught more than Christ is not worthy of him, and I desire to be endued yet more and more with Paul's noble spirit, who counted all but as dross and loss if so be he might win Christ and be found in him. Farewell, my dear friend, in near and dear love. * * * * *

I remain thy affectionate friend,

LYDIA A. BARCLAY.

P. S.—Our coming Yearly Meeting looks and feels very awful, so that the prospect thereof weighs down some of our poor weak bodies. The Lord help his poor oppressed ones, for if he help us not whence can we be helped; it is in vain to look to the hills and the mountains, but the true-hearted Israel may hope in him forever. Breathe for our help, dear exercised friends! Benj. Seebohm is likely to be liberated to visit your land, but he will not come amongst *you*. Oh, the compassing of sea and land, and the deluging of words now amongst us, but those who preach in the mixture can do no other than minister to the mixture and baptize into the mixture, and thus the evil disease, by the linsey-woolsey garment, is increased, and alas! is not the enemy's kingdom thereby promoted?

FROM EZRA COMFORT TO J. W.

Whitemarsh, 8th mo., 12th, 1846.

MY DEAR FRIEND AND BROTHER, JOHN WILBUR,

Not having for a long time received any communication from thee, and feeling a continued flow of Christian fellowship towards thee, I feel inclined to pen a few lines, although it is a time, with me, of much weakness, both of body and mind. My bodily health has long been on

the decline, and my mind often much borne down and depressed, on account of that degenerating and apostatizing spirit, spreading amongst us ; and at the same time, these very manifest apostates hypocritically profess to unite with the doctrines of our worthy predecessors ; and when we point out to them their attempt to change and set at naught our ancient doctrines and testimonies, as is easily proved by their own writings, they declare that doctrines have nothing to do with the division and disunity that prevails throughout the Society, but that it has all originated with a few individuals in New England, who for their disorderly conduct have been justly disowned. When the subject of these unsound books, written by members, was before our Meeting for Sufferings, they were declared, by a large portion of the meeting, to be very unsound, while their supporters declared they knew of no such books ; then it was asked, what greater evidence we could have than was before us, that we, even the members of that meeting, did not see alike, as regards the fundamental doctrines of the Society. Then one of the radicals cried out, they were charged with being unsound. Another of them confessed that there were such books, and that he had no unity with them, yet violently opposed our taking any notice of them, saying they were not the cause of the disunity, but it was on account of disciplinary proceedings. Thus, thou may see, we have the very same deceptive spirit to contend with, which you have in New England. But oh, my dear friend, I am afraid, from what has appeared, that these open opposers will not be the worst, with whom we shall have to contend, but that it will be some of those who fill the most conspicuous stations, and have had great influence in our Yearly Meeting, and who joined their friends in declaring to our friends in Old England, that the disunity and separation in our Society in this land, was on account of unsoundness in doctrines published by some of their members occupying high stations in Society, but who now, for some cause unknown to me, are not willing to hold up the same testimony to our Friends at large, neither are they willing to own you as brethren in Christian fellowship with us ; but of late, are trying to find some fault against you in some of your proceedings, which I fear is spreading an influence against you without a cause ; and of course, against some of us who have borne an open testimony of unity with you and your proceedings. I am unable to find out, even by conversing with them, what the object is at which they are aiming, unless it is a hope that some way will open to bring about a compromise without any further separation, which they seem greatly to fear ; but my testimony to them is that a separation has taken place in the very fundamental ground of our Christian faith ; and this being the case, the sooner we are separated from each other in profession the better, for

the very ground of true unity is broken up. Truly it may be said, "How has the gold become dim, and the most fine gold changed!" Some of those who stood firm against Hicksism are now giving their strength to Gurneyism, which I think is a no less departure from the Truth. They are now charging some of us with a fiery zeal which will be the means of driving many from us, saying that we must exercise patience and forbearance; and latterly are charging Friends with having acted under too much fiery zeal in the time of Hicksism, which was a cause of driving away many from us. Thus they have entirely changed their views, to my knowledge; at that time their sentiments were with my own, which were, and remain to be that, had there been a more early and faithful zeal maintained, to put their feet upon the neck of that spirit of infidelity, it then would have been the saving of many; and surely if, when Gurney first came out with his anti-christian publications, Friends had borne a firm and unflinching testimony against them, there would then have been a very different state of things from what there is now; and it does appear to me, that unless there is a great change in some, our greatest suffering will arise from a quarter, in time past the least suspected. When we look ahead, the prospect to some of us looks very gloomy; yet if it is permitted that we shall be closely tried and sifted, may we not hope that, after all the reprobate silver is clean removed out of Zion, it may shine with its ancient brightness! Therefore let us hope that all things will work together for good. My very soul's desire for my dear Friends in New England is, that they may abide in the patience and not look too much out to other bodies, but look to our holy Head. If this continues to be the case, I am sometimes ready to think that, with all your trials and weakness, (which are despised by some,) there may yet be found more strength within your limits than within ours; although by some among us, ours has been much boasted of. I understand a member of our city has requested thee to return to him all the letters he has written to thee. What does it mean? Does he suppose thou art a changed man, or is *he* a changed man? What is he afraid of? If he has written to thee what he continues to believe are sound truths, why is he afraid they should be made use of? If he has changed his views, then he has cause to fear he may one day be exposed. If thou hast complied with his request, I would query whether it would not be right for thee to demand those thou hast written him in time past in confidence, showing that the course he has pursued has shaken thy confidence in him; if thou hast not returned his, I would have thee think seriously about it before doing so. There may something arise out of it in future that may be of serious moment.*

* The request here spoken of was for the destruction of the letters alluded to, and not for their return. It was not, however, complied with.

Since writing the above, I have heard some propositions held up, of your coming together, by one of our city members. These were for the Gurneyites to throw down the hatchet, restore John Wilbur to all the rights he had before he was disowned, &c., and then for you to return to them again. This shows where some of our leading members stand. If such a step should be taken, what would become of the noble and dignified testimony which you have borne against that apostatizing spirit that is spreading amongst us? and does it not show that those who hold up these ideas have no testimony against it? Nay, assuredly you will never be caught in such a snare; for some of your lives have been in the Truth, and in its righteous testimonies, and you have suffered deeply for them; can any feeling mind suppose, for a moment, that you have become so lost to any sense of good, as to leave the Truth and those who stand in it, and join in fellowship with the apostates?

Thus, my dear friend, I have written a little of the feeling exercise of my mind, believing thou canst sympathize and feel with me. Please write soon, and give me some information as to how you are getting along. I am much with you in spirit, which I trust is the case with you concerning our welfare, seeing the precious Truth that is near and dear to us, is one. Please receive my best love, which I trust is in the heavenly fellowship, with thy dear wife and tender offspring, and I wish to be remembered to all my dear friends with you, as opportunity may offer, and when we are favored to approach the throne of Divine mercy, may our remembrance of each other be mutual.

So I rest, I trust, in that which changeth not,
Thy friend and brother,
EZRA COMFORT.

FROM J. W. TO NATHAN DOUGLAS.

MY DEAR FRIEND NATHAN DOUGLAS,

Portland, 9th mo., 8th, 1846.

Since being in these parts I have felt a strong attraction towards thee, out of which has grown a desire to see thee, and I have been nearly on the point of setting out to go to thy house, but recollecting that Falmouth Quarterly Meeting would be convened about this time, and that more probably thyself and other Friends whom I had a desire to see may have gone thither, I changed my mind from going, to the expedient of writing thee. Thou wilt readily recollect thy own conscientious uneasiness with the doctrines of J. J. Gurney, and the sentiment that their direct tendency was to sap and lay waste the doctrines of Friends, and with what fervency thou exhorted me to be encouraged

to hold fast and keep good the stand which I had taken against those doctrines. This testimony of thine was truly comforting and strengthening to my tried and afflicted spirit. Knowing that it was taken in the integrity of my heart, and fully satisfied also that such a stand against the danger that awaited the church was in Truth's direction, I could no more be persuaded to abandon the upholding of our principles and testimonies, nor to refrain from witnessing against those of a contrary tendency, than could George Fox and other Friends in his day. And the day had again come in which the principles of Friends could no more be sustained without controverting their opposites, than they could in his time ; and the necessity was now the more imperious, by reason that the advocates of defective sentiments had sprung up from among ourselves—from amongst the great and the influential, and men who had great power over the general mass of our Society, as foretold by Mary Peisley ; a condition similar to that of the church in the third and fourth centuries. Then it was that the mighty influence and power of the great men in the church prevailed over, and put to silence such men as thou and I. Their concern was of almost infinite importance for the saving of the church from the grievous apostasy that ensued, and so by the overcoming of such concern for her safety, the best body, as we may well believe, that ever existed, was compelled to receive such doctrines and conform to such practices as destroyed all but the name of a Christian church, and so these new doctrines that are now offered to the church under our name and which are already subscribed to by the whole Gurney party in England and increasingly so in America, will have as direct a tendency to bring us into an apostate condition ; yes, and without some miraculous interposition of Almighty Power, the whole body of those who continue to support the Gurney party, must as surely fall into an apostate condition as did the primitive Christians.

Some of the leaders of the Gurney party in the eastern Quarters have within a few days acknowledged to me their full unity with J. J. Gurney ; and I was told by an apparently honest man among them, that he hears no fault found with him by any of the Friends with whom he is acquainted in Fairfield Quarter. And perhaps thou knowest that George Jones's and Thomas Shillitoe's testimonies are that J. J. G.'s principles are nearer to those of other professors, than to Friends, and that this opinion is candidly corroborated by Ralph Wardlaw and other eminent writers out of our Society. And if thou hast read the writings of J. J. G. generally, thy own knowledge of Friends' principles, and ability to draw a contrast will plainly show thee the utter inconsistency of many of his doctrines with those of Friends. And I suppose also, thou knowest that the leaders of our Yearly Meeting and their adherents

have overrun in a most flagrant and disorderly manner the bounds and landmarks of our discipline, and the order of Society rather than not sustain the man and his doctrines, by prostrating the dearest rights of many of those who could not with peace of mind compromise their principles, nor forbear to testify against such things as tend to their overthrow. Thou knowest too, I apprehend, that these leaders among us caused J. J. G.'s credentials to be indorsed in our Yearly Meeting, and have also subscribed to a written document in which they defend him with great earnestness, and allude to him as a duly accredited and fully authenticated minister of the Society of Friends. Nor canst thou be a stranger to the cautions, exertions, and injunctions that are pressed upon their members at large, against reading or receiving any books, documents, papers, or letters, that will expose or bring to light their faith in false doctrines or their disorderly and cruel proceedings, as above alluded to. And yet thou, even thou, my dear Nathan, art claimed by them, as I understand, to be one of their number, and now consenting to, if not approving of their proceedings, and therefore making thyself responsible for those measures to which they have resorted. But, my dear friend, I am not yet prepared to believe that thou hast given thyself up to indorse such unhallowed proceedings and persecutions against honest and conscientious Friends, who dare not run to do evil, though it were with a great multitude, but would rather sit alone and be silent at the feet of their divine Master; or arise and fight single-handed under his banner as their lot may be ordered of him. Oh! remember there was one among that little number that were called martyrs, whose zeal might perhaps have exceeded his knowledge, and who, in order to obtain credence with the great body, did, in an unguarded hour, and through human weakness, subscribe to a recantation of his course in support of pure Christianity! But, alas, his peace with his God was destroyed, nor could he with all the sagacity he was master of, mend up that great breach of conscience so deadly to good enjoyment until he returned to his former course of bearing witness against the enormities of the church,—the body. Nor could the plaudit of bishops or cardinals in commendation of his recantation, restore his troubled soul with peace to God, until he again resumed his integrity and renewed his testimony against the errors of the church; then he died at the stake with great peace, glorifying that God who had thus restored him to his allegiance to him.

I charge thee, therefore, beloved, by the mercies of the Lord, to return to a full acknowledgment of thy allegiance to the glorious and dignified testimonies of Truth, and never to give thy strength in any way to that spirit which cometh from the wilderness, and would little by little corrupt and destroy the heritage of God, at the same

time pleading for unity and harmony of concert in the most plausible manner. But alas, alas, for a unity of many in the promotion of a cause which is not of the Lord, and which tendeth to the gainsaying and perverting of the doctrines of the gospel! It is a saying that cannot be refuted, that the greater the number, and the more noted the men that are united in supporting errors in the church, the greater the harm and danger which awaits the Lord's cause, for thereby the innocent ones up and down among the people are the more strongly bound to the hierarchy, and to the usurpation of those that have placed themselves in Moses' seat, but are not of the Lord's anointing; the exposure of whom, simply in Truth's direction and according to knowledge, can never hurt the oil or the wine, nor yet break the true unity in the love of Christ, which is a blessed attribute going hand in hand with that judgment which purifieth the heart of man, and delivers his church and people from all the delusions of the wicked one. Hence the agreement of all the Divine attributes, among which is the light of the Sun of Righteousness, which driveth away all darkness and shineth most gloriously in the firmament of God's kingdom,—to which I commend thee, my dear friend, with my own soul, so that nothing pertaining to our own good and to the good of this people may be hid from our eyes. Farewell.

JOHN WILBUR.

FROM J. W. TO WILLIAM HODGSON, JR.

Hopkinton, 9th mo., 29th, 1846.

MY DEAR FRIEND,

* * * Thou wast not mistaken in thy apprehensions of my feelings when I wrote thee from Salem; not having forgotten the bitterness of the baptisms of which it was our lot to drink largely last year, I could not promise myself a great measure of consolation in going over the same ground again; yet the conflict was not now altogether so deeply painful as then. Inasmuch as the members of our Society down in that northeastern country have been so entirely excluded from the true knowledge of the great question in controversy whereby our Society has been torn to pieces, a considerable portion of my concern was, that they and their sober neighbors might be apprised of our concern for their good and for the sustaining of our primitive doctrines and testimonies; feeling sometimes not altogether unlike the Psalmist, when he "desired of the Lord to show him a token for good, that his enemies might see it and be ashamed." We were desirous of showing them that we would be glad to meet with them, and hear their objections, if any they had, against us or our proceedings; and they were

in divers instances notified to this effect ; but still they were kept as much as possible from us, yet the knowledge of our willingness to meet with them on friendly ground, we believed would have some effect on them and their neighbors, when they had more time to reflect upon it. Our aim was to have meetings in neighborhoods convenient for most Friends to attend, if disposed to do so. Our first meeting was in the town-hall at Waterville, a large place on the Kennebec ; and when agreed upon, and whilst our notices were printing, we went seven miles to Fairfield, to see Zaccheus Borman, an honest old minister of eighty-four, but under the current of an influence against us, and easily trammelled by reason of his credulity and stationary abode. He seemed rather shut up at first, but pretty soon became open and familiar, and said, in conversing a little upon my case, that justice was due to all men ; and we left him enjoying pretty good feelings. On our return to Waterville, we met with Charles Coffin, a prominent preacher of the same neighborhood, with whom we had much conversation, in the presence of several respectable men ; but he seemed unable to maintain any one point in their case, and was much confounded. A man present afterwards expressed astonishment at their efforts to keep the knowledge of the case from *their* people. Charles, however, said *he* would come to our meeting the next day, and bring a book that would prove their cause to be good, and we encouraged his coming ; but he came not. However, our being at Fairfield, and giving notice of our meeting, brought down the postmaster and his wife, from Charles's own neighborhood ; she being somewhat connected with Friends. After meeting they came to us, and informed that they had seen in their office the "Considerations," and had read it a little before it was called for. They were now very desirous of possessing a copy, which was soon sent them. At the close of this meeting at Waterville, many inquiries were made, touching our case—two lawyers and many other people of note being present. Our next meeting was at North Vassalborough, in the neighborhood of John D. Lang and two brothers-in-law, where our notices were set up in their factory village. These notices were taken down—by whom it is not known—and the people were told that our meeting had fallen through ; but as many as we had accommodations for came, and a truly interesting meeting we had, greatly to my satisfaction, and I believe to all present ; after which, to satisfy the desires of the people, our case was briefly unfolded, and many applications were made for books,—more than we could supply. Here we saw the want of the "Considerations," and the Answer to "Calumny Refuted ;" the latter have now gone that way. Our next meeting was at the house of our friends, D. and A. Howland, their mother and children, the only firm Friends in that quarter ; although a few others whom we visited told us

that they had no unity with the Gurneyites, but not yet strong enough to make a stand against them. This last was also a favored meeting, and I believe very strengthening to those dear Friends; to which, beside other people, came two young Gurneyites. Our next appointment was at Augusta, in a basement story; but a great funeral assemblage in the room above us, held at the same hour, unknown to the man who made the appointment for us, occasioned so much interruption that no meeting for worship was held; but a number of respectable people gathered to us for the purpose of information, among whom was a member of the Society, of about sixty, a very moderate, solid man, who said he had never had any information but on one side; asked many questions of deep import, and seemed no less surprised than gratified with the answers; but the claims of others so interrupted him there, that he went with us to the inn, and had much conversation with us that night, and came in again next morning. I gave him three copies of my book, and as many of the "Address of R. I. Quarterly Meeting," to distribute and read himself, of which he was glad. Another sensible, elderly man here took great interest in our case, and said he had been convinced of our principles, but by reason of the bad examples and evident declension of Friends thereaway from their first principles, had been deterred from becoming a member. He was also very glad of a book. He understands our principles very well, and will see by the contrast that Gurney is no Quaker. After this we had two meetings within Falmouth Quarter, both good, solid meetings, but no Gurneyites came. However, we felt quite a freedom, and desiring also to show our good-will to all, we called on many Gurneyite families, so called because *they* claim them, but some of them without a cause,—they are merely held in bondage. Among these we saw some joyful countenances on seeing us, and we were glad to see them, for whose deliverance my travail and concern is intense. But there were a few instances, and but few, that we met with, where any bitterness was apparent; nevertheless there are many among the ministers and elders, and among the more elderly sort of the people, whose hearts are sadly leavened with the same spirit that leavened the hearts of the chief priests and Pharisees, which is hypocrisy, joined with malice; and but for these, many innocent ones might be made to see the things which belong to their peace, although now they seem to be hid from their eyes, by reason of these dark bodies standing between them and the life of Him who is the light of men. Oh! the condemnation that awaits these who have so vilely cast away the shield which the Lord had given them, and are found darkening counsel among the Lord's people. Unless they speedily repent of their deeds, in turning the innocent away from the fold of the true Shepherd, he will expose them, and reject them

forever! May they be favored to find a place of true repentance ere it be too late! Thus, in brotherly freedom, have I ventured, my dear friend, to give thee a little of the outlines of my late arduous journey, which, though not extensive, was yet trying; and although sometimes I took condemnation to myself, in an apprehension that better I might have done, yet through infinite mercy and unmerited goodness when the service was accomplished, we came on our way rejoicing; not on account of the prosperity of the cause in that eastern country, but because our little service was rewarded with sweet peace.

I ought to have told thee, in its proper course, something about the Quarterly Meeting at Berwick, but I understand that our dear friends from thence stopped a day in Philadelphia, who would probably tell you that their Quarterly Meeting got along nearly as last year, and that it was believed that we lost no ground this year. After leaving Berwick, I attended two meetings at Elliot, before going further east. To these went with me William and Elizabeth Hill, and on my journey further east I had the company and kind assistance of my beloved friend, Jonathan Nichols, of Salem.

I will just say that among the trying services to which I believed I was called, was the visiting of two backsliders, one at Windham, and the other at Danvers. Of the latter I have little or no hope, but still feel satisfied and even glad that I went; if she must needs go away, even into perdition, the Truth I believe will be clear.

Some of my views on the state of things in your land, and further west, I wrote to my dear friend, Ezra Comfort, a few days ago, as also what concerns us more than what Friends do abroad, or omit doing, in relation to us. Oh! if all of our little number could but be induced to seek counsel at the door of the tabernacle, on the bended knees of truly contrited souls, we should have no occasion for fearfulness about who would acknowledge fellowship with us abroad; for then we should have better help than man, or of a body of men. My wife and I are in usual health, and join in love to thee and wife.

Thy affectionate friend,

JOHN WILBUR.

FROM JOHN HARRISON TO J. W.

Manchester, England, 10th mo., 3d, 1846.

MY DEAR FRIEND JOHN WILBUR,

In looking round the length and breadth of our Society, both in your land and ours, I can at present see little else than mourning and weeping in store for those who are sincerely desirous that faithfulness to our religious principles and testimonies should be abode in; saying in the

heartfelt language of supplication, "Spare thy people, oh! Lord, and give not thy heritage to reproach!" Still the Lord's ear is not grown heavy that it cannot hear. And he is the same almighty and merciful Saviour as ever he was; otherwise some might droop into despair.

I was at our last Yearly Meeting with my friend Caleb Haworth and one or two besides. I endeavored to raise my voice on several occasions in favor of the smaller body in New England. Our efforts were neutralized in as civil a way as the leaders knew how without manifesting the appearance of unfairness which we well know cannot be openly tolerated in England as it is in America. Our efforts were *seemingly* crushed under the quiet pressure of ponderous influence; but we have some reason to hope one here and another there has secretly imbibed impressions which may remain and deepen in his mind. It proved a very trying season to some of us, not because John Wilbur was involved in the question, not because a small knot of suffering, persecuted, faithful Friends were implicated and cast down, but because it vitally concerned the great and all-important question of our religious principles and testimonies for the Truth's sake, by which multitudes of souls might be affected. The "larger body" of New England Friends (so called) has its powerful advocacy in this country at present, and I suppose for purposes we cannot scrutinize, must be permitted to rule and reign to a certain extent for a season. But that such can ultimately stand I have no expectation.

Believe me as ever thy sincerely affectionate friend,

JOHN HARRISON.

FROM LYDIA A. BARCLAY TO J. W.

Reigate, Surrey, 27th of 1st mo., 1847.

MY DEAR AND VALUED FRIEND,

What wilt thou say to me for my long silence? Truly thou hast not been out of my mind, or my heart, though so long neglected, especially since my return from my northern journey at the end of 9th month. I have seemed often with thee mentally; and the end of the 10th month, I received thy last very kind and acceptable letter, which renewed the feeling of dear love, and unity, and sympathy toward thee. Ah! dear friend, I unite with thee in thy sense of the many eyes that are upon you, and in the desire for your preservation in the true faith, and in a holy walk with God, manifested by maintaining a true Christian warfare against all unrighteousness and the spirit of the world, as is expressed in thy letter. And I tenderly sympathize with thee, and all the living among you, under your many burdens and trials, by those who seem to be of you, but who evidently have not gone through that

deep baptism which brings into the true unity, and consequently into an union of lively exercise together, for the upholding of the pure testimony of Truth. May you, dear burden-bearers, be sustained under these trials, as well as strengthened to spare no tender and faithful dealing for their help, and bringing into a true feeling and laboring with you; and if you cannot, by patient exercise and fervent prayer, be instrumental to their help, then may you be enabled, in the love, and authority, and melting power of Truth, faithfully to testify against them, for the saving of other members, and, if possible, for the reaching of the witness in those to their ultimate recovery, at some time or other! Thus will you be clear, and the Holy One will be glorified.

* * * * * I was very much interested in thy account of your travels, and of the serious inquirers you met with, and hope your labors have been blessed, to the enlightening and reaching of many, although they have been sadly reported of here, as "stirring up strife, and promoting unsavory meetings for discussion," so that I have, in some instances, thought well to give a little of thy own account where I could suitably, that such vile reports might be frustrated; for I conceive you were doing what our early Friends would have done towards testifying faithfully for the Truth and against error and evil. I think that one Friend (who has been your way) spoke very disparagingly of thy companion, and also of thee. But, dear friend, the burden will be heavy upon such false reporters, in a day that is coming! May you be preserved low in the divine fear, then fear not what is said. * * *

I hear the funeral [of J. J. Gurney] was very showy and large, and that the bishop of Norwich preached a funeral sermon at the cathedral; does not this show that they were hand in hand and one in spirit, and that there could not have been that faithful testimony against priestcraft which all the true professors and possessors of the Truth must ever bear? His death has caused a sort of shock; but he has left many children, *in one sense*, who will carry on his views in shifting us from Quakerism to Episcopalianism! So that there is no other expectation for the poor tribulated remnant of those who cleave to the ancient principles, but of continued and increased suffering; and oh! that they may be preserved firm on the blessed Rock of Ages, and united one unto another in him, and then, however they may be proved, and have to suffer with, and for him, they will be sustained through all, and eventually reign with him, and partake of his glorious victory over all. * * * * *

And now, my dear friend, I would inform thee of what I hear dear Rachel Richman has given thee a hint of already, namely, that I have had it for several years on my mind, to remove to Aberdeen, in the land of my forefathers! I have gone through much in relation to

such an important step, as thou would'st suppose, all nature would rise up to oppose it, the leaving of all that are near and dear to me, whether in a natural or spiritual connection, and the going into such a northern climate for my delicate health, and where there are not the comforts and conveniences that I have been accustomed to, besides also the low state of things there, and many trials and very few fellow-feelers, all combine to discourage the step! I was not without the thought that perhaps my going there last summer, and tarrying there a month, and laboring as enabled, might prove a substitute for so trying a sacrifice; but no! the matter was so cleared and confirmed while there, and even the very outward difficulties smoothed down, in some degree, that I found I must yield all up; and now I stand resigned to go, with my little all, the end of the fourth month or early in the fifth month next, feeling at present excused from the Yearly Meeting. * * * * I would gratefully acknowledge that goodness and mercy were with me during my late exercising journey, sustaining, helping and preserving me from day to day, which is, indeed, ever to be had in humble remembrance by me, and I desire that, in the renewed sense thereof, I may be enabled to thank God, and afresh to take courage to humbly hope for more, even more still of his goodness and mercy to support and prepare me for the further duties and trials that may await me in this vale of tears and scene of probation! And, dear friend, do thou crave for me, that I may be strengthened to fulfil whatever may be in store for me in my new abode; whether in doing or suffering; and that witnessing preservation from every snare of the insidious enemy, I may be fitted, in due time, for the heavenly kingdom, by the grace of God, in and through Christ Jesus. * * * * I feel greatly for you, in being cut off from the visits of the faithful, at present, but hope you will have patience till your cause is pleaded, and your righteousness brought forth as the morning and your judgment as the noonday.

* * * * *

With the salutation of dear love, I remain thy nearly united and sympathizing friend,

LYDIA A. BARCLAY.

FROM CHRISTOPHER HEALY TO J. W.

Bucks County, Pennsylvania, 2d of 6th mo., 1847.

MY VERY DEAR AND MUCH BELOVED FRIEND, JOHN WILBUR,

I received thy salutation of unfeigned love, a little while after our Yearly Meeting. It miscarried and got to Doylestown, and lay there a long time, but when I did receive it I was comforted, and rejoiced in spirit. May thou, my dear brother in the Truth, be comforted, and filled with joyful hope, for greater is He that is in thee, than he that is

in the world; this thou hast clearly proved, by thy great suffering, for thy divine Master's and the church's sake. May he be pleased to make bare his holy arm of power, for thy health, both in spirituals and temporals. I have often thought of thy dear bosom friend, how she must be tried as well as thee, in that long and sore warfare. May our blessed Helper be very near to strengthen you to bear up, now in your old age. I have divers times read thy "Narrative" as well as some other accounts, and I thought nothing short of Divine power could have carried thee so remarkably through. Thou hast heard by this time, I suppose, that our Yearly Meeting this year, condemned the unsound writings of Joseph John Gurney, and also of Edward Ash, and the document after our next Meeting for Sufferings, will be published.

I was taken sick last 8th month, and have not yet recovered, so as to be able to write but very poorly; my nervous system being so affected. This is the first writing since my sickness, but my health is middling good otherwise, and that of my family.

Oh! my dear brother, this is a sifting time to the members of our Society. I have believed our poor Society will yet be sifted as wheat is sifted in a sieve, for it is declared, "I will overturn, overturn, overturn, saith the Lord, until he shall come whose right it is to rule and reign." Our Israel is too much mixed among the people of the world. The language of my soul is, come out from among them, and be ye separate, and touch not the unclean thing, and I will save you. Now my dear brother in the gospel of the dear Son of God, be not discouraged at these trying times, for Zion cannot come forth out of the wilderness of this world, clear as the sun, fair as the moon, and terrible as an army with banners, leaning also on her Beloved, until she shall arise and shake herself from the dust of the earth, and put on her beautiful garments, then she will arise with Him who is the Resurrection and the Life, and because he is the bread of life, our souls shall live also. Oh! that this blessed day might come to the church, then will judges be restored as at the first, and counsellors as at the beginning. I do believe this time will come, though a great falling away may take place first; but my dear friend, a people, a favored remnant will be preserved of the true principle and name of Quakers.

I know when I consider all the circumstances connected with the case, that thou mayest sometimes in thy poor soul say, Israel has almost forsaken the Lord, but my dear friend, remember the answer of the Lord was to him in the still small voice, I have reserved seven thousand who have not bowed the knee to Baal, nor kissed his image. I believe thou hast said many times under thy deep troubles, as Jacob of old said concerning his dear son Joseph, "Joseph is a fruitful bough,

even a fruitful bough by a well, whose branches run over the wall ; the archers have sorely grieved him, and shot at him, and hated him ; but his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob ; from thence is the shepherd, the stone of Israel." These things thou hast largely experienced, and they will be sanctified to thee for thy salvation, and if thou shouldst not see the desires of thy soul in this world, if thou keepest the word of his patience, through this tribulated scene, thou wilt witness being kept in the hour of temptation, and, by and by, when thou art gathered among the just of all generations, to shine forth as the sun in the kingdom of our heavenly Father, then wilt thou receive thy blessed reward, and thy joy will be full, and no man will take thy crown, because thou hast labored and not fainted.

So now, my dear brother, farewell, in the love of the gospel of our Lord Jesus Christ. My dear wife sends her love to thee, and thy dear wife and family. James and Jane Moon also send their love to thee, and so would many more, did they know of this freedom. In the great satisfaction and love which for many years we have had together, and for each other, the remembrance of which now rejoices my heart, I take my leave, and remain thy affectionate friend,

CHRISTOPHER HEALY.

FROM EZRA COMFORT TO J. W.

Whitemarsh, 4th mo., 9th, 1847.

MY DEAR AND MUCH ESTEEMED FRIEND, JOHN WILBUR,

I received thy truly acceptable letter shortly after date. In reading thy travail and exercise for the prosperity of the church I did sympathize and unite in fellow-feeling with thee, not doubting that thy divine Master put thee forth, and went before, in that arduous service thou gave me some account of in thy last letter. However trying such services may be, and bitter the cups we may have to drink of, yet as we are faithful to the divine requiring, there is a sure and heavenly reward granted unto us, that the enemies of Truth know nothing of, neither can they deprive us of it. It does appear to me, and increasingly so of latter time, that there can be nothing said or done that will stop or check the torrent of apostasy, until we are closely sifted out of the mass of corruption that is in our once favored Society. I am ready to conclude that it is permitted, if not ordered, that good may come of it. In the state we are in, how could we be as a city, or as a light set on a hill, while there is so much darkness and corruption. Oh, it appears to me the Lord has taken the work into his own hands, that he will separate the chaff from the wheat, and the chaff he will drive as

with the wind from the summer threshing-floor. It appears to me that this dispensation through which we are passing, will be more trying than any which our Society has passed through. I am ready to say, may it have its perfect work, that the precious may become thoroughly separated from the vile ; and the remnant that will be left of the sanctified and redeemed, who will have passed through many and deep tribulations, and kept as in the hollow of the Lord's hand, will they not be in his own time (which is the best time) raised up as on the top of the mountains and exalted above the hills of all empty professions, that the visited souls may once more look upon our Zion, without seeing cause of stumbling, and may thereby be induced to flock unto it ?

* * * * *

Some of us sympathize deeply with you ; the living members everywhere feel the need of all the comfort they can get. I feel as if I am unable to write much. My love and affection remains unchanged towards you, and I hope it stands in that which can never be broken. Please remember me to thy dear wife and all your children, as if named. Thou art a brother and fellow-sufferer I trust, for the testimony of Jesus, and art abundantly in my remembrance. Please encourage our friends with you, to keep and possess their souls in the everlasting patience of the saints ; tell them the Lord's work is going on, and will be carried on to his own glory, and to the everlasting peace of his faithful children.

Thy friend,

EZRA COMFORT.

FROM J. W. TO SAMUEL TUKE.

Hopkinton, 10 mo., 1847.

MY DEAR FRIEND,

The present and future condition and standing of our religious Society generally, will be acknowledged by all who are well-wishers to the cause of primitive Quakerism, to be a subject of the deepest consideration and highest concernment to all who are making profession of the blessed Truth.

My mind has been of late peculiarly attracted towards my dear friends on your side of the water ; accompanied with the like feelings which drew me to your shores more than sixteen years ago.

This gospel love in the covenant of life and peace, extending especially towards all who are sincere in seeking for a blessed inheritance, has not been diminished by a personal knowledge, and acquaintance with so many in that land ; among whom there are not a few, brought near, in the longing desires with which I am sometimes favored in the aboundings of the Lord's mercies. Nor has the lapse of time which

has since passed away and brought me so much nearer to the termination of all things here, and a hoped-for inheritance in a better world, had any tendency to lessen in my heart the love of God, or fervent desire for the happiness and well-being of all my fellow-professors in your land.

In this view of things, my mind has of late been unexpectedly turned towards thee, with an intimation that it would be right to introduce a little conversation with thee in relation to the state of things and their probable result touching the continuation and preservation of our Society at large in the same faith as at the beginning. And it would seem that I could hardly have any occasion to say to thee, that the subject of sustaining a correct faith in our doctrine, is so serious in its nature and tendency, as to involve the great question which relates to the saving or losing of our immortal souls; and imperiously calls for the avoiding of all equivocation and evasion, and the adoption of a sincere and ingenuous confession of all that we do believe and are intending to maintain, in any way relating to the salvation of man, by and through the coming of our Lord and Saviour Jesus Christ, and the ministration of his gospel, as it relates to all that he has done for man without him, and all that he has done, and is doing for him, within him,—principles fairly and fully included in the summary of Friends' doctrine. And it sufficeth me, on this head, satisfactorily to ascertain that a member of the Society unequivocally believes in them, and makes no secret *reserve*. But if he profess the faith of Friends, and at the same time, is either secretly or openly allowing or supporting views that are repugnant to our doctrine, or is upholding the authors of them; he cannot be rightfully acknowledged a true Quaker, not yet a sincere follower of Christ. Far better would be my opinion of one who comes out openly and ingenuously, and says, he thinks there are errors in Friends' confession of faith, and stands ready to point them out, and defend his own.

I am persuaded, my dear friend, that thy understanding of doctrinal subjects is clear and discriminating, and as I trust, thou art so conscientious, that none could induce thee to yield to the opinion, that the modern views published in England, are in conformity with Friends' doctrine as relates to the Holy Scriptures, or their comparative standing with the Holy Spirit, or with Friends' doctrine of the light of Christ in man, or induce thee to subscribe to those modern views on justification, imputed righteousness, &c., to or many others which might be named. But if in any of these particulars I am mistaken, and thy opinion should be, that Friends' original doctrines are susceptible of modification or improvement, it is my desire that thou would candidly inform me wherein. For I have full confidence in thy frankness and willingness to do so, if such be thy opinion.

We, of the smaller, though original Yearly Meeting in New England, (if the sustaining of the original doctrines entitles us to the appellation,) have not as yet seen it right for us to add a single item to the original doctrines of the Society; nor yet to take so much from them, or to propose any change in them whatever.

But my dear friend, if thou hast found, or if Friends in England as a body have found, in the opening of the light of Truth, that some change will contribute to the good of the Society, and to the honor of God, or to the promotion of righteousness in the earth, we stand open to be informed of it. And it is due to the whole Society to know in what and in how much your view of a change consisteth; whether it be to adopt the doctrines of J. J. Gurney as they now are, in the hands of Friends generally, (as by some presumed to be intended because none of them have been officially censured or condemned,) or whether to make other change. Thou wilt not, I hope think these interrogatories intrusive or frivolous, seeing as we learn, that London Yearly Meeting has received and approved a highly commendatory memorial of the author of those doctrines. And seeing too that it is a subject of the most serious importance, what change, if any, or what system of doctrines London Yearly Meeting shall establish, not only on account of its own members but on account of the influence which it will have upon Friends of other Yearly Meetings. Surely Friends in England should not adopt a new system of doctrine or give any ground for fear on that account by declining to examine the modern doctrines and to contrast them with the ancient, without advising their American brethren of their intentions; a matter of the utmost consequence, as the aspect of things now is in both countries.

It has been reported that great unity was witnessed in London Yearly Meeting, but in those of Philadelphia and Ohio, great dissension, howbeit, some are disposed to ask if the same proposition for the examination of the new doctrines had been made and enforced in the former as in the two latter, would the unity of the former have been undisturbed? But the value of unity is supposed to consist of the right of those things in which a body of people are united, and a dissension to be measured by the same rule. Howbeit, it appears that things which cause disunity in one body do not in another. And I would ask thee how can London, or any other Yearly Meeting continue their fellowship by a mutual correspondence with the larger body in New England, when it is publicly known that the latter has sanctioned the violation of moral principles as well as those of the Society, abused and perverted its own discipline and the order of Friends in a manner so fully demonstrated to the Society at large.

Thy sincere friend,

JOHN WILBUR.

FROM LYDIA A. BARCLAY TO J. W.

Spital, Aberdeen, 11th mo., 1847.

* * * * * Is there not an uncommon backwardness and shrinking on the part of Pennsylvania Friends from coming to the point, which of the two Yearly Meetings in New England to recognize? why did they not come to this point last Yearly Meeting, for I understood the matter was the previous year deferred till then with orders that the Meeting for Sufferings should in the mean time possess themselves of such facts and data as should assist the Yearly Meeting in coming to a right decision. I have put this question closely to my friend—who is just returned from America but he avoids answering it! I fear he too is smoothing over with the plaster of love or of lukewarmness!

* * * * * In my last letter from dear Mary Anne Bayes she says in reference to thy letter, “Ah! how cordial and touching was his true and tender sympathy to us who have to take a few steps in the tribulated path which dear J. W. has largely trodden and in which he has been strengthened to stand nobly for the testimony of Truth. When thou writest please to convey a message of dear love to him from us, and tell him we desire to be borne livingly in his remembrance for good, as he often is in mine, and I hope the day may come when I shall write to him myself. I believe he feels and knows that if I have not yet done so, it is not because love has grown cold, not yet because we shrink from owning him and the good cause for which he is counted worthy to suffer.”

* * * * * Oh! the many snares, the sight and sense thereof makes one tremble for one’s self—but the Lord’s power is all sufficient to guide strengthen and preserve, and oh! that I may be helped to keep thereto to the end! I am here in an out-of-the-way corner, and hear not so much of what is going on amongst us, so I can’t tell thee how the “Appeal” was received by the Meeting for Sufferings; still, I trust I am not beyond the feeling and burden of things, and mourning is the covering of my mind, and I see no way of escape for the tribulated remnant, except that I know there is nothing impossible with God! The deplorable inconsistency amongst us as a people is very sad, the complete lowering of the standard of Truth, and often by such as ought to be high bearers of it, so that in some places it seems in vain for the faithful ones to lift up their voice, the overbearing flood is so mighty; and to weep in secret and pour forth their cries to Him who is omnipotent and omniscient, is all they can do! There is a sad wicked system of persecution of such as hold, and especially such as *uphold publicly*, the ancient principles at Leeds in Yorkshire, but as fast,

nearly, as thy silence one, another is raised up by the Divine power ! The same overbearing spirit reigns elsewhere and its plausible influence is most sad though not as yet carrying things to the same height.

I remain thy affectionate friend,

LYDIA A. BARCLAY.

FROM MARGARET CROSFIELD TO J. W.

Liverpool, 3d of 3d month, 1848.

MY DEAR FRIEND JOHN WILBUR.

I am but little able to reply to thy kind, sympathizing letter as it deserves ; but I am willing to attempt to send thee a few lines, that I may not appear entirely insensible to thy affectionate regard displayed towards a poor, sorrowful widow, feeble alike in body and mind. My dear husband's health had declined much these two years past, his strength was impaired by excessive bleeding from the nose, which was thought to relieve his head, the state of which had given us cause of alarm ; added to this in winter he was subject to bronchitis, which became chronic, and he was but little free from cough and laborious breathing ; but he went about though much enfeebled in body, looking pretty well in the face ; taking the Sulphur Water at Harrowgate often relieved him. He gradually declined from his accustomed activity ; but was always able to attend our various meetings, and diligent in helping therein.

The first day but one before he left us, he seemed quite as well as usual ; we were both twice at meeting, but next morning he was poorly and kept his bed with what seemed a common cold ; in three days seemed better, then relapsed, and grew ever worse from that time notwithstanding all that skill, care, and love could do to keep him, for we were very sorry to part with him. His chief suffering arose from difficulty of breathing which nothing could alleviate, and in ten days he passed from us, in great peace and resignation, perfectly clear to the last minute. I was very ill of the same complaint, but strengthened to be with him at the last, *that* last that I feared to think upon, that I thought it impossible I could bear to see, I was helped through. I seemed in spirit to be with him, on the brink of Jordan, and felt nothing but comfort and peacefulness in seeing him pass quietly away, our three sons and daughter tenderly nursed him by night and by day ; to them, to me, and to many relations who came to see him, he addressed pertinent counsel. No, my dear friend, he never had at any time any doubts or misgivings as to the primitive doctrines of Friends, nor assimilated in any degree to those of a contrary tendency, and whenever we conversed together on those subjects to the very last, it was

with the continued conviction that the sentiments of our early Friends were of the Truth, reaching the witness in our own minds, and confirmed by Scripture, and we never regretted for a moment having, however feebly, endeavored to uphold the ancient testimonies and doctrines taught by Fox, Barclay, Penn, and other confessors of the Truth, nor of having published thy letters, which first let in a ray of light, upon what was acting and working underneath; and that and thy company and labors preserved us and ours from being carried away from the Truth for which I am and shall always be truly thankful—not that we merited it, but of the Lord's goodness and mercy he preserved us from being shipwrecked on the rocks, or lost in what might be likened to a specious quagmire, full of fine dazzling appearances. I am still of the mind that in this land originated all the persecution that has followed thee, and that it is yet fostered in the same region. In our parlor at Mount Vernon threats were used to thee, which I dare say thou hast forgotten but I remember well, often pondering on those things, when I see the scattered, poor state of many who left us, expecting to exalt themselves unto a church of renown. Many are gone very low back into the world, some settled into a dry form, all much under priestcraft, one way or another.

* * * * * My dear G. and I have passed through many pinching things connected with these changes and troubles—met with much contempt and unkindness, even from some who seemed like bosom friends; we have encountered open reproach, and worse, the double tongue, but he freely forgave all; we never were free to open much of this to thee knowing how great thy own burdens of this kind were, and wished not to add to them. * * * * *

I remain thy sorrowful and afflicted friend,

MARGARET CROSFIELD.

FROM LYDIA A. BARCLAY TO J. W.

Banchory, near Aberdeen, 3d mo., 11th, 1848.

MY DEAR AND VALUED FRIEND,

* * * * * I am much obliged for thy explanation of how matters are at Philadelphia; it is exactly as I all along suspected! it is these conservative ones who do so much harm both there and here-away. I would rather they came plumply out and showed their real side which is that of the new views in truth, though they think to put on an appearance of love to the ancient ones, and can therewith make a fair show in the flesh, which deceives even some whom one would think might see through them! My dear friend, thou asks me to tell

thee who are sound Friends here; there are so few, who are out and out, ancient in their feelings and faithful thereto, that a child alas! may number them. The majority have modern views, or else these middle ones, as I have described; and the generality are indifferent, caring for none of these things, so they can have plenty of agreeable preaching. * * * * *

My dear friend, I unite with thee, you have no need to be over careful in regard to being acknowledged by other Yearly Meetings; the main thing is to seek to be preserved firm, on the alone sure and right Foundation, in humility and faithfulness, watching to keep your garments so that ye may not be found naked—and then you will not fail to overcome evil with good, and “he that overcometh shall inherit all things, and I will be his God and he shall be my son”—and this truly is more than all the acknowledgments of men! So I desire you may not faint nor yet grow slack, but be steadfast in the divine counsel, immovable in the divine fear! always abounding in the work of the Lord; forasmuch as ye know your labor shall never be in vain in the Lord, but established in his peace and blessing. Farewell, my dearly beloved friend, my dear love salutes thee and thine and all faithful Friends in your land in the Truth that is unchangeable; in which I remain thy sympathizing and affectionate friend,

LYDIA A. BARCLAY.

FROM J. W. TO ANN JONES, OF CHINA, MAINE.

Hopkinton, 6th mo., 30th, 1848.

MY DEAR FRIEND,

Neither thy husband's solicitations for an interview, nor yet the manner in which he reprobated the course which I had taken, has given me any personal dislike, either towards him or towards thee; but I can address either of you with the same freedom as ever; however, I do lament the course which you appear to have been pursuing—so different from that which led me to warn the Society against the degenerating doctrines which have been largely spread abroad among us. An obligation on my part in conformity with the injunction of our valuable discipline, and in accordance with a sense of duty; and like the framers thereof, I saw, or thought I saw, great danger consequent upon the promulgation of such views among our members. The discipline enjoins upon all our Quarterly and Monthly Meetings, as well as upon all faithful Friends, to warn all our members against the spreading, and consequently against the imbibing of unsound doctrines; for which the reason is obvious—the same which had always induced honest Friends to endeavor to discourage and to put a stop to the circulation

of unsound doctrines in the Society, and why? Because they were dangerous to the safe standing of our members, and of the Society at large.

But it seems that many of the larger Yearly Meetings do not so regard the discipline, and are of a different opinion from the Yearly Meeting which issued it, as well as from all our worthies, both ancient and modern—so careful and zealous in detecting and in giving a warning voice against all unsound doctrine, tending to draw away our members from their allegiance to Friends' principles. If Josiah Jones's sentiments, when my letter, to which he alludes, was received in your neighborhood, were the same as they are now, in relation to such a question, there is no marvel that the letter was "unsavory" to him. Like the early Friends, it was my conscientious concern that all sentiments which were contrary to the faith of Friends, should be testified against. But if it was Josiah's opinion that no one should say aught against such unsound sentiments, then I do not wonder at all that my letter to Eli and Sybil Jones was "unsavory" to him. But how does he relish Paul's testimony against advancing unsound doctrines, where he says, "But though we or an angel from heaven preach any other gospel unto you than that we have already received, let him be accursed." Did he not hereby enjoin upon the Galatians to condemn all those who advocated adverse doctrines, let them come from whence they may? Whether a Paul or a Barnabas from other countries, or even an angel from heaven? And did not the same apostle show that the difference of the savor consisted in the difference of the condition of those addressed, when he said that himself and those who were with him, were the savor of life unto life to some, and the savor of death unto death to others? And I do most sincerely desire that my friend Josiah may remain no longer in such a condition, as that an honest testimony against anti-quaker views will give him pain or be unsavory to him; nor yet in such a state of mind, as that Paul's declaration to the Galatians, twice emphatically repeated, see chap. 1st, ver. 8 and 9, will be in any wise unpleasant to him; nor yet the care and faithful measures taken by Philadelphia and Ohio Yearly Meetings, in doing as I have done, in testifying against the false doctrines which an enemy has caused to be poured forth, for the purpose of destroying the Lord's beautiful, ancient heritage, so dear to him, purchased with the blood of his son, our Lord, and with the blood of saints! And how lamentable, indeed, that the enemy should have beguiled any of the once innocent lambs of the fold and flock of Christ, to consent to join hands with those who have enlisted in this work of grievous and general delusion in principle among the Lord's people! Oh! my dear friend, my heart yearns for thy preservation, and my hands are lifted up to the God and Father of all our

sure mercies, beseeching him that he would rescue thee and all the innocent ones from the paw of the devourer, by drawing you nearer and nearer unto himself, by gathering you out of the strife of tongues, unto his own holy, quiet and peaceful habitation, where the canopy of his love, goodness and power will be your protection and sure defence. Here, if it might be, through adorable mercy, thy happy lot to dwell, even the fiery darts of the enemy shall fall to the ground as at thy feet, and do thee no harm, and no creature shall be permitted to make thee afraid. Oh, then, my dear fellow-pilgrim for time, and fellow-heir for eternity, and for that joy which is unspeakable and full of glory: I beseech thee let no man take away thy crown, and suffer neither men nor angels to make thee believe that Truth is a delusion; or that the way up to God's holy kingdom has been made wider than that in which our crucified Lord walked, and in which he required his disciples to follow him. The will of the flesh would have a wider path, and less rugged, but when our wills become sanctified, and by his baptizing power, are moulded into a perfect conformity to his will, then this narrow way, in which our Lord himself and his disciples walked, becomes to us an easy, safe and pleasant path; because in it we have the sweet and joyful company and guidance of Him whose glory filleth all things, and whose wisdom in fitting our way to our condition, is wonderful, and whose condescending mercy and goodness in manifesting his will unto those who wait patiently on him, is admirable indeed. And his favors in guiding their steps aright, calls for our deepest thankfulness and humble prostration before him; as well as a desire for walking in his holy fear, and in great watchfulness, lest through the false radiance of the fallen angel we should miss our way. But how can any expect to be favored with the living spring and life of the gospel ministry who give their strength to those who are laying waste this blessed faith of the inward and immediate revelation of God's will to men, by upholding and defending those who have resorted to so many turnings and windings in order to weaken and dissipate our faith in this very doctrine—I say how can such expect to preach the gospel by the revelation of Jesus Christ, or in the demonstration of the Spirit and with power! How vain is the repetition of many words in our assemblies, (however good in themselves those words,) without the renewed anointing!

If any profess to preach by the Spirit whilst they are upholding those who are preaching without it, such are dishonoring it, by exalting the letter above it. This is exceedingly reprehensible, because such are laying waste by their conduct that which they profess by words to be building up!

Thy namesake, that eminent and faithful handmaiden of the Lord,

(in England,) Ann Jones, adhered firmly to our ancient principles to the last, and died in sweet peace with the Lord. She continued to write to me frequently as long as she remained in mutability, endeavoring to encourage and strengthen, not me only, but all the honest hearted. Her desires and prayers were unceasingly lifted up to the Lord that he would spare at least a remnant of his people, and give not his *whole* heritage to reproach. And so also the prayers of many servants of the Lord continue to be lifted up to Him whose ear is always open to hear the cries of his children; and if they remain faithful to him, and to his testimonies, he will cause them to grow and to flourish as the green bay-tree that standeth beside the waters, which bringeth forth fruit in its season, and which will, I trust, as there is an abiding in his covenant, be to the praise of his ever great and excellent name.

But on the other hand, however great the number among the tribes of Israel who depart from his statutes, and from his testimonies, if they will not hearken, but continue to despise or lightly esteem his covenant and prefer their own ways to his ways, and shut their eyes to the visions of light, as at this day, he will scatter them among the nations of the earth, and they shall be as other people.

The name of the Lord is a strong tower—a mighty Rock, whereunto the righteous flee and find safety; and those who gather to it and put their trust in him, whether they be few or many, he hath promised that he will in no wise cast off. He can increase the few and exalt the humble, and it is his delight to do so if they will love and serve him. He can scatter and diminish the proud and those who are lifted up, as well as the great multitude, who are trusting in their numbers, as he hath often done heretofore, as testified of in the Scriptures.

But one thing is sure and unfailing. He will have regard to those who serve him faithfully, and love him unreservedly, and who fear him and tremble at his word! What will avail the attempt of some of the Yearly Meetings to bring about a reconciliation or union of the whole body as they call it? In what are they to be united? In the views of J. J. Gurney? or in the ancient Friends' doctrines? If it be in the one it cannot be in the other; for it is impossible to reconcile Gurneyism with ancient Quakerism—if these are amalgamated together, it will be but a heterogeneous mass of absurdities. Let each of those Yearly Meetings which propose a coalition, first cleanse their own camp at home by faithfully purging out the leaven of unsoundness. Let them closely examine the new doctrines, and be willing, honestly and scrupulously to condemn and renounce all which are not in accordance with our ancient principles. And when all unsound doctrines, all unwholesome and wrong practices are condemned and removed from the different Yearly Meetings, and all such persons also as will not forsake

the same, then what need of deputations to meet together for uniting on Christian ground? When these impediments are removed the purpose will be accomplished.

Gurney's doctrines have produced the disunity in the Society, and no way can be devised to restore a union in the Truth, short of a condemnation of those doctrines. All attempts to conceal and hide them under a veil of the finest spun texture, or under the fairest possible profession of, or pretension to Quakerism, can never restore the body to health and soundness until Gurneyism is publicly condemned throughout the Society.

The greater the number who are united in wrong opinions, the worse, because the evil is so much the more formidable. It is stated that no less than one hundred and sixteen millions of people are united in the idolatry and other atrocities of Popery, under the cloak of Christianity, and that there are one hundred millions of the Mohammedan religion. Gurneyism approximates towards Episcopalianism, and Episcopalianism towards Romanism. Happy and dignified was the advancement in coming out from Romanism up to Quakerism; but lamentable indeed are the process and the consequences of returning again thitherward.

We have sufficient testimony to prove that the larger body have implicated themselves in the apostate doctrines of Gurney, for the more candid acknowledge themselves to be in unity with him, while those who are less so, will not answer the question; but in refusing they commit themselves to his views, as entirely as the others, and equally so do they in refusing to say whether Gurney's doctrines are in conformity with those of our early Friends. These evidences go to confirm in the strongest manner those which we have heretofore published to demonstrate that the larger body generally have fully identified themselves with the views of J. J. G., and therefore are not *Friends*; and their attempts to hide their condition from the well informed, are vain and futile.

Well then, my dear Ann, to evince to thee, as above stated, that Gurney's views are, in many fundamental points, palpably at variance with those of our Society, I would refer thee to the divers contrasts which have been made by plain extracts from Gurney, placing them side by side with those from early Friends, so that any person who can read and understand our language, and more especially, if he be blessed with the perceptions of Truth, can but see the difference; and the evident perversion of our sentiments by J. J. G. I would refer thee to those taken by Wm. Hodgson, Jr., by our Quarterly and Yearly Meeting, by Philadelphia Yearly Meeting, with comments, and lastly by thy correspondent, in his appendix to the "Narrative

and Exposition." And although it may be, as Gurney's books have gone through many editions, in different type, that the passages quoted may not compare in all his works alike, yet the extracts, by diligent search, will be found correct, and the sentiments will be found to be his verbatim. Gurney's defence entitled, "Calumny Refuted," does not charge any one with incorrect quotations.

Finally to conclude, I would refer thee to the authority of Robert Barclay to decide the question as to which party are the separatists; he says, "*that those who depart from the doctrines are the separatists.*"

And all impartial and candid people, without the Society, are clear in determining, as by common sense it is determined, that those who uphold and defend the author of the new doctrines, are the separatists and have become another people. One editor of a religious periodical says, that Gurney's doctrines and the doctrines of Friends are as different as are Arminianism and Calvinism, a judgment from which no impartial reader of both will dissent.

However unsavory this letter may be to Josiah, it is but due to him to have the reading of it; for it is unto him as well as to thyself. I would also, that my dear friends Eli and Sybil Jones may see it; and, be assured my dear Ann, that any remarks if written in good feeling, in reply to it, by any of you, will be kindly received, and carefully read by me.

JOHN WILBUR.

FROM J. W. TO LYDIA A. BARCLAY.

Hopkinton, 7th mo., 15th, 1848.

MY DEAR AND WELL-BELOVED FRIEND,

Although I am indebted to thee for a good letter written from Scotland, yet I had fondly anticipated, that after the Yearly Meeting in London, thou would inform me by letter, how things transpired there; yet, not having the satisfaction of receiving, either from thee or any other hand, any account of the Yearly Meeting of women Friends, I felt that I must wait no longer for a letter, but endeavor, however incompetent I feel for it, to answer thy very interesting and obliging epistle of 3d mo., 11th. Some parts of the account of the men's Yearly Meeting, as stated in the "British Friend," is indeed very interesting. That some were undaunted in upholding the Truth, and exposing the error of its opponents, and so honest in saying where the error originated, was truly cheering to Friends here; and evinces that a shaking time is to come upon those strong ones, who have dared to set their hearts, if not lift up their hands against the Lord's own precious testimonies, so dear to him and his faithful ones—to those who know him and love him with

their whole hearts. Oh! the cup of trembling must and will be, sooner or later, given to these perverters of Truth, to drink, if there is not a returning speedily unto Him whom they have rejected—unless deep repentance is witnessed; for, alas, the day will come when they cannot turn their eyes from *looking on him whom they have pierced!* Then will they not call for the mountains to fall on them, and the rocks to cover them from his sight, if they shall not have repented before that dreadful day come? O, I long, if it be a possible thing, that these may bow in mercy to the Lord's righteous judgments, before the day of retribution shall have passed over their tabernacle! When men get wrong, and their vision is darkened, how inconsistent they will be; however powerful they had been in the understanding and wisdom of men, they will err in vision, they will stumble in judgment! How vain and short sighted for those in London Yearly Meeting, at whose door lies the blame of disunity in the American churches,—because they would not, when in their power, suppress the unsound doctrines which produced those dissensions, but encouraged the sending of them to America,—I say, how inconsistent to propose lending their assistance by an epistle, for the reconciliation of the American Friends, whilst on their own shoulders the blame resteth, for the going abroad of the unsound doctrines which are the sole cause of the disunity now existing in the American Yearly Meetings, and they manifestly continue to uphold those doctrines. Might they not as well have said at once, let this Yearly Meeting advise the American Yearly Meetings to be reconciled to all the doctrines which have been written by J. J. Gurney and Edward Ash, because we allow their circulation without hinderance or molestation, and they are to be embodied with the doctrines of Friends. Alas! what a heterogeneous mass of incongruities!

Now look, my dear friend, at the minute this year recorded on the Yearly Meeting books, "as a united body upholding our ancient standard of faith and practice, in all its fulness, spirituality and simplicity, we desire to dwell under the weight of this concern," whilst not far distant, as I suppose, on the same book, stands recorded the 'fullest approbation of J. J. G. and E. Fry, whose doctrinal writings and practices are cherished by the leading members of London Yearly Meeting! How palpably opposed to every idea of candor, integrity and consistency! How can men become so lost to the understanding of our language, and the perceptions of Truth on their minds, as to be prepared for such attempts; even to mingle together truth and error, light and darkness? For as well might they, as to attempt mingling together in one, the doctrines of Friends and those of Gurney. Or is it rather their intention, that as the latter are more agreeable to the natural mind, they should spread and overshadow the former, as it is to be feared they

have already done in many places? Oh! what dreadful havoc they have made and are making with the Lord's people. If they should succeed as far as their desire would evidently lead them, what an immensity of condemnation must await them; and it would be a marvel if a fearful looking for of judgment does not already greatly trouble their lonely moments. When together, by receiving honor one of another, they can seem to make it do somewhat tolerably; but when they feel that God only is present with them, how can they endure their own condition, and how soon attempt to fly? How different is the work of turning many *from* righteousness, from that of turning many *unto* righteousness. Oh I can but compassionate their condition and crave that the Lord would forgive and interfere with his mighty power, and deliver them from the impending ruin. And how thankful it becomes us to be, that we have not been left to make shipwreck of the living faith in the gospel power! O, we should not consider it to be because we are better than they, but of his wonderful and abounding mercy! And my dear sister, how it behooveth us to walk in fear, and in much trembling before him lest we also fall; for it must be through the humblest intercession and wrestling with God, that we can be spared from the hidden snares of the destroyer! Oh! then we will unite in prostrating ourselves before the God of our fathers, that he would deign of his mercy to keep us as he kept them, and prosper the feeble work of our hands, only by and through his holy help, in assisting to keep alive a remnant of his children, by whom his great and excellent name may be honored, and that the nations may be made to know that there is a God who walketh and judgeth in the earth.

Thou wilt probably see an account of our Yearly Meeting in the "British Friend." And it is a consolation to find that our number has not diminished, nor their faith failed. And however small that number, we feel to have no cause to lament our condition, but rather to rejoice that we are of one heart and one mind in the *faith of the ancient doctrines of Friends*. And my desire and prayer is that we may not only keep the faith of the early Friends, but be favored to live such lives as they lived.

Thy ever sincere friend,
JOHN WILBUR.

FROM J. W. TO SMITH UPTON.

Hopkinton, 7th mo., 3d, 1848.

MY DEAR FRIEND,

Persuaded as I am that the principles of Friends are grounded on primitive Christianity, leading more directly and more entirely than those of any other people, when practically observed, to the accomplishment of the one great object premised by the gospel of our Lord, I have long considered that a faithful support and maintenance of them by a holy life and conversation,—thereby clearly demonstrating by living experience their efficacy and the truth of what we profess,—is a matter of the greatest importance of anything which devolves upon those under our name in the present day. Indeed, as our profession, reduced to practice, through the power of Truth, is preëminently productive of consummate righteousness, its success and prevalence is of greater consequence in the world than anything beside that can be named. Hence how needful it was and how needful it remains to be, that this people called Quakers, who were through the power of an endless life redeemed from iniquity, placed and established upon that safe foundation (other than which no man can lay) should have abode, and should continue to abide on this foundation, which is Christ Jesus the Rock of Ages. It is only by and through the power of Truth that this can be witnessed, to the raising up and keeping alive of the image of God in the souls of men, evincing to such that the church must stand on the Rock and must be manifested to be so standing, by her fruits, confirming thereby the doctrine that Jesus Christ is come in the flesh, and in the hearts of the true believers, ruling and reigning there.

Now whilst the church, through watchfulness and vigilance abides here, all keeping a single eye to Christ the Light, witnessing the indispensable blessing of being baptized by the one Spirit into the one body, so long will peace and harmony, faith and good fruits abound.

But if unhappily the church shall, through unwatchfulness and the stratagems of the enemy, slide from this foundation, alas! how soon will the oneness and the unity be lost, because she has broken that spiritual bond of union which alone it was that kept her within the sound enclosure and upon the sure ground. Consequently she becomes broken to pieces and scattered abroad and is exposed to dissension, and to whatever wind of doctrine—under whatever name through the artifice of men—the enemy may suggest. Whilst she thus remains estranged and off the foundation, and scattered, who can reconcile her to God, and her wandering tribes or sons one to another? There is no device

of man or of the sons of men that can bring about a spiritual union, a Christian fellowship, or a heavenly reconciliation, whilst the church and her children are in an apostate condition, or until they can be brought back from their slidden condition to that Rock on which she was built!

If men had power to tame and subdue the fallen angel whose name is Legion, and who would feign possess the swine, rather than have no abidance on the earth, then let it be supposed that men can reconcile in one all those who are seeking to rest the sole of their foot on other foundation, including, not only apostate Quakers under the name Hicksites and Gurneyites, but (as well) all unsound professors under every name! When the primitive church was sliding, and had slidden from the true foundation, then dissensions arose by means of false doctrines brought in, leading to corrupt practices. Whereupon, in order to prevent division, an arm of flesh was resorted to by her faulty leaders, first by ecclesiastical authority in order to coerce all her members to a conformity with the corrupt sentiments sacrilegiously brought in; but this kind of authority failing to effect the desired purpose, they sought for, and in the event possessed themselves of the full exercise and control of the secular power, whereby they were enabled to force men to a kind of unity, and conformity to their will and pleasure, and by the most arbitrary means they did for a long time, and in a great degree bind the body fast to their decrees, and mostly prevented the annoyance of open dissensions. But had there been strength enough in the primitive church, and that strength seasonably and faithfully exercised in averting this departure in the beginning by individual dealing, in the authority of Truth, with all those who brought in false doctrine, and had the judgment of Truth been placed upon them, then the church might have been spared from her apostate and lost condition. But, alas! what was the worth of that unity or outward conformity, which was through the most subtle contrivance forced upon the nominal Christian church? Nothing at all, nay a thousand times worse than nothing; because the greater the number that are brought to join in wrong things, the greater the evil and the more injurious and lamentable the consequences. But this is the way that the church in its lapsed condition from the Truth, has ever been found to be at work, exercising every possible means within its reach to gather the multitude to itself, and to reconcile them to its own ways.

Seeing in "The Friend" thine and thy brother Paul's names among others appointed by New York Yearly Meeting, as a deputation to meet other similar bodies at Baltimore, for the professed purpose of "restoring the Society to the unity and fellowship, that formerly characterized it," I felt that I wanted to ask thee, (supposing thou knew,

being one of the committee,) by what means, and into what condition the Society were intended to be restored? Whether into a oneness of faith as well as into outward unity. There could be nothing, I believe, that would give me greater joy than to see, whilst I am here, all who are professing to be Friends, brought into a fit condition by the power of Truth for a union in the covenant and fellowship of the gospel of Christ. I know of but one outward medium through which it can be effected. Nevertheless, if such can be in any degree the Lord knoweth. However, the step you have taken would seem to induce one to suppose that you have measures in view, and at least a little faith to believe that those measures would succeed in effecting the object. It is most probable that a large majority (however grievous to all honest Friends) of those professing orthodox Quakerism, are satisfied with, or what is equivalent to the same thing, have no testimony to bear against the doctrines of J. J. Gurney, and that the bulk of New York Yearly Meeting is included therein—circumstances which naturally lead to the question, is it your desire or intention to bring all others either openly or covertly to a reconciliation with these doctrines? Now the confidence which I have in thy candor induces me to hope that thou wilt not withhold from Friends anywhere, who inquire, your object or the premises contemplated. But if your intention is otherwise, I would ask, do you expect to testify specifically against the unsound doctrines of Gurney, and fully to rid the Society at large from them; so that it may again be restored to a unity and fellowship in its primitive doctrines? Or different from either, can any one be persuaded that you propose only to bring about a nominal unity, without that unity being grounded on any specific doctrines and testimonies whatever, and altogether regardless of the past, whether the doctrines of ancient Friends, or those directly the reverse are held and believed in the Society? If a “unity and fellowship” can be experienced by men, without regard to doctrines, good or bad, then that unity and fellowship cannot be valid; but exists only in name, and must needs include all the professors of religion of any sort!

Touching such a view as this, last mentioned, let us hear Robert Barclay. He says, “If the apostles of Christ of old, and the preachers of the everlasting gospel in this day, had told all people, however wrong they found them in their faith and principles: *Our charity and love is such we dare not judge you, nor separate from you, but let us all live in love together, and every one enjoy his own opinion and all will be well.* How (says he) should the nations have been?” &c. Again he says: “would not the devil love this doctrine well?” An easy question to answer.

Thou may find more sentiments appropriate to the point, from page

512 onward, in the first volume of Barclay's works. If love, unity and charity are to cover up and hide all pernicious doctrines, why did the apostle testify so zealously against them, and prohibit any fellowship with them and their authors? or has the nature of such things changed since his time? But evidence is not wanting to prove that the great mass of our people in New England are taught to believe that there is no essential difference between Gurney's doctrines, and the doctrines of Friends; and I apprehend that it is in this, if not in many other Yearly Meetings, so promulgated by the Gurney party generally, however extremely absurd it is; consequently if a general delegation should ever go to the fullest extent, in a literal avowal of our ancient doctrines, but should make no clear and specific disavowal of the exceptionable doctrines of J. J. G., all their efforts for a reconciliation must prove a curse instead of a blessing because many unsuspecting people might thereby be misled, and would undoubtedly be drawn into an apprehension that inasmuch as Gurney's doctrines had been widely spread in the Society by its leaders, and defended by the greater number of Friends, and now in no sort disapproved by name, or prohibited by the grand committee from all the Yearly Meetings, they would be considered by many to be sound and safe doctrines; and so being most agreeable to the natural man, may cause the utter apostasy of hundreds or of thousands. Suppose the Hicksites should appoint deputations in the same way, and ostensibly for the same purpose; and when met should fully avow the ancient Friends' doctrines, but should studiously avoid condemning Elias Hicks's doctrines, how much I would ask, would that do towards restoring all parties to the unity and fellowship that formerly characterized the Society? We know that they have always held out, and professed that they believe entirely the doctrines of ancient Friends. Nevertheless, they have, and they do at the present time, seldom fail when occasion offers, to eulogize the memory of Elias Hicks, just as the leaders do in most of the Yearly Meetings the name of Joseph John Gurney; so the London Yearly Meeting this very year, have placed on their records the profession "of upholding our ancient standard of faith and practice in all its fulness, spirituality and simplicity, and a desire to dwell under the weight of this concern," whilst not far distant on the same book stand recorded high encomiums on the religious character of J. J. Gurney and E. Fry; whose heterodoxy they cannot, as yet, be induced to disclaim or condemn. Were the ancient Friends addicted to such contradictory proceedings? Those abiding in the Truth, I think were never caught in such absurdity. Does New York Yearly Meeting think that an association or outward coalition, (like some modern notion-
alists,) of all the Christian professions and denominations without any change of their principles, would be consistent in the Divine mind; or

that it would be an improvement in what is called Christendom? Is not a contention with error and evil, and a separation from it better than to be at peace with it? The idea that people of adverse doctrines can safely walk and associate together in religious fellowship, conflicts entirely with that wisdom and Christian economy, which led George Fox, and those of one heart and one mind with him, to separate themselves from the confusion of tongues among the different professors, and to become gathered into a Society by themselves.

If the different Yearly Meetings could be favored to purge their own camps from unsound doctrines, (which surely they might if they have not become apostate themselves,) they would then become as that little but sound Yearly Meeting of Friends in New England, is in heart and mind of one principle, fully embracing that of the early Friends, clear from Hicksism and without Gurneyism, humbly hoping and desiring, through the Lord's mercies, to be enabled to stand fast in Quakerism without alloy. If all might be favored through infinite mercy to hold fast simply to this, there would methinks be not much need of a Congress of deputies to harmonize together the different Yearly Meetings, for as one was so would all be. Let all the Yearly Meetings, then, which have not already done so, give forth a public testimony against unsound doctrines, which have of late been the sole root and ground of disunity in the Society; and then let the discipline be exercised in the proper department, and in the wisdom and authority of Truth over those, if any there should be, who will not conform to such a decision; then unity will be restored. Now, my dear friend, to conclude, I would say, that as things now are in the Society, I see no other way, nay, I think there can be no other, for restoring the Society to the unity of the spirit in the bond of peace, and to the only true fellowship, but by *purging out that which has been and yet is the root of dissension*; but if in thy apprehension, and in thy brother's there is any other way or any other measures, whereby such a dignified purpose can be effected, thou wilt be pleased, I hope, in the like freedom in which I have written thee to state to me your views thereon, and much oblige thy ever sincere friend,

JOHN WILBUR.

FROM LYDIA A. BARCLAY TO J. W.

Spital, Aberdeen, Scotland, 7th mo., 27th, 1848.

MY DEAR AND VALUED FRIEND,

I am only just returned home from the Yearly Meeting and visiting my dear relatives and friends in the neighborhood of London, and hasten to salute thee in renewed (yet ancient) love by this packet;

and shall be much pleased to receive a letter from thee, and to know by it at what time thou received my last, which I sent thee the middle of 3d mo., in answer to thy affectionate solicitude about my health ! I was at that time about to visit the families in two meetings of this small Monthly Meeting, which through divine mercy and help, I was enabled to do, to my great relief, and was favored with the flowings of peace very unworthily ; my way seemed opened and my mouth too, after having been shut up for near a year, almost entirely ; and though very weak in body, I was graciously sustained. * * * * * The epistle from Philadelphia has been usually read on the first opening of the meeting, before entering on the queries, and with much solemn quiet and impression of manner, but last year and this year it was thrust last of all, and into an afternoon sitting, (as it were in disrespect.) It was a beautiful epistle, and excellently adapted to our true state ; but it touched too closely for some to bear, on the difference between the true and the false love and unity, and how the enemy can transform himself into the appearance of an angel of love as well as of light. Therefore our troubles, (that is, our apparent ones, for much quiet had prevailed before,) commenced when the committee sat on the subject of answering this epistle, which was the fifth day of the first week, for as soon as it was read, divers Friends declared it had been dictated by the wisdom of the evil one, and written in a wrong spirit, and had the savor of death, and therefore it should not be answered ! Whilst a few of the faithful, suffering remnant expressed their feeling that it had the savor of life, and desired a sub-committee might be named to answer it. Those who had the sway were the strongest and most determined in their expressions, and it was concluded not to answer it. * * * * * At the next sitting of the committee on epistles, (7th day,) dear Hannah Marsh, of Croydon, was made so innocently bold as to bring forward again the subject of the Philadelphia epistle, she not having been present before, and one or two others seconded her, desiring that at least that Yearly Meeting should be treated with due respect in naming a sub-committee to feel upon this subject. This proposition by some strange revolution in the minds of a few influential ones, (some politic considerations I suppose,) was acceded to by some of those very persons who had two days before so strenuously resisted it ; but it was to be on condition that the sub-committee should be mostly of such as held their views, and if the epistle were answered, it should be very short and in a *certain line* ! What limiting of the Spirit was here ! However, some of us were glad under any circumstances to get a sub-committee, and what was afterwards produced was much more tolerable than some of us had feared, though of course not the language that would

have flowed in our minds towards our dear Friends of that Yearly Meeting! We also had a very trying discussion relative to the expression "suffering with the suffering seed," in the address to the counties, a pouring forth of unsound views from the modern Friends on the subject, which they in all their carnal wisdom could not possibly fathom! This was the second week. * * * * * Our select sittings were exceedingly trying as usual, and only three in all, one being omitted, thus crowding all the burden and exercise that ought to come upon that meeting into a short space of time; to the wounding, as I believe, of many! but man's wisdom and policy plans all for these meetings, and his will and power act in them, and can we wonder at the most of trial and suffering being in those meetings when we remember and feel that it is true concerning us that "the leaders of this people cause them to err?" * * * * * But we need not be greatly moved at anything, for if things are by trials brought nearer to a head (as it were) amongst us, there will be more hope of deliverance; so we must trust all in the good Hand, who can overrule all for good to them that love him, and support them through all he permits to try them. * * * * *

Philadelphia Yearly Meeting has deferred to another year the considering of your case and recognizing you! I expect the modern Friends there will take advantage of this time which they have gained, (as I imagined by weakness of others!) to ply all their efforts to overturn the measure of recognizing you. I expect also that many there are looking at the probable consequences, for if they recognize you they must testify against us, and others who are in unity with the larger body. * * * * * The feeling in the London meetings is very trying, but thou wilt, I fear, say I am always mourning! there is indeed a cause, and George Fox and our other faithful worthies of old times would have to cry "woe to us," the same as they did to the other professors of their day, for they would not know us to be their people! still there is a little, faithful remnant, and they lie low and scattered, by ones and twos about in different parts, and when many of these meet at Yearly Meeting time they can understand each other's speech, being of the heavenly country in truth, and not merely in show, and they feel knit together, and strengthened together in God, and they take a little fresh courage, and thank, and praise His holy name, who has hitherto helped them, and desire still to trust in him, for what he will yet do for and in them! And you, dear friends, are not forgotten by them at such times; and other faithful and tribulated ones in your land; for true heavenly love flows over sea and land, and nothing obstructs it—not death itself! for He who fills with it, gives the victory over death, hell and the grave, blessed be his holy name forever!

Farewell, my endeared friend, in a measure I humbly trust of this true love, desiring thy breathing when favored with ability, and I remain thy nearly united, and affectionate friend,

LYDIA A. BARCLAY.

FROM J. W. TO RALPH AND LYDIA NEILD.

Hopkinton, 9 mo., 5, 1848.

However long our correspondence has been suspended, my dear friends, I have not been altogether unmindful of you ; although many trials and deep baptisms have fallen to my lot, and perils to the church of our Lord have intervened, I have not forgotten you ; nay, but of late, and more especially within a few days past, my mind has been almost continually with you, and my best feelings of love and brotherly affection have been drawn freely towards you, with uplifted heart and hands for your, as for my own preservation, that notwithstanding the shaking and trial of our foundation, I have desired that we might, in the Lord's adorable mercy, be spared from the ruin which threatens this people, that so when the faithful and redeemed of the Lord are enabled to come into his presence in heaven with joy and gladness upon their countenances, we, my dear friends, may be of the joyful number.

The endearing cord, my precious Lydia, which first bound our hearts together, remains the same in mine at this moment as when rejoicing with thee under thy paternal roof ; or as when at all times in which I was privileged sweetly to enjoy thy company in those precious seasons of our personal acquaintance, drinking together of the one Spirit, when the Lord, in his everlasting kindness, united our hearts in the bonds of his blessed gospel of life and power, which I desire may never be broken. And oh ! that this desire may be mutually cherished between us to the full consummation of the pure love of God in our hearts, and that to the end of our pilgrimage here in time ; for certainly if we are favored to continue loyal to our espoused covenant with the bridegroom of souls, and to his testimonies over and above all other obligations, whether to men or angels, then my dear friends, this bond of a Christian fellowship with the meek followers of a crucified Lord, will neither be marred nor broken ; for whether it be through evil report or good report, they must, and will be one another's joy in the Lord. How entirely, then, our peace and preservation depends upon our keeping a single eye to him and to his testimonies and commandments in the "obedience of faith" as have the faithful in all ages ; in which our honest predecessors were conspicuous, being living examples and holy walkers, fully believing in and maintaining the doctrines of primitive Christianity in the life

and power thereof; knowing by living experience that primitive Christianity could be witnessed, practised, and experienced in their day, and, consequently, to the end of time, as it was at the first, through the light, life, and power revealed by Jesus Christ our Lord in the souls of men.

The misgivings which an enemy has introduced into our Society of later time touching our faith in the inward light, life, and power of Christ the Lord, has done incalculable mischief both in your country and ours. It has undoubtedly caused hundreds of our ministers to let go their hold of the faith of immediate revelation, whereby there has been, (sorrowful to say,) a lamentable falling back from the spirit to the letter; holding to the form, but practically denying the life and power! This degeneracy has been seen and known not only by the living among us, but by other people also; and it seems very strange how those ministers who have heretofore been favored to preach in demonstration of the Spirit and with power, can now be satisfied only to preach themselves, or to preach the letter. Oh, how can they be contented no more to hear the voice of the true Shepherd, and only to follow the voice of the stranger, or to hew out cisterns for themselves. Their condition and the condition of the church under such sad declension, is greatly to be lamented. Instead of that peace and joy which proceedeth alone from the smiling countenance of the blessed Shepherd, and the honor which cometh from him only, their portion can be no more nor better than the honor that is received one of another,—bread that will never sustain the soul. If the peace of God be withheld from us, what will avail the praise of men? What would avail the commendation of all men? What would it avail to our souls to enjoy the love of men or angels if shut out from the love of God? Oh, what a consolation and stay in our tossed condition it is to believe and to know that God is the same yesterday, to-day, and forever, and that he is as willing to reveal himself and his will in man as ever he was,—as willing as he was when the Lord Jesus exhorted his ministers to wait for the promise of the Father which, (says he,) ye have heard of me. He had before told them that when they were brought before kings and rulers to bear testimony to his name, not to premeditate beforehand what they should say, “for the Spirit of my Father shall teach you in that same hour what ye ought to say, for it is not ye that speak but the Holy Ghost that speaketh in you; and I will give you a mouth and a wisdom which your adversaries shall not be able to gainsay nor resist.” This doctrine he had before preached unto them, and now again at his last personal interview with them on sending them forth to teach all nations, he exhorted them to wait for the same qualification; and to strengthen their faith in this blessed helper, to wit, his own spiritual presence, he said, “Lo I am with you

always, even to the end of the world." And there is not a single reason which can be rightfully rendered why this should not be the experience of his ministers in this our day as at the first. Nay, verily, and blessed be the name of the Lord, there is a remnant yet spared abiding in the same faith, and through the mercies of God to the church and to their own souls, do witness the fulfilment of this blessed promise, as they trust to his goodness and power and are obedient in waiting for it; to this I can place my seal by both former and continued experience, and in which I feel bound, under the strongest obligation, to give the glory unto the Lord God and the Lamb to whom it belongeth, world without end. And how strongly are we bound, my endeared friends, to praise the name of Israel's Shepherd, that he does yet vouchsafe immediately to reveal his mind and will to his humble, obedient children, that do believe and trust in him and in the revelation of his life and power. Notwithstanding the excellency and great favor to us of the Holy Scriptures, through the opening of the Holy Spirit, yet without this, and without any intercourse between God and his church immediately revealed how forlorn would be her condition; even as with the world at large, scattered as it were by *the confusion of tongues*; diverse in their interpretations of the most essential doctrines of Holy Writ, for the want of faith in the continuance of divine revelation. * * * *

I am persuaded, my dear friends, that the doctrines of our first Friends which are very dear to me, are also dear to you; and if so I hope nothing will deter you from a faithful adherence to them; that neither principalities nor powers, things present nor things to come, nor any other creature will ever be able to separate you from them nor from the love of God in Christ Jesus, upon which and in which those doctrines are undoubtedly grounded and contained. I do, my dear friends, feel a living desire and concern that there may be kept and preserved a people both in this and in your land faithful to the primitive doctrines and testimonies of Friends, and prepared to withstand the plausible seductions of the unwearied adversary who is seeking through the wisdom of the wise of this world, insidiously to lay waste the true heritage of God as he has been striving to do in the different ages of the world. It appears by a recurrence to the history of the past that whenever the Almighty by his Providence and by the arm of his power has effected a reformation of mankind, that the enemy of all good has not failed to bestir himself in order again to pollute those testimonies whereby that reformation had been accomplished. We might refer to the means resorted to for the perversion of the Lord's work by Moses, for a reformation from idolatry, as well as for the perversion of the great apostolic reformation, and now again, (to pass over many others,) for the perversion of that notable reformation by George Fox and his asso-

ciates ; which attempts, as we have seen, introduced the most beguiling transformations both on the right hand and on the left. But well will it be for those whose eyes the Lord of Sabaoth hath anointed to see the deceitfulness of the means brought into requisition for effecting the enemy's purposes in deterring this people from the consummation of that holy work which their predecessors had so faithfully and honorably begun and advanced,—I say happy, for these if they unflinchingly abide the baptisms essential to the work of their day, and keep the word of God's patience through all, then he will bless the work in their hands, and cause the church again to come up from the wilderness leaning on the breast of her Beloved, and enabling her to break forth both on the right hand and on the left. Then through faith do we not see that her cords will be lengthened and her stakes strengthened, and many shall run to and fro and the knowledge of the Lord be increased, and judgment shall run down as waters, and righteousness as a river.

Your friend,

JOHN WILBUR.

FROM L. A. BARCLAY TO J. W.

Aberdeen, Scotland, 6th mo., 21st, 1849.

MY DEAR AND VALUED FRIEND,

* * * * * Oh, how helpful and strengthening (and what a blessing!) is spiritual unity with dear fellow-travellers, as we pass along this weary way! it is next in comfort and enjoyment to the supreme fellowship; yea, it emanates therefrom, is a precious fruit thereof, and as thou sayest is consummated in the realms of heavenly, everlasting, and unshaded bliss. I was grieved to hear of the weakness of poor John Warren, though I had hardly any knowledge of him, having missed him when in this country, except at one meeting. Ah! it is very depressing in these last twenty-five years to see and feel the changes in those whom we have heretofore esteemed highly; and latterly they have been very rapid, even the last few months shows the warping aside of one or another! Surely if there were not a little remnant preserved alive we should be like unto Sodom and Gomorrah. I shall feel much interested in hearing of your Yearly Meeting, which I suppose is about this time; where you had it, and how attended, and if favored with heavenly good, as I hope it may have been. * * * * * I was reminded of what dear Sarah Grubb said to me in 1834 in reference to E. Bates: "Lydia, didst thou ever see so exact an imitation of the precious gem?" Ah, the enemy has his imitations and images whereby to draw us away from the pure unchangeable Truth; when one is detected, then he decks up another; and the more like the life the better for his purpose, if possible to deceive the very elect!

There is latterly got up amongst us a preaching apparently of ancient doctrines, a using of ancient expressions, and an extolling of our ancient Friends, which last could not be endured by some of these same Friends eighteen years ago ! But even the very babes who cleave to the Divine gift of light and life, and the savor thereof, can taste and feel the deficiency underneath all this ! The poor Irish Friends were so beguiled by these things, and the winning love and sweetness that overpowered all, that they were induced to send *for the first time* an epistle to the larger body in New England ; and also to acknowledge the acceptable services of S. H. (whose long, and painful supplications, &c., had tried some of us greatly !) and to give her a returning certificate. * * * * *

Thy affectionate friend,

LYDIA A. BARCLAY.

FROM J. W. TO ELIZABETH PITFIELD.

Hopkinton, 6th mo., 23d, 1849.

MY DEAR FRIEND ELIZABETH PITFIELD,

I have felt my mind for these few days drawn into near brotherly feeling with thee, and I think I may venture to say, in the sweet springing up of a little portion of that love, which through infinite mercy is permitted at seasons to water and to refresh the whole heritage of the faithful servants and handmaidens of the Lord ; and in this I salute thee as a dear sister ; and truly the time seems long since I have been favored to see thee and dear ——— face to face, a privilege which I long to enjoy, at least once more in mutability ; and there are many others both in city and country with you, whom I should rejoice to meet with again on this side of the confines of time, (to me so near at hand,) if consistent with the will of our heavenly Father. But every desire, however good, must centre in the will of Him who holds in reserve the immensity of unsullied enjoyment for all those who abide in his fear, and in his love, and serve him faithfully. But oh ! if it were not for the hope of such a reality, in the society of those I dearly love, and for the still better hope, of an unceasing participation in the love and goodness of Him whose loveliness infinitely transcends even the loveliest work of his own hands, my heart would despair in the fleeting uncertainties of time. But we are bound to rejoice evermore and in all things to give thanks that he has ordained for us the additional enjoyment of the sweet company of the kindred spirits of those who are made near to us in time by reason of the deep baptizing, and the drinking together of the one Spirit—all together, how inexpressible the consummation of his mercy, his goodness, and his glory ; and how

astonishing that any of his rational creatures should despise the enjoyment of his favor and the riches of his kingdom.

* * * * *

May the goodness of the Lord, which pervades all his attributes, await thee my dear sister, and give unto thee an increase of all the requisite qualifications for the fulfilment of thy mission to thy own peace and joy, to the furtherance of Truth's cause among his people, and to the honor and praise of his great and holy and ever worthy name, in which I would include dear ———, and all that precious number yet spared by reason of their meekness and lowliness from the overwhelming surge of temptation, be their allotment among his people what it may; in which desire my wife joins me.

Thy affectionate friend,

J. WILBUR.

FROM J. W. TO MARY DAVIS.

Hopkinton, 6th mo., 27, 1849.

MY DEAR FRIEND MARY DAVIS,

My wife has ever since we left Newport been gradually gaining a little in health and strength, for which favor I trust we are thankful to the Giver of every good and perfect gift; and well may I say for the many bestowed upon us, how greatly are we indebted! and I do exceedingly desire that we may, during the few remaining days that may be allotted us, give up more and more to greater devotedness to the good cause; but at the same time take good care not to run too fast, which we know would mar the work more than help it; but we will be glad and rejoice in this, that there is a way of safety, and of getting rightly forward in simply filling up the measure of duty whether less or more. Is it not by dwelling low in self-abasedness, and living near, very near, and continually with Him who is a mighty fountain of wisdom and strength? Surely without the pressing forward towards this mark for the prize of the gospel minister's high calling in Christ Jesus, that blessed gift of a living ministry will, and must be lost to the world. But I desire and hope that there may be preserved through these sifting times, at least a living remnant, who will hold fast the profession of their calling without wavering, to the honor of Him who has called, and to the upholding of this blessed gift and experience, of knowing him to put forth and go before his servants, which is the very glory of the gospel dispensation, unknown by the great bulk of Christian professors; and none too well known and experienced by all under our name, even in our little company that have been trying to stand fast. Self, and the creature, if not sufficiently

humbled and mortified, puts in for a share in the work, and is exceedingly prone to claim in itself a share of the honor of it. This want of a thorough redemption from the will of the flesh has been a great detriment to the Lord's prophets in all ages. There is much reason to believe that many of the true prophets in olden time became lost to the true gift, and finally were found among the false prophets. Indeed there are so many wayward influences acting even upon sincere minds, that nothing less than the repeated baptism of the Holy Ghost and fire is found sufficient to keep us entirely on the right stepping-stones. I apprehend that the Society of Friends, from the first, has never been for any length of time together, exempt from trouble of this kind; it has not been so throughout our Yearly Meeting since my time; nevertheless, we have always through the Lord's mercies been blessed with a goodly number of living ministers among us; and many times great favor we have known in a Yearly Meeting capacity, formerly, even when everything was not entirely as would have been desirable; and so I presume we might say of our late solemnity, concerning which I think we have on the whole much to be thankful for, hoping, as I do, that something has been gained; and I greatly desire that we may hold fast, and be favored to grow stronger and stronger, so that on account of our faithfulness, generations to come may have occasion to glorify our Father in heaven.

In much love to thyself, and all faithful Friends in your Quarterly Meeting, I conclude, and am very affectionately thy friend,

JOHN WILBUR.

FROM LYDIA A. BARCLAY TO J. W.

Aberdeen, Scotland, 27th of 11th mo., 1849.

MY DEAR FRIEND,

Thy kind letter of 10th mo., 12th, was received on the 30th of the same, an unusually quick passage; and was very acceptable and consolatory to me, inasmuch as thy hopeful anticipations of, and expressions on a purification of the precious from the vile amongst us, a backsliding people, were truly cheering and animating! For really, dear friend, some of us do feel that things are getting worse and worse, more and more of the evil or backsliding becoming apparent continually, and as a dear friend says in a letter to me yesterday, "What we have already gone through seems, as we fear, only as the beginning of sorrows!" I notice what thou sayest as to the measures used to beguile the Irish Friends, and I was not without somewhat of a similar feeling when there, at their Yearly Meeting, and I regretted that some of whom one would have expected better things were not more on

their guard against these plausible devices! * * * * * The Philadelphia document I had just received when I got thy letter. * * * * * It is an excellent, clear thing, and I hope may open the eyes of many, but there have been such very evil thoughts industriously propagated against Philadelphia Yearly Meeting during the last three years, (and which their dilatoriness in stepping has no doubt contributed to spreading,) that with many, I fear such a document will only be scouted. Had Philadelphia acted with more firmness and promptitude early, I expect it would have better helped both us and other Yearly Meetings on your side the water. * * * * *

I remain thy affectionate friend,

LYDIA A. BARCLAY.

FROM SARAH HILLMAN TO J. W.

Philadelphia, 1st mo., 12th, 1850.

MY BELOVED FRIEND,

Although thy precious, consolatory salutation of 8th mo., 30th, 1849, is as yet unacknowledged, I may tell thee I have thought of thee and thine, and dipped with you, methinks into very low places, whilst the many weights, exercises, and trials of my poor spirit have almost precluded efforts to commune with any of those I love in this way. Truly we live in a day wherein we may well take up the mournful lamentation of the prophet respecting many of those who stood in the fore ranks even of the people, "thy silver is become dross, thy wine mixed with water," and oftentimes under a sense of our own jeopardy, and the state of the church, we are clothed in sackcloth, and stationed as at Marah's waters, while in the depth of our humiliation and distress, we are made willing to go to the King as Esther did with the petition, "Lord if I perish let it be at thy feet." "Spare thy people, O Lord." Ah, how many times does my heart visit your little meetings wherein the great and good Shepherd and Husbandman does, I doubt not, visit your souls, and feed you with the manna sent down from heaven, and can but crave that He who alone can turn the hearts of men, as a man turneth the watercourse in his field, will undertake for us, and hasten, if it please him, the time when we shall be able to pass from the one part of his heritage to the other, among all those wherever situated who belong to his church militant on earth, who are of one heart and of one way, who desire to know nothing save the Lord Jesus and him crucified, and are striving together, though separated by bonds, for the "blessed hope of the gospel." These are they who can in this day testify as did the apostles of old, of those things which they have seen with their eyes, which they have tasted, and which their hands have handled,

of the good word of life, and having descended into suffering and death, with and for their dear Saviour, can call upon others to come and have fellowship with them, in that blessed fellowship which is with the Father and with the Son, and one with another in him.

* * * * *

I doubt not, my beloved friend, some who have despised thee, and counted thy life madness, will be astonished at the evidence that thy Lord has numbered thee among his chosen, and when he cometh to make up his jewels will set thee as a stone in his crown, yea he will spare thee and many more, I trust, who have walked mournfully before him, as a man spareth his own son that serveth him.

While the testimony of gainsayers will be as in olden time, "*We* fools counted his life madness and his end to be without honor, how is he numbered with the children of God, and his lot is among the saints."

Let us then, my dear friend, press on, hoping all things and enduring all things, if so be in the end we may reap the salvation of our souls. May the arms of thy hands continually be made strong by the mighty God of Jacob, (who took thee in early life, and has led thee and given thee a part in the ministry of reconciliation, and has blessed the work in thy hands,) until he grant thee from Pisgah's mount, to view the length and breadth of all the land he has given thee, and conduct thee in peace over Jordan.

Thy truly attached sympathizing friend and sister,

SARAH HILLMAN.

FROM CHRISTOPHER HEALY TO J. W.

Lower Makefield, Bucks County, Pa., 3d mo., 22d, 1850.

MY DEAR FRIEND JOHN WILBUR,

In the love of the gospel I write unto thee to inform thee that I received thy very acceptable letter yesterday which we read with great satisfaction, and were comforted in feeling thee so firm in the ancient faith once delivered to the saints. May He who has been thy bow, and covered thy head in the day of battle, continue with thee and renew thy strength in him whose arm is everlasting strength. I know of no one in these latter days of trouble in our Society that has had so deep baptisms to pass through as thou hast. But my dear friend, may thy soul be filled with thanksgiving and living praises to the great Captain of our salvation, who was never foiled in the field nor overcome in the day of battle. Nothing but his help could have sustained thee and thy dear friends in such times of sore conflict; and my heart's desire and prayer to the living God is that you may hold on your way, for I do believe the victory will be obtained if your faith fail not. Remem-

ber the blessed declaration that the mountains flowed down at his presence. When this scourge has sifted our poor Society enough, he will take the work into his own hands and show who are his friends and who are his enemies, as he has in some measure began to do already.

Oh, my dear friend, as thou art so thoroughly converted, strengthen thy brethren ; yea speak often to them and one unto another, and the Lord who has been your helper will hearken, and a book of remembrance will be written before him. Thou with myself art of the number that have stood firm for that blessed cause which is dignified with immortality and crowned with eternal life ; hold fast the beginning of thy confidence steadfast unto the end, that so the crown may be sure. The time is approaching when thou as well as myself must be offered up, and may we through watchfulness and holy help, be enabled to adopt the language of that faithful apostle Paul : that we have fought a good fight, have kept the faith and finished our course, and that henceforth there is a crown laid up for us, which the Lord the righteous Judge shall give to us at that day, and not to us only but to all those that love his appearing. Oh, if our poor Society had loved his appearing there never would have been such a leaving of the ancient stepping-stones. But my beloved friend, let us not be too much discouraged ; our heavenly Shepherd can raise up sons and daughters from the highways and hedges, bring them into the church and qualify them for his work and service. My mind is enlarged, but my hand fails by reason of the weakness of my nervous system. I have not written so much as a line since I wrote to thee, until now, so thou will excuse my short letter. I am middling well except my nervousness ; my family are also well. Give my love to thy dear wife and to all inquiring friends.

Please to write soon that I may know how thou feels concerning that better part, as well as how thou art in bodily health. So I conclude in that love which shall abide, thy brother in the gospel of the dear Son of God,

CHRISTOPHER HEALY.

FROM J. W. TO WILLIAM HODGSON, JR.

Fifth day, after meeting, the 5th of 9th mo., 1850.

MY DEAR FRIEND,

* * * * *

Abounding has not been prevailingly my lot, since I parted with thee at Newport, although now and then a fresh spring has been met with by the wayside, of good refreshing and living water, insomuch that it would seem for a short season that I should hardly thirst again, but

alas, how soon these joyful streams are passed by, in pursuing the healthful Christian travel over the ascending and descending pathway of life ; and I will not murmur, because the more painful the labor, and the more intense the thirst, the greater the joy, when, in everlasting and unmerited kindness, the fountain is again opened, for the refreshment of the weary and needy soul. The coming here once more of dear Christopher Healy was truly a brook, if not a river, to us, for on some occasions the stream rose so mightily that it was deep enough to swim in ; seasons, in which the gospel was preached in so lively and powerful a manner, that none present were able, nay, nor disposed to gainsay or condemn, although gospel justice was done to ceremonial religion, and the life and power exalted above all forms. It is believed among us, that he is remarkably fitted for the promulgation and exaltation of our doctrines, and at the same time to persuade Friends to live up to their principles. And however unsatisfactory it was, that his certificates were not in common form, or such as he and his company were entitled to have had, it appears that his services were very satisfactory wherever he went ; and the conduct and conversation of himself, dear Sarah and G. W. Brown were exemplary and of good report among us. And we trust that a good reward awaits them, as they are favored to give the glory to Him, who put them forth, went before, and brought them back, as I trust, in peace ; although we have not heard from them since they arrived home. * * * * *

Honest Friends in New England are made glad that the standard-bearers in your land have not all fainted ; and are encouraged to hope that many there are yet remaining, who prefer Jerusalem and her testimonies above their chiefest joy, and unto whom the Lord our helper still giveth help and understanding to uphold the blessed cause, and a heart of willingness to be exercised therein, and in its service. And I do rejoice, my dear fellow-laborer, that a more undaunted spirit in the Lord's cause, is more and more being developed in Philadelphia and thereaway, and I am comforted in a hope that though the unflinching faithfulness of a few, the victory of truth over error will eventually be gained, to the honor of the Lord's great and ever worthy name !

I had been from home nearly two weeks, and in the time, attended the Quarterly Meeting at Berwick, and divers meetings that way, and came home enjoying serenity and peace of mind. Oh ! may the Lord, who is omnipotent, keep our little heritage close home unto himself, and preserve them a living and united people, serving him with their whole heart, and doing honor to the name of their great Deliverer ! I do not feel that I have got entirely through with this very serious concern of having religious opportunities with other societies ; and however formidable and trying ; the great openness among them, and the

peace and joy consequent upon devotion to this service, have hitherto encouraged me to pursue it; believing, however, that a release will ere long be proclaimed, and more rest enjoyed. This service, however, has been, in mercy, leisurely meted out to me, for this half year past.

* * * * *

I remain very affectionately, as ever, thine, in the fellowship of that gospel which is surely unchangeable,

JOHN WILBUR.

FROM LYDIA A. BARCLAY TO J. W.

Aberdeen, Scotland, 26th of 6th mo., 1850.

MY DEAR FRIEND,

* * * * * There is very much which we are obliged to bear patiently, which we have no unity with, and see no way but to wait, till the way of relief and release more evidently appears, and is made; hoping to be preserved from improperly putting forth our hands, as well as from shrinking on the other hand when clearly required.

And now, oh what shall I say about poor Philadelphia Yearly Meeting! Surely we must mourn and lament at their inaction! Oh! the conservatives or middle men, do more harm than the more open opposers; because acting under a plausible guise of patience, meekness and love, and keeping the harmony! I believe they will be made more manifest in due time, and the faithful remnant must make a stand against them, and testify boldly for the pure Truth! I feel afraid of looking to any for help, for "in vain is salvation hoped for from the mountains!"

* * * * * Ah! I sadly fear (though untold) that W. E. is one of the conservatives, and has done much harm by his great influence as clerk to this Yearly Meeting. I have long suspected it. And how earnestly do I crave the preservation and help of the faithful and upright remnant amongst them, as well as you, and that in due time liberation and recognition may strengthen your hands respectively! And oh! for our little *handful* here, may we be preserved in faith and patience to the end, which crowns all, and is peace!

I am through mercy recruiting in health, since my return home on the 11th of this month, and favored with the flowings of that peace, which I value far more than gold, desiring to be humbled in self-abasement, melted in thankfulness, and animated to renewed devotion to the best of Masters in future! Hoping this will find thee and thine favored with health, I remain in dear love and near unity, thy true friend,

LYDIA A. BARCLAY.

FROM LYDIA A. BARCLAY TO J. W.

Perth, 10th mo., 26th, 1850.

MY BELOVED FRIEND,

* * * * * Thy last dated 8th mo., 10th, I received on the 28th of the same, and it was very acceptable. I had an account of your Yearly Meeting from W. Hodgson, who was there, and it greatly interested and comforted me, and a few other of my dear friends to whom I showed it in confidence. Oh! what a comfort it would be to some burdened minds to meet together thus in a purified state in our Yearly Meeting capacity. But dear friend, there is great need for you to keep a close watch over your own spirits, and to cleave to the pure gift of Divine light and life, that so you may be preserved in a true living exercise, in purity of doctrine and discipline, in faithfulness of practice and in deep humility before the Lord; for many eyes are upon you for evil, watching for your halting, your declining in life, or exaltation above the lowly and safe ground! I earnestly and unceasingly desire your preservation on every hand, and especially that your little camp may be kept clean by a right and living discipline, such as was first set up amongst us! I wish that other members of different Yearly Meetings on your continent might be also stirred up to go and see and feel for themselves how things are amongst you—it might remove much prejudice. It appeared by W. H.'s letter as if those who went from Philadelphia Yearly Meetings were mostly younger Friends; it would be desirable for older ones and those of acknowledged weight to go, whose judgment might be more valued. * * * *

I am distressed on account of W. E., having for some years felt a fear he was leaning to human wisdom and prudence, to the hindering of the true zeal, and consequently to the hurt of the pure cause of Truth! His influence being so great in their Yearly Meeting, I fear such conservative views will get strengthened and increased to the weakening of many, and to the burdening of the more upright and faithful!

We have had ——— and ——— amongst us this month, they took up their quarters under my little roof at Aberdeen. * * * * * We had much conversation together, and I touched on their Yearly Meeting's backwardness in acknowledging you after they had united with the report of their committee and had waited and seen the different treatment the two bodies in New England had given their document, and therefore knew thereby what manner of spirit each was of! and I endeavored to show how I felt upon those conservative views, and what harm they might and I believed would do. Ah! I fear it is

a device of the enemy to frustrate the shaking off of impurity from our Society, and the arising thereof, and shining forth in the glory, and to the spreading of the kingdom of the Lord and his Christ! But he is able to bring good to his chosen and faithful ones, even out of all the evil that the wily enemy causes; and I have thought that these things are an additional call on us to watch against our own spirits and to seek for renewed humility and close keeping before the Lord, that so these things may not drive us off our guard, or out of the true patience and lively exercise, but may tend like a very hot furnace to our further refining and establishing in purity and real value. I was pleased to see by the Philadelphia "Friend" that Ohio has not yet yielded to recognize the larger body. * * * * Every year we seem retrograding, and though in some respects our last Yearly Meeting seemed more favorable, it was somewhat comparable to a fire which before it bursts forth seems to be almost gone! so that some of us seem to shudder in the fearful looking for of what may come upon us ere long! But we know nothing shall harm us if we be followers of that which is good, and so we desire to possess our souls in patience, humbly trusting that the Lord will cause all things to work together for good to those who truly love him.

Thy nearly united friend,

LYDIA A. BARCLAY.

FROM LYDIA A. BARCLAY TO J. W.

Aberdeen, 26th of 2d mo., 1851.

MY DEAR AND VALUED FRIEND JOHN WILBUR,

* * * * *

I can fully enter into feeling with thee respecting your own state. I can believe you must feel the want of the refreshment and help of the spirits of divers visitors from a distance, whose company you have formerly been used to have; but I agree with thee it may perhaps be so wisely ordered for your preservation, and if you have the life of the blessed Head of his church circulating daily amongst you, what can you want more! He can make up for the want of all outward helps! This will keep you in a savory and consistent conduct and conversation, in a pure and lively ministry, and in a faithful discipline, which may keep your camp clean!

I often think it was the want of a faithful exercise of the discipline, one hundred and thirty years ago, that let wrong things in ministry and practice creep in amongst us, and get rooted and spread a leavening influence over others, whereby such universal gradual degeneracy overcame us! And now to look at and consider well our Society, it resembles

more than ever the other sects and professions that are in the world, except as being peculiar ! We are lamentably gone from that testimony against evil, which originally we were called to uphold. * * * *
 Our numbers are lessening, and younger ones do not so quickly rise up to fill their places. Whereas, those of the modern sort who are removed by death, are very rapidly succeeded by others in their spirit.

I remain, with dear love to thee and wife,

Thy faithful friend,

LYDIA A. BARCLAY.

FROM LYDIA A. BARCLAY TO J. W.

Aberdeen, 24th of 4th mo., 1851.

MY DEAR FRIEND,

* * * * * I can fully enter into thy account of the laxity in practice and discipline in the larger body ; and I believe it will be more and more evident and conspicuous, as it is becoming with us in England, until we shall merge into the ways and spirit completely of the mass of other professors ; though perhaps the plain dress may be the last thing that may be given up to fall to the ground, inasmuch as it looks so plausible and sweet, and adds respect to us ! And I do not look for any relief to the oppressed remnant until this time shall come, and then I believe a faithful remnant will be gathered, out of the many lifeless professions (and ours among them) as in the beginning of our day ! And then Truth shall mightily increase and shine brightly ! I long that you, and all those who hold truly to ancient principles in our land, may be close in watchfulness unto prayer for our mutual preservation in uprightness and in deep humility, even if we should see the fall of many ; for we know it is the Lord's power alone that can preserve us from falling, and his grace that shall be sufficient against all trials, and for every duty ! In thinking of our lapse, (as evinced by lifeless ministry, laxity of discipline, immorality, swerving from true simplicity and sincerity, inconsistency of practice as regards gravestones, manner of doing business, and not disowning in divers instances for marrying contrary to rules,) and of the shaking that there is in this country among the various professors, separations among the dissenters, and increase of the Papists and Unitarians, I have been struck lately with a prophecy concerning the Papists, and moreover by a Popish priest, strange to say, (which appeared in the London Friend for 3d month,) it so remarkably coincides with that of Usher as well as reminds me of L. Godfrey's, both of which were in the British Friend last autumn. These are awful times, and wickedness and deception were surely never at such a height as now in this country, and they

must bring down Divine judgment sooner or later! But whatever shakings and troubles and fearful sights may be in the world, there is comfort in remembering the language, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee!" Oh! that we may then "trust in the Lord forever; for in the Lord Jehovah is everlasting strength," bearing in mind that the true trust implies an humble yielding to his holy power! * * * * *

Thy nearly united friend,

L. A. BARCLAY.

[The person to whom the following letter was addressed, had since the commencement of the present troubles in our Society in New England, voluntarily introduced to the writer the subject of the disastrous tendency of the unsound doctrines spread among us, and in the most unequivocal manner bore her testimony against them. But subsequently the writer was informed that she had changed her ground, and was giving her strength and support to those who were sustaining said doctrines and their author, and had come to be in full fellowship with them. This change in one whom he had esteemed and loved so well in the fellowship of that faith which changeth not, produced in him a deep concern for her safe standing, insomuch that he took two Friends with him and made her a visit at her own house. On this occasion he reminded her of that memorable account in Holy Writ of the command to the ministers, the priests of the Lord, to stand firm upon the bottom of Jordan, with the Ark of the testimony upon their shoulders until the people had passed clean over Jordan;—that if they had despaired and thrown the Ark of the testimony from their shoulders, it could not be mere presumption to suppose that Jordan would have returned and overwhelmed the priests and the people, and consequently no stones of memorial could have been brought and set up at Gilgal! But she attempted to vindicate her change, by saying that, when she had testified against the unsound doctrines, her service in that respect was accomplished; and she believed it to be her place to associate with those who hold and support them; and that the writer ought to have done so likewise.]

FROM J. W. TO SOPHRONIA PAGE.

Hopkinton, 6th mo., 2d, 1851.

DEAR SOPHRONIA,

I may well so address thee, inasmuch as the well-being and happiness of thy immortal spirit seems to be precious indeed to me, how then must the eternal salvation of thy soul appear to *thee*? The true witness and testimony of God's power, if yet alive within thee will tell thee the Truth, if thou wilt only make a *whole* burnt offering of thy own will unto the Lord thy God, he will yet, as I hope and trust, speak peace to thy soul, and thereby put an end to the strife of tongues within thee, and suffer thee no longer to strive with him at the fountain of bitterness, vainly hoping in thy own way to draw sweet waters from thence, or to drink, as formerly, of the blessed overflowing of his cup of love and of life, when he was pleased to hand it in his own way and in his own time, to thy great refreshment and rejoicing, as well as to the consolation of the truly living ones in our Zion. Well, dear friend, it is, and ever was, an office both precious and honorable to be in the hand of the Lord a conduit through which he may please to pour forth the holy oil—the water of life upon his heritage! And thou hast through the mercies of the Lord, well known that no man nor body of men can give of this *holy substance* but *him alone*,—not even patriarchs, nor prophets nor apostles, nor can ten thousand of them convey the least morsel of the bread of life, without Christ the Lord first give it to them, and commission them to give it, when he will and to whom he will, and in such measure as he will. And thou hast clearly seen, my dear friend, that whatsoever has been given or attempted to be given, without such a commission at the time, has been but poor and dry and dead, administering no life or nourishment to a hungry soul, and can be no better than the husks which swine feed upon. Nor can the ministers of Christ ever devise or assign to themselves a path to walk in, or a field of labor, though in their own apprehension more profitable, because more extensive, than the narrow path, or as it may appear to them the more limited ground of the Lord's own appointment! Alas! for these deceived and mistaken ones; because their own contrivance, their own devices in their own wisdom, whilst they are distrusting the guidance of the true Shepherd, has ever, and must always bewilder and lead them into darkness—and then feeling wise in themselves they must needs take the lead and go before the blessed Shepherd, and strive with him for leave to do so, confiding in the largeness of their own capacity for receiving much and giving much, and in their ability for

the occupancy of a large field of labor. To these, however eminently gifted they may have been, the Lord will not give his glory nor his praise, because they have chosen the praises of men and the friendship of the multitude, rather than an humble and lowly walking with a crucified Saviour. I feel a desire to call thy attention again now, at this solemn season, in a most brotherly manner, to a suggestion of thine, when I last saw thee ; to wit, that inasmuch as thou and I both had a testimony to bear against the unsound doctrines abroad in our Society, that when (like thyself) I had clearly borne that testimony, I ought then to have gone on and joined hands with those who were upholding those unsound views ! And I would be glad to know how such reasoning looks to thee at the present time. We know that sound argument and good reasoning were much resorted to by the holy men of old, by Christ and his apostles, and also by our first Friends ; but always (and never more than at the present time) avoided by those who were disposed to support error. The preaching and parables of Christ, were truly an exemplification of the soundest of argument and of divine reasoning, as were the Lord's testimonies by all the prophets and apostles ; and I would ask, did his or their practice ever contradict their testimonies ? Did the prophets, after they had faithfully warned the people against idolatry, go hand in hand with them up to their house of worship ? What an extensive field of labor stood open to Elijah and Micaiah, would they only have associated with those great multitudes of priests and worshippers of Baal. Nay, rather than to dishonor God by such an association and fellowship, they would be driven to the most solitary situation and to prison. But had those who had once testified against idolatry, now joined in fellowship with its worshippers, how greatly would their example have strengthened such an heresy ; and how displeasing in the sight of God, that the messengers whom he had chosen and sent to preach against heresy, should join in fellowship with the abettors of it ! When our worthy predecessors, the first Friends, testified against the errors of the formal professors, they came out from them, and never again associated with them. But, is there not yet a ray of hope for thee, that although thou hast, without good reason, thrown the Ark of the Lord's testimonies from thy shoulders, where himself in abundant mercy had caused it to rest, is there not a way yet left thee whereby the Lord will deign by his almighty power and through his tender love to recover it for thee, if thou wilt in all submission fall down at his feet in the needful self-abasement, so that the waters of Jordan may not return until thou hast passed clean over ! Oh ! feel for the bottom thereof with weeping and with prayer and fasting, beseeching of Him who died for us that he would forgive thee, and give thee thy feet again, and strength to step forward through this mighty river, so

essential to be waded by all the inhabitants of the holy city, or I fear it will overwhelm thee. That a victory may be thy happy experience, is the sincere desire and prayer of the writer of these lines ; and whether attained or not, one thing I believe to be possible, for thee to avouch the testimony again which thy Redeemer once gave thee to bear against those pernicious sentiments that have so lamentably scattered the Lord's people. And remember, I entreat thee, how much help to the Lord's cause, and how well pleasing to him would be such a renewed testimony against those sad doctrines which have so sorrowfully divided us in Jacob and scattered us in Israel.

I should be truly glad to hear from thee and how it is with thee every way.

From thy affectionate friend and true well wisher,

JOHN WILBUR.

FROM LYDIA A. BARCLAY TO J. W.

Aberdeen, 25th of 7th mo., 1851.

MY DEAR FRIEND,

* * * *

There is need of faithful standard-bearers amongst us, for there seemed at this Yearly Meeting, but a mere handful on the women's side, who would put a spoke in the wheel for the Truth ! We missed dear ——— and ——— much, so that H. M., R. R. and L. C. were the only ones that took any active part on the ancient side ; as for my poor self, I am so deaf I am of little use, yet was mercifully enabled to lift up my vocal trumpet twice in our sittings, and twice in the select ones, to my relief and peace however unworthy. We were favored, I thought, with more of quiet this year than sometimes ; perhaps the presence (or rather inward, deep travail of spirit) of the two dear Philadelphia Friends might have an overawing effect, and tend to keep down the light and chaffy ; for some that are rather light-weighted were wholly silent ! But poor A. B. nothing checks her, and she spoke some days ten times, so as even to try some of the junior class, as I heard ! * * * *

I had hoped that Philadelphia Yearly Meeting would have made a stand this year, but I suppose the conservative influence was too strong ; and then they are losing some valiants such as dear Christopher Healy ; so that I fear lest weakness may overtake all that Yearly Meeting, and it may sink into the common mass of modified Quakers and carry Ohio with it ! Our own state is *deplorable indeed*, and becoming more and more vile in the estimation of the world, who now justly look upon us as a sect like others ; and so it would seem we are, seeing in a mass we are so greatly degenerated and gone back to the door of the house

of bondage, and the outer court whence our forefathers were brought out, to partake of the true liberty and pure life and holy worship of the inner temple ! * * * *

It would be a great comfort to meet in a little purified capacity as you do, but our time is not yet fully come to be delivered ; and we must not rush forward in our own creaturely will or wisdom, lest the query should go forth, " Who hath required this at your hand ? " I believe we are rapidly drawing nearer and nearer a precipice, by which we may get clear of our encumbering oppression, but in what way I do not yet see—certainly not by the Episcopalians seeing their error and returning to first principles ; such a thing is not at all likely. We have a committee of six to visit Scotland, from the Yearly Meeting expected at our General Meeting next month. * * * *
But alas ! human wisdom is set to work in the nomination of these committees ; and then man's convenience, riches, will, or influence is looked at, instead of the qualifications of the spirit of Christ—the judgment and discernment for the Truth ; so what can we expect !

Oh ! that we may be graciously permitted to meet in the heavenly country, where the wicked cease from troubling, and the weary are at rest !

Thy steady friend,

L. A. BARCLAY.

FROM J. W. TO BENJAMIN SEEBOHM.*

Hopkinton, 10th mo., 1851.

TO BENJAMIN SEEBOHM, RESPECTED FRIEND,

When thou called at our house, thy time, as it appeared, did not admit, as I desired, of a personal conversation upon the unhappy dissension and interruption of harmony which has of late so troubled the Society of Friends. And inasmuch as a concern has rested with me, not only on account of the perilous condition in which the church under our name has become involved ; but on thy account as an individual, and the part thou hast been reported to have taken and acted, in supporting the ground and cause of the dissension so rife in the Society, I saw no way (under the circumstance of thy having so soon embarked for England) for the relief of my own mind, but this, of resorting to pen and paper. I have many times quietly passed over its revival,

* The original draft of this letter was found among J. W.'s papers apparently in an unfinished state ; but the present copy is believed to be nearly as it was sent, so far as it goes. It may also be here stated in regard to a few other of his letters of *this class*, that inasmuch as he generally kept the first essay for his own copy, from which those sent were transcribed, it is very probable that he may have made some changes in the language ;—but these are believed not to be material, or to embrace any matter of importance.

under an apprehension that probably I might, in time, feel clear in the omission of it ; but now, after so much time has elapsed, I still feel the conviction that it will not only conduce to the peace of my own mind, to address thee on the subject, but that the time for it has come, however incompetent I am to do justice to the great and good cause.

First then, my friend, thou wilt not presume to plead ignorance or the want of understanding the ground and occasion of trouble in our Society.

The original doctrines of Friends have been indefinitely called in question, and declared defective, by a late noted writer of the Society in thy own country ; and not only so, many of those doctrines have been severally perverted by the same writer ; and his views thereon have been sent to all parts of the Society for their reception instead of the original doctrines of Friends, thereby gainsaying those of Fox, Barclay, Penn, and Pennington ; and assuming himself to be wiser than they in relation to the things of God's kingdom, his way and means of redemption and of man's salvation, and thus controverting many of the doctrines approved by the whole body of those deeply proved, largely qualified, and highly experienced Friends of the early days of the Society, whose doctrines were clearly proved to be in perfect conformity with the sacred volume, and whose views had also been sanctioned by the Society, not only individually but collectively, by the respective Yearly Meetings for nearly two centuries. It is no creditable thing then for an individual of our time, to suppose himself better qualified to define the doctrines of Truth, than they were, and to come forward subsequently to their leaving the stage of action in this world to promulgate different sentiments from theirs in the Society. But for this writer to assume the right of controverting the ancient Friends' doctrine, and at the same time to deny every body the right of controverting his own, seems very unfair and absurd. And the rigorous way of dealing, and the perversion of judgment that was meted out to those who thought they had a better right, and were under greater obligation, to make a stand against the new doctrines, than he had to gainsay those of George Fox and his friends, sufficiently proves the degenerate condition of those authorities which, though in want of principle, were not in want of disposition to visit persecution upon honest Friends for their faithfulness to the ancient doctrine. No better evidence, therefore, need be adduced to prove that such are disciples of the author of those new doctrines, and that the doctrines themselves, and the practical results of them, are not very strikingly marked with Christianity—a corollary which stands in no fear of being refuted. Nor can it be supposed by the part thou hast taken in this country so decidedly, and for so long a time, that thou would be in any way inclined to deny, or dis-

posed to refute the proposition, that the larger body in New England are proselytes to the new doctrines; on which ground alone, either their course, or thy own, can be accounted for.

It has been shown, by the most authentic and able public documents, that thy countryman, aforesaid, has advanced and published sentiments perverse of the principles of Friends, as above stated, and it is clear that such sentiments have been so largely imbibed by the members of our Society, and adopted by so many, as to produce the sad disunity that exists so extensively within its borders. Hence we see something of the immense responsibility, if not of the condemnation that must have rested upon the author of those views, not merely because of the disunity, but because of the apostasy of principle that has been consequent upon the dissemination of such sentiments. Inasmuch then as (like Jeroboam) he has caused Israel to sin, his accountability is great.

Howbeit, the condemnation that rests upon him, does not acquit those who, (like Adam from Eve,) have received the forbidden fruit from his hands. But the degree of condemnation, we are taught, must be in proportion to the measure of light and knowledge which the receiver had been favored with.

He that has known the blessed effects and operations of the life and power of Truth upon his own heart, and has through the obedience of faith profited by such favor to the drawing of the inner man into the newness of life, if he afterwards become so beguiled by the enemy, through man's wisdom, or otherwise, as to fall from this condition, and to step aside from the restraints of the narrow way, and like other professors, to look more to the letter than to the power of the Spirit, then is he prepared to receive the new doctrine and to throw off the restraints of the cross of Christ.

Such an one having departed from his former good experience and enlisted into the new views, is not unlikely to become very zealous in propagating them, and if so, may in time be exceedingly reprehensible; and especially if his heart become so callous toward his brother that holds fast to the Truth, that he is even capable of enmity or persecution. Then he that imparteth and he that receiveth of such fruit become of one cast, and if the receiver do all in his power to promote the views and interests of him who imparteth, his accountability must be the same in kind if not in degree.

But it hath been said, and I think with good reason, that thy countryman, above referred to, has done more harm to the Society of Friends, than any other individual in that land had ever done since its first organization. Now, my friend, let us consider the responsibility of the ministers of Christ, and how solemn the inquiry and consideration of

how far we have been fulfilling such high and holy calling, purely under his leading and direction. But I must say to thee that I do feel constrained by the requirements of such a calling, which can be exercised only in the love of Christ for the help of one-another, (and should be in honesty and plainness of speech, and in such language as truth dictates,) and in great meekness it is, that I want to ask thee, whether thou hast not in the course of thy long visit here in America, labored industriously to support the cause of the new doctrines and the interest of those who have identified themselves with them, and in sustaining the character of their author as a minister of the gospel in our Society? And if such be the case, (to which I am persuaded thou wilt accede,) I feel bound to say to thee that I fear an immense weight of responsibility rests upon thee! and that nothing short of sincere repentance can avail thee of the blessed favor of becoming reconciled to God by the death of his Son, that so being reconciled thou may by his life be saved from the judgments to come! Oh! my friend, if the New Testament is true, and the doctrines of our first Friends (so entirely conformable thereto) are true, then J. J. Gurney was wrong, and promulgated many palpable and dangerous errors, which if adopted and supported by those who have once known the Truth as it is in Jesus, must expose them to great condemnation.

His efforts to destroy our faith in one of the great fundamentals of Christianity and of primitive Quakerism (by his own attempted translation of the Greek version of those passages in Holy Writ so plain and irrefragable in demonstration of the blessed doctrine of Christ in man the hope of glory—Christ the true light, &c.) was painful to honest *Friends*, resorting, as he did, to such perversions as even our enemies in George Fox's time, did not resort to. * * * *

FROM LYDIA A. BARCLAY TO J. W.

Aberdeen, 12th, 11th mo., 1851.

* * * * * It would be a relief to a remnant here could we also be outwardly united together, but our numbers are so small, and decreasing rapidly, that we can only mourn in secret! and I fear since the visits of the late travellers from New England, that their influence and preaching tends to this decrease; they have been greatly extolled, and by such as I should have thought would have seen or felt through them better! They came here when I was in the North, in the 9th mo., and I was not sorry to escape them. Ah! I cannot think well of a holding up our ancient Friends and apparently preaching of old doctrines, if there be not a testimony felt and upheld against J. J. Gurney's doctrines; it seems to me inconsistent, however plausible

things may appear! * * * * * I should have thought the sound Friends of Philadelphia would have seen through *that contrivance* of the leading conservatives to shut out the reading of your document last year; it is what we have for some years been suffering from! whatever is not relished in upper quarters has the extinguisher placed on it thus, whether it be a ministerial testimony or a disciplinary proposition! But they should have introduced it again, for such hasty doings are against our principle of waiting for Divine direction! I fear the Friends thereaway will learn all *our bad ways*, and thus bring great suffering to the honest-hearted, great hurt to the young, (notwithstanding all their plausible endeavors to the contrary,) and great hinderance to the cause of Truth, and I fear it will be in vain the honest-hearted waiting till others are removed by death; for like begets its like, and the work of baptizing into a similar conservative or unsound spirit is going on apace the while! And the dear Friends of Ohio, oh! how undesirable for them to be pinning their faith upon the sleeve of the Philadelphians! it will not do to be leaning so on a reverend father or dear friend; thus the true plumbness for the cause is lost and weakness rushes in like a mighty torrent. * * * * * May the Lord preserve the faithful, humble ones in your land, wherever scattered and however tried! and when thou art favored with breathing heavenward, crave the help of the little remnant of tried ones in this land!

In that precious bond which death has no power over, I remain thy nearly united and affectionate friend,

LYDIA A. BARCLAY.

CHAPTER VII.

VISITS IN PENNSYLVANIA, NEW JERSEY, AND NEW YORK, IN 1852 AND 1853, AND FURTHER CORRESPONDENCE.

My account of the proceedings of New England Yearly Meeting and its committees, from 1840 to 1845, recorded in a book entitled "A Narrative and Exposition, &c.," gives a plain statement of the trials and sufferings which I endured for that time, from the hands of false brethren, because of my conscientiously bearing testimony against the unsound doctrines that were written by members of the Society in England, and allowed by Friends there to be spread largely throughout all our settlements, both in Europe and in America ; by which means this people seem to be rapidly approximating towards an apostasy from their first principles ; but it is hoped and believed that a few will be spared for the upholding of the same blessed faith and doctrines of pure Christianity which were received and promulgated, through the faithfulness of a very few, at first, two centuries ago.

Since the separation in New England Yearly Meeting, which occurred in 1845, and of which ample accounts have been published, I have been much of the time engaged in visiting all the Quarterly and Monthly Meetings, as well as the particular meetings of those Friends, in their different allotments, who were favored, through great mercy, to withstand the torrent of unsound doctrine ; some of them I have attended many times over, laboring, in the ability afforded, for the furtherance and establishment of their minds in the true profession of primitive Christianity, and in standing fast in the faith, testimonies, and practices thereof, as did our worthy predecessors. I have, also, during these six years, held many meetings among people of other denominations, in different parts of New England, in which service I was

avored to witness the good Shepherd to go before, and his helping hand to be extended, for the upholding of his testimonies among the people.

During the year 1851, I felt drawings in my mind towards Friends of Philadelphia Yearly Meeting, and this concern in gospel love had so matured, that it appeared best to lay it before Friends at our Monthly Meeting, in the first mo., 1852, when I obtained their certificate of concurrence, in order for religious service in some parts of Pennsylvania and New Jersey, and this certificate was indorsed by Rhode Island Quarterly Meeting, held in the second month following.

For the accomplishment of this service I left home on second day, the 23d, and went that night to New York, where, next morning, I met with my dear friend William Hill, who has kindly given up to accompany me, and assist in the performance of this service.

We took the cars at Jersey City, and went to Trenton where some Friends from Pennsylvania met us, and we went together to the house of our dear friend Sarah Healy, and soon after dinner set out for Buckingham with her, and our friend Benjamin Cadwallader. We lodged that night at the late dwelling of Ruth Ely, with three of her grandchildren. Next day attended the Select Quarterly Meeting, and on fifth day the public Quarterly Meeting, which was, as I trust, a time of favor. I was largely opened on the passage, "Blow ye the trumpet in Zion, proclaim a fast," &c. My certificates were readily received in both the men's and women's meetings.

The work before us looks formidable, and our steppings along perilous, so that an entire trust in the Divine guidance and strength is, above all things, to be desired. It seems likely that this service may be the hardest of this kind that I have met with in the course of my pilgrimage in time; but I recur to the consideration that he who putteth forth can control the wrath of man, and make hard things easy; therefore I desire to trust in him.

On sixth and seventh days we made some social visits to the families of Friends. On first day morning we went to the meeting at Falsington, which was large, and I was considerably opened in gospel authority among them, greatly to the

relief, peace, and comfort of my own mind, and, as it appeared, to the satisfaction of Friends present, many of whom went with us to Middletown in the afternoon; but this was rather a laborious meeting, made up of Friends, Gurneyites, Hicksites and Methodists; yet I labored with this mixed multitude for some length of time, after long silence, but not to the obtaining of so much satisfaction as in the morning. From hence we went home with our dear friend George W. Brown, and lodged. On second day morning he went with us to Philadelphia. A short time after our arrival, a prominent Friend residing in the city, with whom I had some previous acquaintance called to see us, and, after the usual salutation, referred to the reading of my certificate at Bucks Quarterly Meeting, and also to the appointing of a meeting for me at Middletown, and spoke of it as a violation of the conclusion of the Yearly Meeting of Ministers and Elders, and as an act of insubordination in the Friends of that Quarterly Meeting. I told him, "that there were probably different opinions on that subject; that Philadelphia Yearly Meeting undoubtedly had a right to manage their own concerns, but that I hardly thought it best for us to go into a discussion of the subject at this time,"—thinking it too soon on coming into the city to take up such a subject as this. He did not say that I must not appoint any meetings, or offer my certificate; but I supposed he meant it.

On third day we were at the North Meeting, in which I had good service; and I have no doubt it was to the satisfaction of the sound Friends, and to the stopping of the mouths of the gainsayers. David, at a certain time, desired the Lord to "show him a token for good, that his enemies might see it and be ashamed." Though not asked by me, I trust I have, in some degree, realized such favor here in this city, where there are many enemies to primitive Quakerism.

On fourth day we went to Orange Street Meeting, through which I sat in profound silence, no spring of the gospel arising. Dined at William Evans's, and next day attended Arch Street Meeting, in which I had open service in declaring the Truth. On sixth day morning, the 5th of 3d mo., I wrote a note to the Friend who first met me in the city, testifying against my being recognized as a minister with a certificate,

desiring him to give me his objections, *in writing*, against my being so accredited, in order that by having such objections at once before me, I might seriously consider the import of them. After this we set out for New Jersey, and went over the ferry to Moorestown, to our dear friends Ebenezer and Rachel Roberts. A number of Friends came there for the purpose of welcoming us to this land, and it was indeed comforting and strengthening to us to meet with these dear fellow-sufferers, and to commune with them in the precious fellowship of the gospel. We went this afternoon to the house of our dear friend Josiah R. Reeve, at Medford, and it was very comfortable to us to lodge several nights under his roof. The next day after coming here we attended Upper Evesham Monthly Meeting, in which my good Master gave me such an opening as he had never given me before. It was concerning the destroying angel passing over the land of Egypt, and the assurance that all who abode not in their *tents* should perish of the devouring pestilence. The Lord is thy tent, O Jacob, and thy tabernacle, O Israel!—the only safe abidance whilst the destroying angel is now passing over our Israel. But, truly, there are, among the leaders of this large Monthly Meeting, those who have eyes, but see not, and ears, but hear not, and are, apparently, completely entangled by leading characters in the city, and made to think that the Yearly Meeting has actually laid a prohibition upon all the subordinate meetings not to read certificates from any one coming from New England, as a minister, however well authorized by the great Head of the church he may be, notwithstanding the notable decision of Philadelphia Yearly Meeting in 1849, in regard to the separation in New England. Nevertheless, many Friends did faithfully advocate the reading of my credentials; but the clerk, who seemed to act uprightly, was obliged to pass over it. I believe, however, that all who hesitated expressed full unity with me and my testimony. One old Friend, who said the most against reading my certificates, on the ground of the supposed prohibition of the Yearly Meeting, came to me afterwards and expressed much unity with me, saying they were in a bad condition about New England certificates! On first day, the 7th, we went to Lower Evesham meeting, which was a highly fa-

vored time, nor did I ever notice a more profound silence to prevail than after I took my seat, or greater attention whilst I was speaking. In the opening, these words forcibly impressed my mind, "Thy will be done on earth, as it is done in heaven;" and in the course of my testimony, it was shown to be the Lord's will that his church militant should be pure and holy, like his church triumphant.

We spent the afternoon with our aged friend Hinchman Haines, at his own house, and from thence went that night to Ebenezer Roberts's, to lodge. On second day, the 8th, we went to Haddonfield Monthly Meeting—a dark time, indeed, and the darkness was such as to be felt by us both, and very oppressive; so much so that no public testimony could be borne there at that time. But I told them in the Meeting for business that I had a few lines from my friends at home, setting forth their unity with me, and their concurrence with my prospect of service in these parts, and, if desired, it would be produced; but two or three said the reception of it would be contrary to the conclusion of the Yearly Meeting, and so they passed immediately on with their business. We attended their Monthly Meeting, at Moorestown, on third day—an atmosphere very different *to us* from that of the place we were at the day before (where, however, there are undoubtedly some valuable Friends.) At Moorestown, Truth rose into dominion in the public meeting, and the presence of the Lord was felt to overshadow the assembly; and although there were one or two, in the meeting for business, who objected to the reading of my certificate, so many voices called for it that the clerk felt his way entirely clear to read it, and it was read in both the men's and women's meetings. Next morning the Pennsylvania Friends, from whom it seemed hard parting, left for home whilst we were about to leave for Haddonfield Quarterly Meeting. In the Quarterly Meeting of Ministers and Elders I was silent, but some preaching they had which was not very savory to me, and the meeting was dull and painful rather than otherwise. The public meeting next day, was, I believe, the largest Quarterly Meeting that I ever attended in America, and would have been a favored one, as I apprehend, but for a sad interruption. When I was about to rise, with a clear opening, a minister arose, and held forth a long time,

and in a tiresome manner, which so jostled the ark that I was ready to think, for a time, that it would not be recovered ; however, sitting quietly for some time, my prospect again opened, and although the meeting had been long sitting, I had some good service among them. At the opening of the Meeting for business, Hinchman Haines and Ebenezer Roberts both spoke so fully in our favor, and of their confirmation that we from New England belonged to a church of which Christ is the head, that I felt easy not to offer my credentials, having so recently offered them to their Monthly Meeting at this place. After this meeting we returned to Philadelphia.

Sixth day, the 12th.—William Hill left me this morning to go home for a few days, and during his absence I stayed awhile in the city, and on this and the day following visited some friends and wrote to my friends at home. On first day morning I attended Arch Street Meeting, and was so mercifully favored in testimony as to bring great peace of mind, and had the acknowledgment from dear W. H. Jr., of his unity therewith. Afternoon, at the North Meeting, silent. On second day morning, before leaving for Frankford, I incidentally met with the Friend who met me on my arrival in the city, and to whom I had since sent a note. I now took occasion to say to him that I had been in expectation of a letter from him, giving his reasons, in writing, why a minister coming from us could not be recognized within Philadelphia Yearly Meeting. He said that he had already given me the whole reason verbally, to wit: that the Select Yearly Meeting came to the conclusion that no minister coming from New England should be recognized until the question should be decided which of the parties were the legitimate body of Friends; he said he saw no way for any minister coming from the "smaller body" to be recognized here, or to be allowed to appoint meetings. I told him it would be a great hardship to a minister coming here in the right authority, to be obliged to be detained from one meeting day to another, and not be allowed to appoint meetings. He said he thought there was no help for it. I asked him a few questions, and the interview ended, and I went to Frankford, where I spent several days; attending their meeting, writing to my valued friend Lydia A. Barclay, at Aberdeen, and also to the Friend

above alluded to ; the latter not to be forwarded until inspected by some solid Friends. Meantime, I returned to the city, and went with several Friends out to Plymouth, to see the widow of my dear deceased friend Ezra Comfort, whom I visited, with a number of her children, and attended their little meeting on first day, all to good satisfaction. On the same evening I returned to the city, and, after due examination, sent my letter to the Friend, as follows :

Frankford, 3d mo., 17th, 1852.

TO MY DEAR FRIEND, ———,

Not having contemplated going into the subject which thou introduced to me on my arrival in Philadelphia on the 1st inst., I was not prepared for a discussion of it at that time ; nor do I yet feel competent, by any means, to speak of it in a manner commensurate with its importance ; but, inasmuch as it nearly relates to my present concern and religious service in these parts, I did, on a little reflection, feel a desire to see thy view of the whole case, stated at once on paper, including the ground of thine and others' objections, (if other there be,) to the recognition of sound ministers from what is called the "smaller body" in New England. Hence the occasion of my note to thee on the 5th, and of my saying to thee, on our incidental meeting on second day last, that I was in expectation of a letter from thee. Now, should I have understood thee to say, that thou had given me the *whole ground* of objection at the first interview, to wit, the conclusion of your Yearly Meeting of Ministers and Elders, and that it was therefore unnecessary to give it in writing? And when I asked the question, whether your Yearly Meeting of Ministers and Elders were authorized, by your discipline, to dictate the proceedings of your subordinate meetings for discipline, was I correct in understanding thee to say that it was not so authorized? And further, when I asked thee if any prohibition was laid, or had been laid, upon our ministers being countenanced in appointing meetings within your Yearly Meeting, did I rightly understand thee to say there had been none? And, did I correctly understand thee to say, notwithstanding what thou had before stated (as the ground of objection), that thou didst not see any way that we could be availed of our rights, until we should be acknowledged by Philadelphia Yearly Meeting? Again acknowledged? And was this consequence considered in the decision of the Select Yearly Meeting? And was there, or was there not, any future act of the Yearly Meeting, alluded to at the time when such conclusion was come to? And was there ever any record made of such conclusion, or when its effects should terminate? or any official account of it sent down to

Quarterly or Monthly Meetings? And should I not understand that such conclusion looked forward to such time as when the Yearly Meeting should examine the New England case, and decide the important question of right and wrong between the two bodies? We, on the one part, are well satisfied with the language of the "Report" adopted by your Yearly Meeting, viz: that "Common justice and the cause of Truth demand that the claims of each should be impartially examined," and "that it becomes the duty of the Society, under the guidance of Divine wisdom, to inquire into the circumstances of the case, so that it *may not withhold from those to whom they may belong* the precious rights and privileges which membership in our Society confers." This I understand as a plain prelude and reference to their decision of the case, an account of which decision immediately follows this extract from the document containing the Report—see pages from 29 to 38—unnecessary, and too long to be all quoted here; but which we understood to be, and still understand to be, an able and clear, as well as candid, decision of the case between those who had stood fast in the support of the doctrines and discipline of the Society, and those who had violated both; setting forth which of the parties was entitled to acknowledgement by Philadelphia Yearly Meeting, and confirmed by a pertinent quotation from Robert Barclay.

But I feel as if it would be right to refer to a few items more, in this remarkable summary of their decision. Page 31 it says, "If consistent and exercised members are not to be allowed to declare their dissent from unsound doctrines, then farewell to the maintenance of any sound doctrine in the church of Christ." "This would be an inlet to the greatest innovations, and, in time, might overturn the Society."

Again, "Although the *manner* in which this separation was effected was not such as we think affords a precedent safe to be followed in the organization of a Yearly Meeting, yet, inasmuch as those Friends which compose the smaller body, appear to have acted from a sincere desire to maintain the doctrines and discipline of the Society, and the rights secured by it to all its members, and had been subjected to proceedings oppressive in their character, and in violation of the acknowledged principles of our church government, we believe that they *continue* to be entitled to the rights of membership, and to such acknowledgment by their brethren as may be necessary for securing the enjoyment of those rights."

First, then, I might remark that the manner of this separation was not contrived by any concert of our people, but as way appeared to be made for it, by the hand of a gracious Providence, for our deliverance; but, truly, as you say, "it was the course pursued by them, (the Gurneyites,) in these transactions, which led to a separation." And, inas-

much as there never has been any rule laid down as a "precedent" to be followed in a deliverance of those who serve the Lord from those who serve him not, there have seldom any two cases, among all that have transpired, been alike, but often very different; nor was the New England separation contemplated, on our part, as an imitation of any other, or to be a *precedent* for any hereafter to adopt; and we agree with you that it might, therefore, be unsafe to attempt to follow it, in manner and form, in different cases.

Circumstances have been so different, from the earliest time, in those cases where the Lord's people had lapsed into great error, that we behold the variety of ways which he has devised for the deliverance of those who feared him from those who were involved in error and darkness.

Second, "that they continue to be entitled to the rights of membership, and to such acknowledgment by their brethren as may be necessary for securing the enjoyment of those rights." This we understand not to have been said to those of the "larger body," whom both you and we have testified against, but to those of the "smaller body," that they continue to be (as they had been) members of the Society, and entitled to the rights of membership, and to such acknowledgment by their brethren as may be necessary for *securing the enjoyment of those rights*.

We understand that when this case was submitted to the Meeting for Sufferings, it was for the purpose of so inquiring into the facts and circumstances connected with the division in New England, as that the Yearly Meeting might know how to decide understandingly which body should be accredited as the legitimate body of Friends. And was their report, so clearly awarding to each body its due, received as satisfactory by the Yearly Meeting? And, if their representation of the proceedings of the "smaller body" is correct, why not accredit the least and humblest of the Lord's messengers coming from thence, if their example is good, and their ministry savory?

Now, in a view of what you have done of this sort, collectively and individually, I should scarcely have thought, (but for thy suggestions,) that there had been a man living, seeing it, that would have charged anybody with insubordination to Philadelphia Yearly Meeting, for recognizing the least member of the "smaller body" in New England, in whatever capacity he may fairly stand.

Finally, my dear friend, should it fall to thy lot, as an arbiter, to decide in a case between two parties, the one consisting of ten persons, and the other of ten thousand, when thou had' obtained a good understanding of it, and found the lesser number to be *right*, and the larger to be *wrong*, how long would thou be disposed to hesitate in the award-

ing of justice to the smaller number,—and that, without looking at consequences that might or might not follow ?

From thy friend, JOHN WILBUR.

After writing the foregoing letter I felt easy to go forward, and to propose the appointment of meetings when they did not come in course ; nor were we refused, at any place where we desired it ; and thereby were enabled to have a meeting every day, until we returned from the country into the city again.

On second day, the 22d of 3d mo., I attended the funeral of my dear young friend Rebecca Brown, formerly Rebecca Kite, a valuable young woman. She was attacked with erysipelas in the face, and died in about one week's time. I was silent at this funeral. Next day I attended the Monthly Meeting for the northern district and was mercifully helped to support the best of causes. Elizabeth Pitfield followed me sweetly. In the Meeting for business, I mentioned my having a few lines from my friends at home, setting forth their unity with me, and approbation of my present engagements. A lengthy discussion ensued ; some objecting, whilst others feelingly advocated the reading of my credentials, but there was so much objection that it was passed over. Some untrue statements were made by the Gurneyites, as to what was in the " Report," whereupon the document itself was offered by a Friend, to prove those statements to be unfounded.

W. Hill returned this afternoon ; and on fourth day, the 24th, we left the city, and the same day attended Whiteland Meeting, which was an open time, and after meeting, dined with David Cope ; he had been very sick, but was now recovering, and glad to see us, and we, him. He remarked that it was my lot, in the ordering of a good Providence, to come amongst them, and said that all honest Friends would be truly glad of our coming, and would be strengthened by it. Samuel Cope met us here, and took us to his house at Bradford, where we stayed all night, and next morning attended their mid-week meeting at West Chester. Here I had pretty close, searching labor, but some encouragement was offered to the faithful, whilst those who are inclined to depart from our doctrine were feelingly warned ; and it seemed very trying to be

embodied with such. After this meeting we dined at Hannah Gibbons's, many other Friends being there with us. From hence, Samuel Cope took us in his carriage to Westown School, where I met with three of my grandchildren. Next day we went to Goshen Meeting, where "mouth and wisdom" were mercifully given. Seventh day, 28th, had a meeting at Willistown, small and silent as to the ministry. Samuel Cope met us, and took us to his own house that night, and next day, 1st of the week, we attended their meeting at Bradford, where we found assembled a large number of people, unto whom the testimony of Truth flowed forth freely, in the demonstration of the Spirit, and not without the authority, as I trust; and peace and joy ensued. But the glory belongeth unto Him who put forth and went before, because without him no gospel can be preached.

After meeting we went home with our valued friend Moses Bailey, who belongs to this meeting. Visited a sick man, and his son and daughter, this afternoon—a pleasant season. On second day we went twelve miles, and had a meeting at West Caln at three o'clock—this meeting was small, and proved rather a laborious time; however, through honest labor, peace was our reward. Next day we had another appointed meeting at East Caln, much larger, in which I was much enlarged in testimony, to my relief and satisfaction. Afternoon, we travelled ten miles to Aaron Sharpless's, where I met with my dear friend and correspondent, Mary Kite, and we were mutually glad to see each other. This place is called Birmingham, where we attended their Monthly Meeting, in which I had a living testimony to bear, to the necessity of holding fast the profession of our faith, and to stand fast, lest the enemy beguile us, and lure us from a firm standing on the Rock of Ages. At this place we were met by our friend Isaac Hayes, who took us to his house near Westown School, with whom we lodged. Next day we attended their meeting at the school, consisting of more than two hundred, pupils and others; and truly I have seldom been so remarkably led and enlarged in such a meeting—an interesting company—the whole family seemed very glad of our company and services. On sixth day, 9th, we went to Concord Monthly Meeting and had pretty satisfactory labor; dined at William Scattergood's,

and returned at night, with Isaac Hayes. On seventh day, 10th, our dear friends I. and R. H. went with us to Parkersville, where we had an open good meeting; a large gathering, towards whom the current of gospel love and life ran as a stream. Dined at John Parker's, where our friend Morris Cope met us, and, after visiting an aged Friend and family, guided us to his house at New Garden; where, next day, being first day, 11th, we met with Friends and some others in the morning, to pretty good satisfaction, and in the afternoon, had an appointed meeting at Fallowfield, in which I was much enlarged, and the gospel current ran freely.

After this, we arrived again in Philadelphia on the 12th, and on third day, the 13th, attended the North Meeting, where I had a striking testimony to bear, and John Wood being present, was exercised in supplication. Next day, went to Orange Street Meeting, where we had an open time, to my own great relief and peace of mind. Here I met with my dear friend Robert Scotton. Next day, at Arch Street I was silent. My kind friend William Hilles took me to Germantown, where I attended their mid-week meeting; a pretty open time, although the meeting was smaller than usual, many being away. From here we went to Byberry, where we attended their meeting, to good satisfaction, and then returned to Philadelphia.

On seventh day, the 17th, I attended the Yearly Meeting of Ministers and Elders; and, inasmuch as certificates which are not directed to Philadelphia Yearly Meeting are not expected to be presented and read there, I omitted to present mine, as advised by some judicious friends. On first day morning at the North, and in the afternoon, at Arch Street Meeting, I was raised up, in the authority of the everlasting gospel, in bearing testimony to the Truth. The forenoon, or first sitting of the Yearly Meeting was rendered very painful to me, by the reading of epistles from all the Gurneyite Yearly Meetings in the world, save that of New England, and all fraught with the most glowing language, as it would seem, that the ingenuity of man could well frame and bring together in the form of an epistle; passing over, and keeping out of sight, those false doctrines which are fostered by the leading characters of those corresponding bodies. My com-

panion and I could not view this correspondence which Philadelphia carries on with those people, to be anything better than a dry, dead formality, if not greatly tinctured with the leaven of the Pharisees, which is hypocrisy. In the afternoon the Gurneyites rallied their forces, and came forward with a determination, as it appeared, to expel me from the house; with Israel W. Morris for their leader. He said that John Wilbur, a man who had been regularly disowned by New England Yearly Meeting, before the separation, was present, contrary to the order of discipline, and, therefore, ought not to be suffered to remain in the meeting. He was followed, in pretty rapid succession, by many of his associates, in the same strain; one said that I had presented no certificate, and had, therefore, no right to be there. But the third party, however good their will might be, knew too well that such a step as ejecting me, would not bear; and, fearing the risk of a separation if this motion was pressed on, stood against the measure of expulsion. William Evans said that such a discussion would be unprofitable; that although the individual had been, in a manner, disowned, he appealed to the "smaller body," and they restored him to membership with them; and this Yearly Meeting has acknowledged them to be members of Society, and had never before disputed their right of sitting in Philadelphia Yearly Meeting. But although it was pretty well known that the Gurneyites could not carry this question against the conservatives, (William Evans being clerk,) yet a number of our sound Friends came boldly forward against the proposition, divers speaking in the most decided manner, concerning the just course which I had taken, and of how much I had suffered in support of our doctrines and testimonies, referring to the "Report" of this meeting, and proposing that it should be read, if Friends could not otherwise remember its contents. The occurrence of this controversy, (for which the Gurneyites must have the credit) was, as I believe, of some profit to the cause of Truth, binding more strongly the minds of the honest-hearted, to our doctrines; and moreover, it procured for me and my friends, an increase of sympathy, and had a tendency to gather more nearly and confirm the feeble-minded. This controversy continued for nearly an hour, and the clerk made a number of

attempts to resume the business of the meeting before he could succeed; for it was, as I suppose he feared, the longer it continued, the better for our cause.

Fourth day morning, I was raised up in the Select Meeting, in a manner wonderful to myself, on the subject of the ministry, which was corroborated by E. Pitfield; all to the satisfaction of sound Friends, and even, as I was told, it drew a confession to the Truth, from some of the Gurneyites. As a party they advocated the London circular, and pressed for it to be sent to the women, in which William Evans coincided. The circulation of this document among the American Yearly Meetings is clearly an attempt to pacify them, and to make them so satisfied with the defective doctrines of Gurney and Ash, (coming through their hands in London, and allowed by them,) as that there may be no disturbance here, or separation on account of those unsound sentiments, which have already produced great dissension in the Society at large, and which sentiments Philadelphia Yearly Meeting had divers times entreated them to suppress; but of which entreaty they had taken no notice.

This view of the case was pretty clearly developed in the meeting, and the acceptance of that circular ably objected to. A report from the Baltimore deputation was brought into this Yearly Meeting and the reading of it strenuously advocated by the Gurneyites, and also by members of that committee from North Carolina, Indiana and Baltimore, but they did not succeed. This discussion was carried on mostly between the Gurneyites and the conservatives, and of the latter, Samuel Bettle and William Evans were the chief speakers.

Fifth day, the 22d, we attended the North Meeting—silent. On sixth day morning, the corresponding epistles to all the Gurneyite Yearly Meetings, were brought in and read, save to that of New England; and a painful loss of ground by this Yearly Meeting was manifested in the reading of these replies, because of the absence of any allusion whatever, to the unsound doctrines so rife, and so perilously entertained within all the Yearly Meetings to whom these epistles were addressed; and consequently no caution, counsel, or admonition was administered by this Yearly Meeting, as had heretofore been done. To carry on a correspondence with other

Yearly Meetings, omitting the greatest thing, or only thing, which requires most imperiously the counsel of their brethren, is not only useless and formal, but tends to quiet their consciences, and to pacify them in the entertaining of the evil—than which, there had better be no correspondence at all.

On sixth day, the 23d, about mid-day, the Yearly Meeting concluded, and we spent the afternoon in calling on our dear friends, and in company with many of them at our lodgings. Sweet indeed was the fellowship, true sympathy and tender love, which flowed freely among these who had been so often and so strongly bound together, baptized by the one Spirit into the one body, and permitted to drink together of this one Spirit.

Return to thy rest, oh my soul, at the feet of Him who has been with us, and kept us in the way we should go, and opened the hearts of so many dear and precious brethren and sisters towards us, and ask of him to keep them in a place of safety, under his own holy pavilion, where love and peace may reign forever and ever!

Next morning, the 24th, we took a hearty and affectionate leave of these dear friends, and went on our way, rejoicing as we went, towards home; though unworthy of such signal favor, yet permitted in the greatness of the Lord's mercy, to bring our sheaves with us. I parted with my children, William and Mary Hazard, and my dear companion William Hill, in New York, that night, and I reached Westerly early next morning, where my wife was, and found her tolerably comfortable, as to health; and we, with our children, were mutually glad to meet once more, and I trust our hearts were bowed in gratitude and thankfulness to him who mercifully so ordered and permitted us to see each other's faces again.

After returning from this visit to Pennsylvania and New Jersey, it was not long before my dear wife, who had been for some time in declining health, grew more and more unwell, and from a pretty comfortable state, by the time of our Yearly Meeting at Newport, where she went, she became very poorly, and after returning home, went out no more, save once, a short distance; but continued to fail until the 19th of 12th mo. following, when she departed in great peace

and quietness, having a comfortable assurance of a happy immortality. We had lived together, in great harmony and affection, for nearly sixty years; she was my faithful helper and bosom friend to the last; and the loss of her help, and sweet company, and good counsel, has been, and still is, a close trial, and nearly felt by me at this time, the 28th of 7th mo., 1853.

[The following Testimony concerning this dear friend issued by South Kingston Monthly Meeting is deemed worthy of a place in this Volume.]

*Testimony of South Kingston Monthly Meeting concerning
Lydia Wilbur, deceased.*

Our beloved friend, Lydia Wilbur, wife of John Wilbur, was born in Stonington, Connecticut, 22d of fourth month, 1778. Her parents were Amos and Thankful Collins, esteemed members of the Society of Friends. She was religiously inclined from her youth up, and was appointed to the station of an elder at an early age, which station she continued to fill with usefulness and propriety during the remainder of her life. Entering early into the marriage state, the cares and responsibilities of a numerous family devolved upon her. She was entirely united with her husband, and his faithful helper in endeavoring to bring up their children in simplicity and plainness, according to our profession, and to teach them the fear of the Lord. And her concern was not only for her family, but she greatly loved and desired the prosperity of Truth everywhere. It may be truly said that she was a peacemaker,—prudent and discreet. She had very humble views of her own attainments, always preferring others to herself. She was a most affectionate wife and mother, and entered deeply into feeling and sympathy with her dear husband in his many religious engagements, freely giving him up to travel in Truth's service.

The following brief extracts from some of her letters written to him whilst he was engaged in a religious visit to Great Britain and Ireland will serve to show the state of her mind at that time, and the near unity and sympathy she felt with him in his gospel labors and travels in that land.

Second month, 9th, 1832. "I can salute thee in the love that first united us together, and I trust will always remain, and I desire that the preserving Hand that has been with thee may still continue to be with thee in all thy trials, and in all thy lonely moments, which no doubt thou hast at times experienced. I believe the Master hath called for this sacrifice at thy hands; to give up all that was near and dear in this life, to cross the mighty ocean, and there to proclaim the everlasting gospel to a people unknown to thee. Although discouragements at times seem to be my lot, yet as I endeavor to abide in patience they are removed and I am made a little to rejoice that I have been permitted to take the care at home, while my dear husband is so exposed for the peace of his own mind and the good of the precious cause."

Third month, 7th, 1832. "I believe we have all tried to do the best we could in thy absence, although I sometimes feel closely tried with the thought of being so long separated from thee, my dear husband; but I have endeavored for patience, and to wear the sackcloth underneath, but it would be no marvel if the edge of the hem should sometimes appear. I cannot express the sympathy and tender regard I feel for thee, and I do greatly desire that the unslumbering Shepherd of Israel may keep and direct thee in all thy movements, and that the feet of thy mind may stand sure on that Rock where there is safety. I greatly desire for myself that I may keep in this safe place; but I feel my unworthiness and the need of thy help and prayers for my preservation."

Eighth month, 25th, 1832. "I think my health is as good as I could expect amid my trials and afflictions, which have been many. My trust has been in the Lord alone, and blessed be his name, he has been as a stay and a staff to bear up my mind when it has been ready to faint by the way. Oh! how I have craved that the Lord may be near to support thee in this time of deep trial, and in all others that may be permitted thee, so that thou may not sink or faint under the sore affliction which has been meted out to us no doubt for our good.* How pleasant it would be to have the sweet company of a beloved companion at this time; but I dare not ask for it until thou feels released from that land."

The singular and varied trials of her beloved husband, during the latter part of his life, consequent upon a faithful ad-

* Referring to the death of a beloved daughter, an account of which, by another hand, accompanied this letter.

herence to our ancient doctrines and testimonies, weighed heavily upon her spirit, and tended not a little at times to cast her down, yet her sympathy and near feeling with him were manifested to the holding up and strengthening of his hands, while under suffering and persecution on this account.

In the spring of 1852, her health which had been gradually failing for two or three years, became much impaired, and symptoms of disease appeared which soon assumed a serious aspect. In the early part of her sickness, she said, she would like to live a little longer on account of her dear husband, remarking that he would be left very lonely; but after a time this was made very easy to her, and she gave up all expectation and desire of recovery, saying, "I would rather go." She said several times, that it was a great thing to be entirely prepared for such a change. Once when making this remark, she said she thought she was not quite ready; that there was much to look over. She was endued with remarkable patience and sweet resignation to the Divine will; her countenance bespeaking great quietude of mind. On its being observed to her that she looked very happy, she said she was so. A friend inquired of her how it looked to her now in regard to the stand which we had taken in reference to the troubles in the Society. She replied, "It looks as clear to me now as ever it did."

She requested her dear love to be given to her children that were not present, then added, give my love to everybody. She gradually failed and after lying in a deathlike slumber for two or three hours, when it was thought she would speak no more, she opened her eyes and in an audible voice said, "I shall now go soon;—I am ready;" after which she spoke no more, but continued several hours, appearing to be in a sweet sleep; and so she departed, drawing her breath so gently shorter and shorter that the precise moment when the spirit left, could scarcely be perceived. She died on the 19th of twelfth month, 1852, in the seventy-fifth year of her age, and was interred in Friends' burying-ground at Hopkinton, on the 22d, after a solemn meeting on the occasion. And now, in view of the quiet and lowly walk of this our beloved friend through life, we feel this language of our Lord and

Saviour to be peculiarly applicable in her case, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Signed by direction and on behalf of South Kingston Monthly Meeting of Friends, held at Hopkinton 23d of third month, 1857.

ETHAN FOSTER, Clerk.

ANN PERRY, Clerk.

FROM LYDIA A. BARCLAY TO JOHN WILBUR.

Aberdeen, 24th of 3d mo., 1852.

MY DEAR AND VALUED FRIEND,

Thy favor of the 9th of last month came to hand the first of this, and was indeed very acceptable, and in no part so much as where thou speaks of the heavy exercise now upon thee; in which my mind has seemed almost daily since to travail, and go along with thee, as I seem to fancy thee going to one part or another of that Yearly Meeting, parts of which thy good Lord has called thee to visit in his love, and in the fulness of the blessing of the gospel! My dear ancient friend, my heart rejoiced in that it was thus laid upon thee to go thereaway, and was lifted up in fervent praises and prayer, unto the mighty and good Strengtheners of all his faithful servants, that he would be pleased to strengthen thee both in body and mind for this journey, and preserve thee from all snares and perils, and worst of all, those among false brethren, and such as make a fair profession of being for the good old way of Truth and the testimony thereof, yet there is reason to fear are not wholly true and staunch thereunto! And from time to time since I had thine, and when thinking of thy getting on, and how thou wouldst be received, fresh breathings have continually arisen in my heart for thy safe guidance from day to day, thy all-sufficient strengthening and sustaining (amidst the trials and deep exercises that must be thy portion) unto all faithfulness, watchfulness, and deep humility, and thy favoring with such a portion of heavenly comfort and peace, as will make up for all sufferings, and be a rich reward for all sacrifices! I have looked upon it as a peculiar mark of heavenly goodness towards the remnant of rightly exercised and true feeling ones there, that they may be strengthened and comforted; as well as towards the weak and wavering, that they may be confirmed and have their eyes opened; and oh! that those who have been from unwatchfulness led away into the enemy's snare, may be aroused to see their situation, and cry mightily to be helped out of it, and yet come to bear a true testimony

for the blessed Truth! Oh! the longings of my soul that through the Lord's humbling goodness to his faithful servant, this labor of love may be especially blessed, and his own pure and holy name be exalted, praised and glorified over all! * * * I do trust thou wilt be enabled to put to silence the mouths of the gainsayers, through the Lord of all-sufficiency giving thee a mouth and wisdom which they cannot resist, albeit at the same time preserving thee in that humility, which honoreth his name and cause, as thou sayest!

Ah! my dear friend, I most entirely unite with thee, that our Yearly Meeting is the most reprehensible of all in the Divine sight, from neglecting their duty, and suffering this dire disease to get to such a height as it has done, and to spread through their members to other parts, thus infecting them, and bringing trial upon them to a fearful extent! And how well do I remember Edward Harris finding thee weeping over us, in the yard at Devonshire House meeting, and encouraging thee to go down with my dear brother John, to Croydon, for a week, where thou wast helped a little over the bitterness of that grief! But those tears are all bottled by the Divine hand, and I believe those of many more in our poor land, who are thus filling up in measure, that which is behind of the afflictions of Christ for his body's sake, the church; for surely some of us are as it were, killed all the day long, and eat our bread with bitterness, and mingle tears with our drink! And some such poor weak ones as me, are ready to say, blessed are they who are taken from the evil to come, and gathered to their heavenly home! I do most truly feel what thou sayest as to the cause of this prevalency of the hour and power of darkness! The very thing thou mentions has seemed to run through me as I have sat in our Yearly Meetings, at sundry times for years and years past; as also of the abominations working in secret, as in old time when Ezekiel was bid to make a hole in the wall, and look on what the elders of Israel were doing in the dark! And now there seems no hope, for the whole head is sick and heart faint, and there is no knowing of the disease and weakness which has spread over us, but all is thought to be in a fair state, and a *flourishing* state too, seeing they can compass sea and land, and do so many mighty works! Therefore the few who are constrained to show the house of Israel their backslidings, are designated as poor pitiful complainers and miserable comforters, narrow-minded, uncharitable souls, that do more harm than good, &c., &c. Yes, it is as thou sayest, a profanation in the mouth; the good words and high profession of some who think they are advocating the ancient Truth, whereas Christ is crucified amongst, or in them. But the day is coming when all shall be tried, and none but the true Jews will be able to stand with acceptance. * * * * *

I have been fearing — — has had some counsel from a certain quarter, not to retail passages across the Atlantic; and I have queried it of him in my present letter, saying that there is a wisdom and prudence, that instead of helping, hurts the true love; for genial feeling minds, to whom the Truth is as the apple of the eye, *must* communicate to each other, and it *nourishes* the true love and unity. I shall feel greatly interested in hearing about the dear and tried Friends (sound ones I mean) of New York, to whom my soul seems to reach forth in many secret and fervent breathings.

Thy nearly united friend,

LYDIA A. BARCLAY.

FROM J. W. TO WILLIAM EVANS.

Hopkinton, 5th mo., 22d, 1852.

MY DEAR FRIEND WILLIAM EVANS,

However incompetent I am to do justice to a subject which has impressed my mind in relation to a few things which transpired in the late Yearly Meeting at Philadelphia, as I understood them, yet I feel that it would be a relief to me briefly to confer with thee in relation thereto. There were divers things in which there was evidently a disparity of views and opinions, but decided as I believe in a proper manner, yet the acknowledgment of the epistles then received by a conciliatory minute on the benefit of a correspondence produced a painful impression on my mind, whatever the effect might have been on the minds of others. It was well known, that every one of the bodies from whom those documents were received, were prevailingly entertaining doctrines essentially at variance with the doctrines of Friends; and most, or all of them are ostensibly endeavoring to enforce them upon all who have not already embraced them either directly or indirectly, for the purpose, as it would seem, of harmonizing the Society at large in the adoption of them.

The want of unity and harmony in the Society of Friends at this time is, as I believe, fully acknowledged to have been occasioned by the one part cherishing unsound views, while the other part discards them, and appeals to the ancient doctrines. That this is the ground of dissension, is plainly obvious from the fact that the contrast as exhibited by the "Appeal for the ancient doctrines," issued by Philadelphia Yearly Meeting, was strongly opposed by the former in both that and Ohio Yearly Meetings, and the document was not received by any of the Yearly Meetings which sent these epistles, although offered to them, as we are informed; than which no better testimony can be reasonably called for to prove that the cause of disunity rests

upon the question of doctrines. And, furthermore, much other irrefragable testimony can be adduced to show that such is the ground of disunity in the Society, that discipline and good order have been abused in the support of those defective doctrines, and that those Yearly Meetings are disposed to overlook, and even to apologize for such perversion and violation of discipline for the purpose of upholding those unsound doctrines, and for the expelling of those who honestly withstood them.

There were, also, among the epistles alluded to, several which exhorted Philadelphia Yearly Meeting to a correspondence with those who thus identified themselves with such perversion of Quakerism. Had the minute acknowledging the receipt of those epistles simply expressed that epistles were received from such and such bodies, and a committee appointed to essay suitable replies, and if that committee had brought in replies adapted to their condition and defec-tion as heretofore, I apprehend that I should have been spared a great part of the exercise which has induced these remarks; which exercise I did not feel commissioned to open in the meeting, as I now do to thee. The minute speaking so highly of a correspondence made on the receipt of those Gurneyite epistles, was undoubtedly well pleasing and strengthening to those people in your Yearly Meeting, and can hardly fail to be discouraging and painful to sound Friends, if not weakening to the cause of Truth. For in all cases, as I understand things, whatever strengthens error in individuals or in the church tends to weaken the right thing in that body and its members. The London "Circular," coming from those who are themselves chargeable with the cause of the late and present tendency to separation certainly comes from them with an ill grace; and until they make amends for their great and culpable deficiency, they must be considered by sensible and upright Friends as having put their hands to a work that belongs not to them to do. Or, otherwise, until they come out candidly and say, as their acts plainly evince they mean, *we do indeed intend to uphold the doctrines of Gurney and Ash, and to adopt them as the doctrines of the Society; and our desire is that all Friends in America may do the same and have no dissension about them.* In this there would be consistency.

Now until one of these courses is taken, their epistle or circular must stand in a most inconsistent and reproachful point of view! But if the doctrines which have by consent gone forth from them, are to continue to be adhered to by a number beyond control, then those, if any there be, adhering to our first principles, would be vastly better off by themselves, than in connection with such apostates; and the disparity of numbers could not well affect this conclusion. If the pre-

cepts of our Saviour, and the order of our discipline be correct in premising a separation of one unsound member from the church, (if he could not be reclaimed,) lest his influence or example should corrupt others in the same body, then if a greater number, or a majority of the whole body become apostate to the true doctrines, how much more necessary and imperious, even in proportion to the ratio of numbers, and for the safety of those who are yet preserved from heresy, that they should become separate from those who have not been preserved lest the influence of the greater number should leaven the whole body. Indeed, the very design of a social religious compact, is that the believers in the true doctrines and practices should be gathered out and become separate from those who believe not in those doctrines and practices, for the preservation of all the faithful members from the contaminating influence of unbelievers, as is well set forth by Robert Barclay.

Thou knowest, my dear friend, as I trust, that those religious societies which have degenerated the most from the true Christian doctrines and practices, have declaimed the loudest against a separation from them, their faith and practice; and have been the most violent in dealing with, and even persecuting such as testified against them. For instance, the primitive Christian church, when it had become itself apostate from true Christianity, declaimed against those who conscientiously protested against her degenerate doctrines, and avowed those of a more primitive description. How exceedingly that degenerate body strove against those better men, because they testified against them and became separate from them.

Before I close, my dear friend, I feel like reminding thee (though I doubt not but thou hast often thought of it) of the important station in which the Head of the church has placed thee or permitted thy friends to place thee—how great the responsibility of such a station at such a time as this, and under existing circumstances when the welfare of the church and the course of many may be greatly affected by thy management and decisions; insomuch, that if upright and just, they will happily tend to confer upon all their just rights, and go to the preserving of many, within the pale of right principles, while the reverse of this would tend to promote that most fearful result—the scattering of the flock of true believers from the enclosure of the true Shepherd. In a conscientious course, in the fear of the Lord, the upright man humbly confides and trusts in a Divine Providence. He (the Lord) can control all consequences that come of doing justly. He will, if our acts are righteous, make all of them work together for good. Thou knowest that in the administration of the discipline as before stated, an unsound member, if we cannot restore him, must be

disowned, according as Christian usage has been from the first until now; without compromising with error for fear of the consequences. Such compromising *has* brought weakness and prostration upon the Society of Friends to the extinction of the testimonies in many places at different times; and what can we expect now, if we suffer to dwell with us great numbers, whom we know to be in unity with those who have grievously succeeded in turning Israel away from the covenant and law of the spirit of life in Christ Jesus, the testimony whereof was so precious to our faithful forefathers, and which cost Him who called them a vast amount of suffering endured by his servants?

And if we, as a body, suffer such numbers of these who have thus departed from the faith to unite with us and we with them, in our best convocations, our most solemn meetings of the heads of the tribes, what a wide door we open for all to follow them and their views; and by the authority of the Yearly Meeting how sacrilegiously we remove the landmarks, and the restraints of the gospel doctrines, and tarnish the glory of them, by holding out this language,—be your faith what it may, we are willing to keep fellowship with you rather than break our ranks, and lose the honor that attaches to great numbers.

Was it not the ancient and prominent characteristic of Quakerism to do that which the Lord and his Truth required without regarding those consequences which the wisdom and fear of man or his misgivings might suggest?

My faith is strong that no division for the Truth, and in the wisdom of it will ever tend to scatter the true seed of God's Israel. And now I am inclined to ask if there be an order in a Yearly Meeting which clashes with or stands opposed to the divine ordering, would it not seem indispensable that a remedy should be provided? If the Head of the church should move on the mind of a minister in New England to visit some part of your Yearly Meeting, and his ministry should evince that he came thus authorized, still your order is esteemed to be by some such that you cannot recognize such an one. Again a professed minister without any divine commission for it offers himself to your acceptance; if he come from New York or Baltimore Yearly Meetings do you not think yourselves bound by that order to receive and acknowledge him? Hence if you do so, your order stands opposed to the divine ordering; as also your doings. But the Truth can never supersede or contradict itself.

Now in regard to Philadelphia Yearly Meeting, can they not, if they desire consistency, and humbly ask wisdom of God, be enabled unreservedly to conform their *order* (if they have not already done so) to the divine ordering, and if they *have*, to practise upon it? I trust

thou art sensible, my dear friend, how much good to the cause of our blessed Master the clerk of Philadelphia Yearly Meeting can do in the present state of things, and how his loyalty to the Truth will redound to his own present peace, as well as to his future joy and consolation.

From thy true friend,

JOHN WILBUR.

FROM LYDIA A. BARCLAY TO J. W.

Aberdeen, 28th of 6th mo., 1852.

* * * * * I speak of the pleasure and comfort of thy letters, but my dear friend, they (or these two) conveyed sorrowful tidings from Philadelphia, that seemed to wound the best life in me, as it regards such as I have much love for, though some of them are unknown in the outward!—what shall we say to these things! they must excite mourning and pity towards such as we believe have erred from the right path, and also lead us to fear and tremble for ourselves, knowing the insidious snares of the enemy, and our own great weakness! Oh! may they stir us up to watch closely and take heed lest we should fall in any degree from that measure of steadfastness which has hitherto in mercy been vouchsafed us poor and panting ones, and may ability be received through the spirit of supplication to breathe for our preservation to the end, with that of those dear unto us, not forgetting those dear ones who have caused us this grief, if peradventure the Lord would be pleased to give them to see their danger and bring them back by deep humiliation! I saw, last week, a letter of W. E. to R. R. which tried me much, as it evinced such a different spirit to what would (to my mind) be consistent with the professions of Christian love, forbearance and meekness, and the apparent firmness to Truth, which it contained! There was the most careful avoiding of any expression towards thee, indicative of love, or sympathy, or unity, or to the recognition of thee as a minister in any way, and even alluded to that exercising time thou wast favored with in the Select Meeting as only “a few remarks on the ministry!” Alas! what a changed feeling there must be! I could not help in returning it animadverting closely and sorrowfully upon it to dear R.

In looking around our Yearly Meeting, I can but see and feel there are but very, very few whom I can entirely unite with! and the desire often arises (in mournfulness!) to be prepared and fitted to be removed hence, and to be at rest from the tribulations caused by the enemy! yet desire to be resigned to suffer as long as need be! if I may but be preserved upright and deeply humble to the end! How glad I am and was to

hear how thou was helped, and I trust preserved, and my heart was filled with thanksgivings and praise to Him the mighty strengthener and tender preserver of his dear faithful children the world over; who still regards in compassion the low estate of his exercised servants and hand-maids, and sends them help from his holy sanctuary as they need it, to the melting and contriting of their souls before him, and to the renewing of their humble trust and filial confidence in the never-failing arm of his salvation! Alas! poor C. B. I thought it would be so with her, and I never felt at liberty to express unity with her concern, no more did several others! I believe with thee, that no others but such as are like her would be liberated to visit your land! so we must visit the seed *in spirit*, and Oh! there *is* a love and unity, and consolation in Christ which extends and flows over sea and land, and to distant corners, truly and wonderfully precious, which he is to be praised and adored for in the depths of fleshly abasement! What matters the preaching of close things, and ancient doctrine in words, and extolling our early Friends, and their writings and testimonies! my feeling is respecting any such, if they have not a testimony to bear against the doctrines of J. J. Gurney, believe them not, for they are inconsistent, and are but garnishing of the sepulchres as it were of those they are extolling so, and thus prove they are in the spirit of those who persecuted and opposed them. May the Lord preserve us purely to his praise, and grant us a little place of rest within the pearl gates at the end, is the earnest breathing of thy affectionate and united friend,

LYDIA A. BARCLAY.

FROM THE SAME.

Aberdeen, 29th of 11th mo., 1852.

MY DEAR FRIEND,

* * * * * Thy remarks on the proceedings of our last Yearly Meeting are very just; there is indeed, a continual attempt at great and good-looking doings to hide from the unsuspecting our deformity, and defection from ancient principles, and so by degrees to wheedle us round, until the gilded chain which binds us under the prince of darkness, shall be completed! I think I never was so distressed with the state of things in London Quarter, as when I was in those parts this autumn, and attended the Quarterly Meeting, and some other of the meetings there away; there is such a complete despotism or hierarchy rather, and yet under the most plausible appearance! These unfaithful leaders got the Yearly Meeting to send forth a minute all over the kingdom, advising to appoint Quarterly Meeting's committees everywhere, and they are also overruling in these commit-

tees where they can; and I believe in consequence of the chief of them being in London Quarterly Meeting, they are likely (if they have not already done so) to overrule in the Monthly Meetings throughout, so as to carry the gravestone question, which they themselves mooted in the Yearly Meeting, over the heads of, and to the grief of the few solid faithful Friends left in the different meetings! It has indeed been an apple of discord, for it has shown how discordant with ancient principles many are whom we had esteemed as good sort of Friends! But it is well there should be something to manifest the evil among us.

Ah! the little band of such as are devoted to the ancient doctrines are being tried and refined in various ways; we are separated one from another by distance, so that we have not the help or comfort of each other's company, and we are losing others by death; but if it all tends to deepen us in inward experience that we may more closely cling to the alone and all-sufficient Source of help, it will be well; and then if ever our deliverance comes, it will be more manifestly from above, and no flesh shall glory in his sight! I was affected to hear of inconsistency in several ministers and elders when in the South, one of them subverting in principle and conversation our testimony as to dress and address. These are opening the door for further encroachments on our testimonies; so that it sometimes seems to me, that the time may not be distant (though I may not live to see it) when those who desire to uphold the pure Quaker doctrine and example, will be *compelled* to come out from amongst the unfaithful and compromising, and even though a mere handful, to touch not, taste not that which is unclean, that they may with holiness bear the vessels of the Lord! But such as these are only *as one in a Quarterly Meeting*. Still, I expect we know not, if Truth's standard were upheld rightly, but that many more who are wavering might flock to it! I cannot but feel the prophecy of Sarah Grubb in 1820, is fast fulfilling, that we shall not be to be distinguished from the many other sects or horns of profession, which are pushing in various ways against the Truth, and in some cases, against each other also!

Thy affectionate friend,

L. A. BARCLAY.

FROM THE SAME.

Aberdeen, 7th of 2d mo., 1853.

MY DEAR AND VALUED FRIEND,

* * * * * I unite with thee in regard to a coming out from those who are not true ancient Friends; but I believe such will

be clearly shown *when* and *how* to step, and will be strengthened to guard against creaturely activity and zeal, and preserved in deep humility and watchfulness, and they will find it necessary to be deeply exercised in a godly care over all their members, watching for each other's growth and preservation; for if a little company make a stand for ancient principles, their conduct and conversation must be consistent therewith, otherwise there may be danger of its only being a separation of one worldly spirit from another, and great reproach will be entailed on the blessed cause! * * * *

It is but a small part here that are aware of what has transpired in New England, and those who do know it keep it entirely out of sight, love and harmony being so preached up now; and there is perhaps, in consequence, a sort of reserve towards, and standing aloof from those who are known to be of the ancient sort, even on the part of those who at heart wish well to the ancient doctrines; they dare not come out with their sentiments, so thou may judge how little there is of the blessings of true unity and love in this part of the heritage.

* * * * Thy remarks are very just in regard to the various degeneracies in the church, and those parts in the books of Isaiah, Jeremiah and Ezekiel, that allude to the chosen people of Israel, I have often thought apply very closely to us in many respects. I only hope their lot may not be ours; still, I cannot but believe that the revelation or dispensation of Truth as made known to our worthy forefathers is the last and lasting one, and that though we may be cast off as a people, yet others will be raised up in the same life and spirit that lived, and moved, and acted in our forefathers, whether in this or other nations who shall carry on the Lord's work; for the blessed Truth must and shall prevail over all! And now my endeared friend and elder brother, though last yet not least felt, I earnestly crave thy support and strengthening guidance and preservation from day to day through the deep exercises and unknown afflictions that await thee in this thy arduous engagement and evening sacrifice; yea, I may say fervent supplications have been given me both vocally as well as inwardly expressed on thy behalf yesterday in and out of meetings. Oh that the Lord's humbling, strengthening arm may be with thee, and his precious consoling presence around thee to keep thee in all the way thou goest, and bless the work of thy hands, and if he please bring thee back again in humble peace and grateful praise to thy dear family, where I trust the peace-giving smiles of his glorious countenance will make up abundantly for the renewed sense of bereavement, and be as a crown to thy sacrifice!

In dear love and sympathy, I remain thy hearty friend,

LYDIA A. BARCLAY.

Having had drawings in my mind for a considerable length of time, to pay a religious visit to Friends and others in some parts of the States of New York and Pennsylvania, and having obtained the necessary certificates, after attending our Quarterly Meeting at North Providence, I proceeded to Fall River, and on the 7th of 2d mo., 1853, went by steamer to New York, and next day by railroad to Poughkeepsie, where I met with my son-in-law, Wm. R. Hazard, and went with him to his house, near Washington Hollow, and next day went to the public meeting, after their Quarter, but not as a concern of mine ; here was almost a constant succession of preaching and praying, for near two hours and a half, but my mouth was not opened. There was present one Daniel Haviland (grandson of the old prophet of the same name) from Quaker Hill, who stood long and spoke with much warmth, and delivered much sound Quaker doctrine as to the letter, but apparently in the will of the creature and with much self-complacency. There are two of dear old Daniel's sons who are acknowledged as ministers among the Gurneyites, who as it appears, may well be compared to those Jews who boasted of being the children of Abraham.

Next day I went to Stanford Select Quarterly Meeting, which was indeed a painful time, and no marvel, considering the unsound condition of that meeting ; it was my lot to be silent. But I had felt a great weight and burden upon my mind ever since coming into this county ; and was almost in doubt what the result would be ; which continued with me until some time after the commencement of the meeting for worship, the next day, when a single sentence presented, as being intended for me to express in the meeting, touching the fitness of all which the Lord requires of us, and the adaptation thereof to his purposes, without seeing anything which might follow the expression of this sentence ; nor was there any passage of Scripture subject or doctrine presented until expressing the words which came as they occurred one after another, when by and by Scripture passages and doctrine began clearly to open, and the great attention with which we ought to regard the words of Christ, whether spoken in that prepared body or through the revelation or manifestation of his spirit in man, referring to the testimony that " Never

man spake like this man," and also that the great purpose and result of Christianity was our deliverance from sin through the sanctifying power and baptism of the Holy Ghost, not only to be witnessed for once, but to be witnessed through our whole life, not merely to make us once clean, but to preserve us from falling away. We find that of our Saviour's immediate followers, after the great favors which they had received in hearing him who spake as never man spake, and in seeing his mighty miracles, and partaking of the loaves and fishes which his hands had broken, great numbers of them fell away and went backward, as it might be on account of the straitness of his words—the doctrines of the Cross, or otherwise, it might be that some of these took discouragement from the reproaches which the leaders in Israel so freely cast upon him; that this might have had great effect in reducing the number of his disciples among the people; and might have contributed to the misgivings of John the Baptist, shut up as he was in prison, and disappointed that the house of Israel did not believe in the Lord Jesus, whose character, mission, and power himself had so largely testified of. And I referred to the errand sent by two of his disciples; that notwithstanding his lone condition, he was directed and applied to the right source for information; he did not go to men, the leaders of Israel, to obtain satisfaction as to his character, but sent his messengers unto Jesus himself, with the inquiry, "Art thou he that should come, or look we for another?" Then I related what was done, and what Jesus said to the disciples of John, dwelling emphatically upon the last expression, "And blessed is he whosoever is not offended in me." Showing that the enemy always has been, and always would be, seeking to work an offence in the minds of the followers of Christ, and that he is in the present day seeking to turn them back as in that day.

When I had gone thus far, one Samuel Marriot broke in upon me by expressing a desire "that our aged Friend would desist from going further," to whom I remarked that for the reason that I was far advanced in age, and in all probability should not have the like opportunity to clear myself of those present, and inasmuch as I was persuaded that my service among them was in the will of Christ, I hoped they would not in-

interrupt me, as I believed I was nearly clear of what rested upon me at this time; and so after a short time, in a loving address to the people, I closed. After two other persons had spoken at some length, and the shutters were closed, one Paul Upton came and whispered to me, desiring that I would go out, but he did not speak out; so pretty soon I mentioned what the Friend had said to me, and subjoined, if that meeting had a choice that I should withdraw (notwithstanding I had the usual credentials) I was free to do so, feeling clear of the service whereunto I was called among them. It was suggested by some one that I was not a member of the Society; when a member of the meeting said, that Philadelphia Yearly Meeting, the only body which had examined the New England case, had decided that I was a member of the Society of Friends, and had permitted me to sit in their Yearly Meeting. Although many were in favor of my remaining, yet the prevailing voice was that I should go out, and so I left the meeting, with several others who were dissatisfied with such proceedings. It is probable that the matter given me to deliver among them was not well relished by some; however, I enjoyed great peace in this day's labor, and in the patient endurance of the reproaches that were heaped upon me for the blessed Master's sake. It was for standing firm to the same doctrine that George Fox preached in many meetings, and for which he was hauled or driven out, and in a much rougher manner, too, than I was stopped and driven out; but, my being driven out, by those pretending to be Friends—by false brethren—made it, peradventure, as trying to me, as the rough treatment which he met with, was to him. It is believed that Stanford Quarterly Meeting has lost much credit by this day's proceedings, among some of its own members, and in the public mind.

From this place, with W. R. Hazard for my companion, I went over the Hudson River to Coeymans, where we attended their meeting on first day; but it being very snowy, it was much smaller than usual; yet I had good service, referring to Paul's declaration to one of the churches, that it must be through much tribulation that they could enter the kingdom, evincing the necessity of a patient endurance of judgment brought over the natural man, in order to produce repentance

and sanctification ; and subsequently recurred to the vision of the prophet when he saw a stream issuing from under the threshold of the house of the Lord ; and setting forth the gradation of the depth on descending this river, coming first up to the ankles, then to the knees, and next to the waist, and finally becoming a river that could not be passed, deep enough to swim in ; showing that we must descend and get so deep down into the river of judgment, as to be renovated and sanctified from one degree to another, and brought to a willingness to abide there, and to get deeper and deeper, which experience would not be unprofitable to the very best of us. I was also led to recur to the apostle's doctrine, to show the gradation and advancement in grace, viz : " Tribulation worketh patience, and patience experience," &c. ; showing that tribulation patiently endured will greatly instruct us in the school of experience, and establish us in true and experimental Christianity ; referring also to the passage in Revelation, " These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." And although I did not feel that there was much resistance to my testimony, but quite an openness to receive it on the part of some, yet, as I believed, a part of those to whom my concern extended were not present, I did not feel easy without requesting a more general gathering of the people on the next day, if Friends felt free for it ; but, even those professing to be sound Friends appeared to be afraid to accede to my request.

From here we went to Troy, on second day, and from there on third day, to Westmoreland, where we met with kind Friends, and the following evening had a large meeting at a small village called Hampton, in which I had much enlargement amongst a mixed company of Baptists, Methodists, &c., and the following evening had a small open meeting with the Baptists in their own house in another direction, and so stayed and attended Friends' meeting on first day, which was an open, favored time. Whilst here I felt some drawings in my mind to go northward, and visit Friends in the Black River country, but we heard the snow was very deep there, so that this and other circumstances discouraged us from going at present. Third day our friends Isaac Peckham and wife took

us in a sleigh to Brookfield, where we were kindly entertained. A meeting was notified for us here which was quite fully attended by Friends and others, notwithstanding it was a snowy day, and we had a very open time, although it was seen that there was a great want of living concern among them.

From here we went to Smyrna and met with kind entertainment. Many Friends here seem not to know their own standing; for while they think themselves sound Friends or call themselves so, they have much charity for the Gurneyites, and a good deal of sympathy with them, and have, by being mingled with them in religious society, suffered a loss by the insidiousness of the enemy through the leaven of unrighteousness, so dangerous to the body if suffered to be introduced and to remain in it. This the Saviour of men cautioned his people to guard against. Beware of the leaven of the Pharisees, said he, which is hypocrisy. A caution never more wanted than at the present time, and in our Society; for the leaven of Gurneyism is radical hypocrisy; professing Quakerism whilst its aim is to destroy it, and to raise up a different religion upon its ruins.

On first day we attended their meeting, and found that many of their neighbors had the knowledge of our being there, so that the meeting was very large; and truly I was never more sensible of the great necessity of being furnished with a little of that wisdom which is from above, than now; and I long waited for it, and was mercifully helped to preach the gospel in the demonstration of the Spirit, and as I trust to divide the word of Truth to their several conditions, insisting upon the necessity of the hearts of the individual members being clean and pure, in order that the church, the body of Christ, should be pure, and as the apostle said without spot or wrinkle, so that his will might be done by the church on earth as it is done by the church in heaven; alluding to the time which we read of in Holy Scripture, when "there was war in heaven," Michael with his angels fighting against the dragon; when the dragon with his angels was cast out. And that we might see from the divers interpositions of the divine power and Providence that it has always been His will to separate the evil from the good amongst men, that he might have a pure people amongst

whom to place his name,—a church with whom he would delight to dwell. I referred to the separation of those who feared him in Noah's time, and to the separation of his people Israel from the Egyptians by a pillar of fire by night and a pillar of cloud by day; and also to the separation of those who approached his altar with offerings of strange fire, from his true Israel; and to the Lord's commandments to his people when they possessed the land of promise, that they should not mingle with the nations who knew not God, but should drive them out, lest they should be corrupted with their images and their doctrines; for that his people must be pure and holy. I also cited Christ's parable of the vineyard, showing that the branches must be *like* the vine, for truly all those branches which are withered, are and must be broken off and can bear no fruit. It was further shown that the old adversary had never failed, whenever the Almighty had effected a reformation, or had gathered to himself a church and people, to attempt to allure them away from their allegiance to him, or to draw them to the wilderness, bestiring himself with his every effort, and with his artful delusions, to frustrate the Lord's purposes in obtaining for himself a holy people with whom he might be pleased to dwell. Very extensive and arduous were my labors here, and my blessed Master was near and went before, and fulfilled his early and gracious promise, that he would be to those who trusted in him a mouth and wisdom which their adversaries should not be able to gainsay or condemn.

We had a public meeting the same afternoon in the Methodist house at Smyrna village which was attended by nearly the whole body of Friends thereaway and by many others. This was also a time of great openness; strength and enlargement being mercifully given in the promulgation of the everlasting gospel, in which the way of life and salvation was clearly explained and set forth.

On second day we reached Westmoreland again, and, not feeling easy to leave Friends of Leray Quarter, in the Black River country, on third day, the first of 3d mo., we set out for those parts and passed some meetings by, way not opening to attend them. On fourth day we travelled through very deep snow to Lowville, and next day attended their Preparative

Meeting in which I had good service through the abounding of best help ; and although there were strong Gurneyites in this meeting, yet they were so softened and brought down as to let us sit in their Meeting for business, without objection. We lodged the following night at the house of Thomas Townsend, an aged Friend ; here we made some attempts for a meeting in the Methodists' house, but the afternoon and evening were so very snowy that the meeting was not held.

Next day went twenty-seven miles to Leray, and the day following, with Samuel Child for our guide, we went to Indian River, and put up with Robert Townsend, an elder in Society ; to him we applied for a meeting that afternoon or evening ; and after some consultation it was concluded to have it at 7 o'clock that evening. This meeting was said to be attended by every one of their members and divers others. It was a highly favored meeting, and the Friends were very loving and affectionate. We tarried all night at R. Townsend's, and he and wife were very kind to us. Next day returned to Leray, and attended their first day meeting, which was large, other people having heard of our being expected there.

Here I was greatly enlarged in delivering the gospel message, commencing with the passage, "No man knoweth the things of a man, but the spirit of a man within him, so no man knoweth the things of God, but the spirit of God," setting forth the utter insufficiency of the wisdom of man to comprehend or demonstrate the things of God ; and it was a very solemn time—an opportunity worth travelling far to obtain.

We went from this meeting to Samuel Child's where we were kindly cared for by him and his wife, and had the company of two of his brothers.

Next morning we parted with our kind friends Isaac Peckham and wife ; and took cars at Watertown for Rome, and then to Auburn, and so by carriage to Poplar Ridge. On third day we went to see our valued, aged Friends, Wm. King and wife, and their two sons John and Alfred, with their wives. This family had of latter time emigrated from England and settled here. We put up this night with our friends Joseph and Winnefred Chace, and the next day attended their Pre-

parative Meeting; in which I felt and expressed a living concern that those few who appear to have been chosen to stand by the ancient testimonies of Friends, in New York, might live so near to the blessed Master, and so entirely put their trust in him, as to be enabled to fulfil his purpose in calling them to their allotment, so exceedingly important: and that they might wait on him in great humility for strength and wisdom; referring for their encouragement to the wonderful deliverance of the Lord's people formerly, by a very few men under the hand of Gideon—and that it was so ordained that man might not claim the glory of such deliverance—referring also to the simplicity of the means, the lamp in the pitcher, &c. It was a solid instructive time. After meeting, in company with John King, we dined at Abiel Gardner's, and went to the house of our friend Job Otis to lodge. On the following day we made several visits to our beloved friends, and next day went over the lake to Ulysses, and were met at the shore by friends who kindly cared for us; and next day we called on the families of Friends in that vicinity, and had a meeting at evening in the Methodist Meeting-house at Jackson village; and I did indeed feel thankful for the help afforded. The minister, and most of his hearers had never before been at a meeting of Friends; and they expressed much satisfaction. The meeting was large and the service extensive.

On first day morning we attended Friends' Meeting at Hector, and public notice being given, the meeting was large, and, as I trust, to the honor of Truth. At 4 o'clock the same afternoon we had a meeting at a Baptist Meeting-house at Searsburg, which was large, and we were favored with best help, in showing that Christianity is the same now that it was in the days of Christ's personal appearance, and in the apostle's time—that in itself it had not in the least degree changed or diminished in life and power; and that the present lapsed condition of the professors of it was owing to their misgivings and want of faith and faithfulness to its manifestations and operations in the soul.

I referred to Christ's charge to his disciples on the first occasion of his sending them forth—to his promises unto them; and furthermore, to his referring to those promises in his

charge to them at the time of his last personal interview with them—comparing the latter also with John's testimony of him, contrasting his own baptism with that of Christ, which is with the Holy Ghost; the one unto repentance, the other to the thorough purgation of the hearts and affections of men. In this service, help and strength, mouth and wisdom were admirably given. Most of the principal Friends of Hector Meeting were there; and here I met with dear Lydia Hallock; Joseph Tripp and wife being also with us. We went with Lydia to the house of her son-in-law, Aaron Mekeel, with many dear friends, whose company and conversation were comforting. Next day we had the same company together at Wm. Mekeel's.

From this place we went to my brother-in-law, John Collins's, where we stayed two nights. While here, in Hector, I felt a strong desire to visit Joseph Cole and brothers, in Alleghany county, (of a family formerly residing in my own neighborhood, and then in the practice of frequently attending our meetings,) but many circumstances seeming to make it difficult, I felt released, upon writing them an epistle of exhortation and counsel.

On fourth day we attended Hector mid-week meeting, and had an excellent parting opportunity with Friends by themselves, in which counsel flowed freely in the demonstration of the good spirit, and in the fellowship and communion of the Holy Ghost.

On fifth day we left here, and went to Ithaca, and from thence by railroad to Owego, where we tarried until sometime after 12 o'clock P. M., and then took the express train, and went forward with great speed towards the Hudson River, until we came to the Delaware, about sunrise, to a place where the railroad is cut into the side of a vast ledge of rocks, judged by some of our company to be about four hundred feet high, nearly perpendicular, and about thirty or forty feet above the river, and but just the width of the roadbed from the ledge. Here the two hindmost cars ran off the track towards the ledge, we being in the last; and we found, by examination, a curve in the way just as we came to this perilous situation, and, also, that several of the rails were broken and driven out of their places at different and distinct points.

But, whatever the cause, the two cars ran off, as before stated, and the wheels of the one in which we were seated fell into a water-passage, about eight feet broad, whereby we became disengaged from the next car; and, when so, our course was inclined towards the ledge, so as to bring the forepart into contact with it, which stove it very much to pieces, and brought us to a stand at once, and our seats to the floor. Our seat, as I remember, was the third or fourth from the front door—and, what was wonderful, all on board escaped without injury.

After a half hour's detention, spent in arranging the passengers, and placing some in the baggage cars, we were again under way. If our car had run off the rails on the opposite side, the way was so narrow that we must have been plunged into the river. Praised be the Lord for our preservation! Notwithstanding this detention, and thereby failing to meet the cars in course, we got on, through Newburg and Poughkeepsie, to my children's dwelling, at Washington, the same day. The many afflictions, oppositions, and dangers which we met with during this journey in New York, brought afresh to my mind Paul's enumeration of the perils which had fallen to his lot. The enemy strove to deter him from fulfilling the Lord's purposes, if not to destroy his life.

On first day, 20th of 3d mo., we had a meeting in the Congregational house, at Washington Hollow, in which, I trust, the word of Truth was rightly divided amongst the many Lo! heres, and Lo! theres.

Third day, 23d, we took passage in a barge, and came to New York city in the morning, and, after calling on our friends, went to Rahway, reaching the house of our dear friend Martha Wood before night. We lodged here, and next day attended their mid-week meeting, which was open and satisfactory. After meeting, going to the depot, we met with our dear friend William Hill, and all went on together to our friend Sarah Healy's, where we met with our dear friends Elizabeth Pitfield and Lydia Reeve, with Sarah's children. Mutually glad we were to see each other. On the following day we had an appointed meeting there at 3 o'clock, which was large, and considerable labor fell to my lot; yet much deliberation and care seemed needful in feeling for the right stepping-stones. E. Pitfield was exercised acceptably in sup-

plication. We lodged that night with George W. Brown, E. Pitfield also being there. Next day George took us to Burlington, where W. R. Hazard parted with us, and we went on to Ezra Haines's, at Rancocus, and dined; he and wife open-hearted, plain-spoken, sound Friends. Afternoon we went to Josiah R. Reeve's, and our rejoicing to see each other was mutual and full of consolation. Here we tarried the night, and on first day morning attended their meeting, at Medford, where much arduous labor was called for at my hands, and in hearing the ancient doctrines of Truth set forth the minds of many seemed to be tendered. Afternoon, Josiah and his wife went with us to Moorestown, where we had a meeting, at 3 o'clock the same day, long silent, but comfortable in the end, in the delivery of a short, lively testimony. After meeting we went to the house of our dear aged friends Ebenezer and Rachel Roberts, where a number of other dear friends met us, and we were much refreshed together.

Second day afternoon we travelled twelve miles, and lodged at Hughes Bell's, and the following morning attended Woodbury Monthly Meeting, in which I was mercifully helped and much enlarged in bearing a living testimony to the power of the gospel of Christ our Lord. We went on that afternoon towards Salem, and lodged at the house of William Carpenter, (a sound, understanding Friend,) and on fourth day attended Salem Monthly Meeting, where I was enabled to bear testimony to the doctrines of Friends, but which, as appeared in the sequel, gave great offence to the two persons who sat near us. When the meeting for business was opened, one of them said there was a person present who was not a member of the Society, and therefore had no right to sit in that meeting, which assumption was seconded by the other, but denied by four Friends in the meeting. I then mentioned that if that meeting did not see cause to pay any deference to the decision of their own Yearly Meeting, but desired me to go out, I was very free to do so; on which they poured out a volley of declamation, and made many charges, saying that I had been disowned by my own Monthly, Quarterly, and Yearly Meetings, &c., &c., and further said that they had a right to protect their own meeting. To this I thought best to make no reply; and, having accomplished the service which lay upon

me, withdrew, as did also my friends William Hill and Allen Roberts; for when they commanded me to go out, they included those who were with me.

The objectors to our sitting endeavored to bring more to speak against us, but could not. The sound Friends were exceedingly grieved at this usage of us, and one elderly man did plead very feelingly for our rights, and was broken into many tears. But I felt, on leaving the house, very peaceful, and enjoyed great consolation by the incomes of the dear Saviour's love, who made me willing to suffer reproach for his and the gospel's sake.

After this meeting was over, we went with the elderly Friend alluded to—Josiah N. Reeve—six miles, to his house, on our way to the next meeting. I found this Josiah N. Reeve to be a grandson of Mark Reeve, an eminent minister of the last century, who lived at Greenwich. Josiah went with us to that place, where we put up with our dear aged friend John Sheppard, who has five sons, valuable Friends; and at this place we also met with George Bacon, and his wife and children, very hearty Friends. They claim here to be all sound Friends, save one, and expressed satisfaction with my labors among them. After our visit here, we went back with Josiah N. Reeve, and were lodged and cared for in the kindest manner by himself, sister and brothers, closely located together. From thence we went to Salem, and took boat to Newcastle, in Delaware. From this place we proceeded to London Grove, in the State of Pennsylvania, to the house of our valued friend Morris Cope, who went next day with us to Sadsbury, where we put up with our dear friend Priscilla Cooper.

I was pretty long silent at the meeting here, but was finally opened for a powerful testimony among them, tending, as I trust, to harmonize them together. After this meeting we came to the house of our dear friends Isaac and Rebecca Hayes, at East Bradford, his brother Benjamin and wife accompanying. On the following day, which was the first of the week, we attended that meeting, to good satisfaction, where, among other doctrines of Friends, that of the primary order and authority of the Holy Spirit before the Holy Scripture was largely set forth; but for whose sake I know not, it

being a Friends' meeting, and no public notice requested. After meeting we went home with our dear friend Samuel Cope, where we lodged; and next morning Samuel went with us to his brother David Cope's, on our way to Philadelphia, where, on third day, I attended their mid-week meeting in the Northern District. After this we made divers social visits, until sixth day morning, when I parted with many dear friends in Philadelphia, and coming on to New York, went on board the steamboat that evening, and arrived at Westerly next morning, feeling very peaceful and quiet.

I spent the day with my children and friends here, and the morning following, which was the first day of the week, and the 10th of 4th mo., 1853, arrived at home, in good health, and very thankful for the preservation so mercifully extended in many ways.

CHAPTER VIII.

SECOND VISIT TO EUROPE, IN 1853-4, AND CONCLUSION OF THE JOURNAL.

IN the seventh month, 1852, during my wife's sickness, I was surprised at the introduction of a prospect of again visiting Great Britain and Ireland, in the discharge of religious duty; but the circumstances and position of our Yearly Meeting, as well as my own standing with relation to those who have departed from the original principles of Friends, of which description consists the greater part, by far, of those under our name in Great Britain and Ireland, made the accomplishment of such a visit look difficult.

The concern however continuing with me, in the 4th mo., 1853, I obtained a certificate from my own Monthly Meeting of its unity therein, and an indorsement thereon by our Quarterly Meeting of its concurrence therewith, in the 5th month. This weighty concern was also opened in our Yearly Meeting of Ministers and Elders in the 6th month, and its full approbation and sympathy being expressed, a certificate was granted, fully liberating me to proceed in that important and apparently difficult service in those countries.

Considering my advanced age, it seemed indispensable that some one should bear me company; and as no other suitable Friend presented, my children concluded that one of their number would go with me, and, in the result, my second son Amos C. Wilbur, gave up his business for the time, and kindly consented to be my companion and sharer in the tribulations attendant on such an undertaking.

The following letter was received from his friend Lydia A. Barclay, before he left home on this important visit:—

Aberdeen, 6th of 7th mo., 1853.

MY DEAR AND VALUED FRIEND JOHN WILBUR,

* * * * * Thy last letter, this week, has greatly comforted me, in that thou hast been strengthened to see clearly, and act faithfully

and humbly in this awful matter, and that way has seemed to open to go forward, and that thou art preserved peaceful, and like a servant waiting for thy Master's further revealings and commands, willing to obey them! and I was much struck with the way in which thou seems called to go—viz: to London (as it were the heart and capitol of the enemy's kingdom!) first. I see the heavenly Wisdom in the leading; although the affectionate part in me longs to see thee first, and I had been hoping thou might have recruited after thy voyage under my cottage roof! but I see now it is best otherwise, so I must have patience. I have been trying to think how I might help thee in any way. But oh! my dear and honored friend, thou knowest on whom help is laid, and who can hold up thy head amidst all the billows—so I crave thou mayest be preserved from looking at what may await thee, but simply and humbly lean on him who hath hitherto helped! Oh! I earnestly crave, if consistent with the divine will, that thy bodily health may be kept up amidst it all, for I know how greatly it is affected by suffering of mind. * * * * *

Thy nearly united and affectionate friend,

LYDIA A. BARCLAY.

We went on board the steamship Niagara at Boston, under the command of Captain Leitch, which left that port on the 28th of 9th mo., 1853, and reached Liverpool on the 9th of 10th mo., eleven days at sea, mostly good weather.

On landing in Liverpool we went directly to the house of our dear friend Margaret Crosfield, with whom, and her valuable husband George Crosfield, I lodged when before in England. She received us gladly and very cordially, and made us as comfortable as we could be, under the deep exercise of mind that lay heavily upon us, with the prospect of very trying and difficult service before us.

Went to see Thomas Thompson the oldest and principal Elder in this place, whose carriage towards us, and treatment, was apparently cordial and affectionate, expressing a great deal of sorrow and pity for me, in my condition; but before parting, seemed greatly disposed to discourage my proceeding on this visit, and to turn me back, by telling me that my going into any meetings of Friends in this country would be very dissatisfactory, and that any attempt to speak in them would be more so; he also expressed a doubt of its being borne with,

and averred that I was not a member of the Society of Friends. I observed to him, that a person who had transgressed no discipline, but was dealt with and disowned *in violation of discipline*, was, nevertheless, rightfully a member of the Society, according to the discipline, both of New England and Old England; and inquired of him whether he had unity with J. J. Gurney and his doctrines, to which he replied, that he had good unity with him as a Gospel Minister, and that his writings were very much unexceptionable! Hereupon I cited to him several items which stand in contradiction to Robert Barclay; to which he replied, that there were divers passages in the Apology from which he dissented. He raised a general charge against the controversial writings of the early Friends, which evinced, as he said, too much bitterness of spirit, adding, that many of these writings were more fit for the *fire* than for the public eye, including many of the writings of George Fox and those of Edward Burrough by name, and not excepting any in this general animadversion.

I observed to him that the Almighty always had, from the beginning, a controversy with all evil, and consequently all his faithful servants had to proclaim it and to bear testimony against the evil; and cited him to the holy prophets and to Christ himself, and his apostles, who testified with no less plainness of speech, against the iniquities of men, than did the early Friends; hence, I said I see no more reason for accusing the early Friends with bitterness in controversy than we have to charge the holy men of old with the same thing.

On Fifth day morning the 13th, we went to Manchester, and sat their week-day meeting, in which I had no opening in the ministry, but was induced to believe that there were some present who were endeavoring to worship the Father in spirit and in truth. At the close of the meeting, many Friends of the foremost rank gathered around us, and shook hands very cordially, some of them inviting us to their houses. We went home with our dear friend Hannah Harrison, the widow of the late honest and faithful John Harrison, who supported the cause of Truth, regardless of consequences. She is grand-daughter of the Jane Crosfield, at whose house John Woolman speaks of resting a few days. She is an honest, agreeable woman, and a true Friend.

A number of the Friends alluded to came and spent the evening with us at H. H.'s, with whom we had much agreeable conversation; and they desired to know what my general or particular prospects were. I told them, as to particulars, I could not tell how I might be led, but my general prospects were not to be stirring up strife, but to attend Friends' Meetings, and if way opened for it, to labor therein, as I might be led; with which they seemed satisfied. I also told them that no small object in view was to visit the seed, and to strengthen the things that are ready to die.

Sixth day, the 14th, Elizabeth Midgely, a ministering Friend of Rochdale, called to see us; she appears to be of the primitive stamp, and expressed a desire that the peace of God might abide and remain with me. I saw her father and grandfather, both living when I was in England before, but now both deceased—her father quite recently. Last evening a young man from Leeds, by the name of Daniel Pickard, called to see us, who said that when he heard of my coming again to England, it warmed his heart within him—and expressed a strong desire for us to come to Leeds.

Our dear friend Lydia A. Barclay came here on sixth day, greatly to our comfort. I became acquainted with her twenty-one years ago, and upwards, and have corresponded with her frequently since, but had not expected ever to see her face again in mutability, until since this prospect opened in my mind, which made the meeting more interesting, she being faithful to the ancient doctrines of Friends.

We stayed here and attended their two meetings on first day, in which I had nothing given me to communicate, but she had a short, lively testimony in the afternoon. I was abundantly satisfied in the will of my divine Master, that silence should be my lot, and am convinced that it did more for the promotion of the cause of Truth, under the present circumstances in this place, than could have been effected by any communication by me, at this time. Many Friends were very affectionate and loving, and we were invited to a Friend's house to tea, where were assembled about twenty Friends, by whom much unity with me was freely expressed, and felt to prevail, as well as much sympathy on account of the great sufferings and afflictions which had fallen to my lot.

J. B., a minister, and the only one here, was one of the company. We were in company, while here, with a considerable number of Friends who seem resolved to hold fast to sound doctrines; and to have a hope that the current of unsound doctrine is rather on the ebb in this land.

On second day morning we parted with dear L. A. Barclay and H. Harrison, and took the cars for Birmingham, ninety miles; and a more peaceful and joyful day I think I never had than this—the fruit of obedience to the Divine mind and will at Manchester. My heart was indeed full of praise and thanksgiving to the name of Him who had thus marvellously kept and directed me, and turned my great afflictions and anguish of spirit, into joy unspeakable; and the glory was ascribed to everlasting Goodness.

At Birmingham, we were kindly and affectionately entertained by Samuel King and family, where also came in his brother William, Eliza Brady, and Henry Kenway; the latter, on parting, expressed a hope that I might be favored to fulfil the purpose of coming over on this visit.

On third day, 18th, we went to London, by railway, one hundred and thirteen miles, and put up at a boarding-house, kept for Friends, by William Hughes.

Fourth day, Robert Forster and Samuel Cash, members of a committee of their Meeting for Sufferings, appointed in anticipation of our coming, called to see me, ostensibly for the purpose of dissuading me from the pursuit of my concern; they referred to my standing as a disowned member, and separated from the body with which they correspond in New England, and are in unity, adding, that if I attempted to speak in any meeting, the audience would be informed, at the close, that I was not a member of the Society. I told them that according to both their discipline and ours, if a person was dealt with and disowned, contrary to discipline, his right of membership was not annulled or prejudiced thereby; and that Philadelphia Yearly Meeting had clearly shown that my disownment was palpably at variance with our discipline. R. F. said that all Yearly Meetings were independent bodies, and consequently, they had nothing to do with New England Yearly Meeting, whether right or wrong.

I replied, that we would suppose some one of the Yearly Meetings had departed entirely from our doctrines, and wholly disregarded our discipline, whether London Yearly Meeting would hold itself bound to sustain the unity, and continue the correspondence? On attempting to reply to this question, he found so much difficulty that he speedily turned from it. But I asked him how they knew which was the genuine Yearly Meeting of New England, seeing they did not go into an official examination of the case? He said they knew by the names of the correspondents. He was then asked, that seeing there was great dissension in New England at the time, how he knew those correspondents were on the side of Truth? To this, there was no less difficulty in answering than before. But he said that no Yearly Meeting had any right to inquire into the proceedings of another; in reply to which, he was reminded that both bodies in New England appealed to London for the decision of the controversy, and both offered their arguments to prove the legitimacy of their claim to be New England Yearly Meeting of Friends, it being agreed that there could be but one. And inasmuch as both parties submitted the decision of the case to London Yearly Meeting, that Meeting had a plain, full, and just right, and it became their duty to investigate the case, and then judge, whereas they had refused to make such investigation, and had come to a decision without it.

Here, again the difficulty of answering occurred. But, to refer to the forepart of the conference again, they asked what my prospect of service was. I told them, to visit the Meetings of Friends, and to appoint some among other people; not with any view to stir up strife, but, if required by my divine Master, to preach the doctrines of true Christianity; which I had no hesitation in saying were fully believed and practised by our first Friends, and demonstrated by their writings to be the doctrines of true Christianity, as set forth in the New Testament.

And reference was made to the modern doctrines sent abroad by one of their number, which had been the principal cause of dissension and disunity in America.

They attempted to excuse the Society from responsibility on this ground, by saying that it was the business of the

Monthly Meeting where the writer resided to see to that: well, suppose the Monthly Meeting do not see to it? why, then it falls upon the Quarterly Meeting; well, suppose the Quarterly Meeting do not notice the case, what then becomes of it? which again brought hesitation. Well, then, I said, I should think that the Yearly Meeting, or the Meeting for Sufferings, or the Morning Meeting, must necessarily be responsible for the publication of such doctrines, as the constituted guardians of the testimonies and doctrines of the Society; to which no direct reply was made.

And the reasonable and undeniable ground was taken by us that the Yearly Meeting of London does stand accountable for the great trouble and dissension in the Society in America, because it has suffered its members to publish and send there, doctrines which are contradictory to the doctrines of Friends, which unsound doctrines it was in their power to have suppressed, and which it was their imperative duty to suppress. This stands as a great delinquency of duty against London Yearly Meeting and its Meeting for Sufferings.

The subject of judging a case without a hearing was brought before them, or even without an inquiry into the circumstances and claims of the parties, showing that even the heathens were more just than to do so; than to do as divers of the Yearly Meetings had done, in judging the New England case. They had a special law and usage among the Romans, before the Christian era, that no man should be condemned without a fair trial, or without a hearing; of which R. F. and S. C. were reminded; and they were also reminded how altogether better qualified a tribunal must be, to give a righteous judgment, after examining and hearing a case, than without taking such steps—that Philadelphia Yearly Meeting had investigated the matter of our right to attend Meetings for discipline abroad, and determined that we have that right.

Fifth day, the 20th, we were invited and went to Tottenham, dined at R. Forster's and took tea at G. Stacy's, tarried there all night and on sixth day morning called on Edward May, then returned to the city, and went at eleven o'clock to meet the whole committee of the Meeting for Sufferings at their request. This committee consisted of eight members, Robert Forster, Samuel Cash, George Stacy, Samuel Gurney,

Peter Bedford, Thomas Norton, Samuel Fox, and Thomas Chalk, seven of whom were present.

R. Forster opened the case by saying that on fourth day he and Samuel Cash had informed John Wilbur that the committee were unwilling that he should attend the meetings of Friends in this country, and that if he attempted to speak in them, the meeting at the close would be informed that he was not a member of the Society, which conclusion was approved by several of the committee. I informed them that myself and companion came there by the request of two of their number for the purpose of conferring with them on the subject introduced to us on fourth day, and supposed that, as they did not admit that we were members of the Society, they would not claim to have any jurisdiction over us; and subjoined, that in this conference we would answer all reasonable questions that they should see fit to propound; and hoped that in the same freedom they would give us such reasonable information as we might desire, to which, I think they made no reply. They said a good deal of the sympathy they felt for us, nevertheless that they could not do otherwise than reject me as a minister, inasmuch as I had been separated from the body in New England, which London Yearly Meeting had decided was the true body of Friends there; but it was suggested by us that the decision of that meeting (London) was liable to be incorrect, seeing it was done at once without an investigation of both accounts sent from the two bodies; to which they replied, that they had nothing to do with that matter. We told them that Philadelphia Yearly Meeting having instituted a careful and impartial inquiry, decided that the larger body had in many instances, in their proceedings, violated the discipline, and their acts had been oppressive, and subversive of the rights of individuals &c.—to which little or no reply was made. Subsequently, I told them that if they carried out the conclusion come to of publicly saying in the meetings, that I was not a member of the Society, we should be under the necessity of explaining, in some way or other to Friends in this country, the whole affair of my pretended disownment; and that I felt it right at the present time, if Friends would be patient to hear me, to go into a brief defence of my case; and although some expression of

dissent was heard, yet after a short pause, I stood up, and observed that their discipline and ours (in that respect alike) decided that if an individual was dealt with and disowned in a manner contrary to discipline, his right of membership was not impaired thereby, even if he had done things improper, (because the error of the church tends to greater evil than the errors of an individual;) but that in this case, abundant evidence could be adduced to prove that the error was exclusively on the part of those who dealt with, and disowned me. This has been demonstrated by those whose rights were wrongfully taken from them; and clearly and ably shown to be so by Philadelphia Yearly Meeting, who, although they may not be considered here, so competent as London, yet the deliberate examination of all the particulars and circumstances of the case, entered into by them, preponderates largely in favor of awarding to Philadelphia, a just and legitimate decision of this case, as set forth in their Report of it, and summed up in that part contained between pages 29 and 38. And besides, that I attended that Yearly Meeting in 1852, even after the case was so plainly stated and decided in the document here alluded to, and an objection was made on the first day, to my sitting in that meeting, and the subject pretty fully discussed, and when all appeared satisfied with speaking on both sides, the clerk at the table decided that I had a right to a seat in their meetings for business; and I further stated, that at that time I found no obstruction to attending their subordinate meetings for business, and appointing meetings in Friends meeting-houses, when occasion offered, which was frequent. I also told them that in New York Yearly Meeting, very similarly situated to this in England in most respects, I was allowed to relieve my mind at all times freely, and that I always left them feeling better towards me than when I first met with them. And further, that those of other societies in our land, had always (with a single exception) freely opened their houses, and heard me patiently and gladly, although they do not see with us eye to eye; but the savor attending the communications of real Friends on such occasions, makes them generally satisfactory. I then recurred to the entire coincidence of the doctrines of Friends with primitive Christianity, and stated that I had no hesitation in

believing them to have been satisfactorily proved to be pure Christianity, by the early writers in the Society, and practical in their working and operation on the mind of man; and that when lived up to, they will lead, and did lead our forefathers, as their memorials abundantly show, to a triumphant conclusion and translation to a glorious immortality; and I expressed a fervent desire that Friends everywhere, might adhere to these dignified Christian doctrines. But inasmuch as the larger body in New England hold that the modern views, added to the ancient, are an improvement, and make out a more perfect system, and as these new views came from this side the water, I would desire Friends here, if they have indeed found an improvement upon the doctrines and testimonies of Friends, (being so competent to set it forth,) that they would furnish us therewith, that we might carry it over to our people in America; and said to them that it was a satisfaction to me to have the opportunity thus to explain my own standing in America, and the concern which I felt for the safety and prosperity of all those under our name, and could have desired that a greater number of Friends might have been present.

[The foregoing is a summary of the conversation, which occurred, as near as could be remembered, and is substantially correct.]

On seventh day we went to Lewes, and from thence to our friend John Rickman's, at Wellingham. He and his wife and family were truly kind to us. His daughters Rachel, Priscilla, and Matilda are valuable Friends, the two former acceptable ministers. We attended both their meetings the next day, the first a pretty open time; and we lodged with this dear family until fourth day, when we attended their week-day meeting, in which I was raised up in testimony in a comfortable and relieving manner. At this place was the first of my opening my mouth in the ministry since landing in England, that is, in a meeting for worship.

On fourth day, the 26th, went to Brighton, where we lodged at Daniel P. Hack's, and next day attended their meeting, where Grover Kemp placed us on a low side seat, but where I had a short lively testimony, citing the people to Christ, our Saviour—to be adhered to in preference to man. At the

close, a man named Charles Tyler said to the meeting, that "this man who has spoken so much to us, is not certificated, nor a member of the Society," to which I replied that I supposed Friends did not understand the case, and if desired, it would be explained after meeting. But they were very shy of us, scarcely one offering a hand, and none inviting us to their houses.

After meeting we had much conversation with D. P. and E. Hack, and found them, contrary to our expectation, decidedly for the new doctrines. He said that I ought to have submitted to my disownment, and continued to meet with those who had disowned me; and now thought it wrong for me to proceed any further in this way, but that I ought to return directly to America. I heard him patiently, supposing it was something he had in charge from those whom we had seen in London. When he had done, I stated the case to him, substantially as I had stated it to those in London; upon which they seemed to grow pensive, or otherwise were confounded, and knew not what to say; but, to do them justice, they treated us very kindly. At parting he expressed a great desire that they with me might be favored to meet in Paradise—that we might do nothing that might deprive us of such happiness; to which I replied that I could freely subscribe to this.

Not having fully relieved my mind whilst with these friends, I wrote them from Dorking as follows:—

Dorking, 10th mo., 30th, 1853.

MY DEAR FRIENDS DANIEL P. AND ELIZA HACK.

We hardly feel satisfied to get entirely away from your quarter without acknowledging on paper your almost unexampled kindness and attention in sustaining us and making us comfortable so long in the good things which this world affords; and also to reciprocate the kind concern which D. manifested on our parting for my well being. Nothing more could he have desired or asked for the dearest friend he has in this world; and I thought it most probable that it might be on account of his apprehension of the danger that I am in of missing the great end of our existence—the attainment of life eternal. And if so it made his remarks the more kind and interesting. But, under whatever apprehension they were made, I can again respond thereto and thank him for his good will and good desires for my everlasting happiness. And truly my dear friends I do also feel concerned for you,

and for all like you who are “to give account” for the faithful performance of their stewardship, as watchmen at their posts upon the walls of our Zion—to blow the trumpet, giving it a certain sound, not giving the token for peace when an enemy is approaching, or even within the camp. Oh! if the sentinels should through an apprehension of great safety fall into a slumber, then will our old watchful foe perceive it, and will not fail to take advantage of it, as he is at this day working most insidiously in the dark, yet crying peace! peace! even in the day of imminent danger to the Lord’s people. I perceive that you have not much if any concern about the modern doctrines abroad in the Society, although adverse and contradictory to the dignified and fundamental doctrines of Friends, which latter have been proved most fully and most clearly, not only by many early writers but by those of later time to be in perfect accordance with the doctrines of our blessed Lord and his apostles, in which a true and living faith is essential, in order for a correct walking in that holy way which leads to eternal life. That eminent apostle Paul saw the necessity of guarding against every appearance of evil, well knowing the tendency of the unrighteous leaven (though never so little) to increase and leaven the whole lump. This understanding of the apostle undoubtedly led him to protest most decidedly against the introduction of unsound doctrines into the church. “If any man or an angel from heaven bring in any other doctrine than that ye have heard of us, let him be accursed; and the apostle John writes to the same purpose. And I was surprised to find you with those testimonies before you so indifferent as to the dangers which are consequent upon such introduction of error—such contradiction of fundamental doctrines as have been brought in. Or can it be that your apparent indifference is owing to your having adopted the new doctrines believing them to accord with the doctrines of Friends? Inasmuch then as either indifference or deception and false views must endanger the well-being of those who have known the Truth as it is in Jesus, I do feel concerned for you who I am persuaded *have had* clearer views; yea, too clear a vision to be misled by the devices of men, principalities or powers. And I do desire, my dear friends, that you would go directly to the blessed Master who hath the light of life, which if you do unreservedly, I hope and trust he will give you to see the snare which the enemy lays for our feet.

It was for my loyalty to the true doctrines of the gospel as professed and demonstrated by Friends, and to the discipline and testimonies of our religious Society, that I was reprehended by false brethren in New England, who inflicted the most cruel punishment in their power upon me, and even separated me from their community because I testified against those false doctrines; thus furnishing clear and undeniable evidence

that they themselves had received and believed in them. And as it is unreasonable to suppose that any body of professing Christians would excommunicate a member for denying a doctrine which themselves do not believe, (it being a contradiction in terms, and a thing which the best or worst never do,) we then have it clearly demonstrated that the "larger body" in New England hold to the doctrines which they persecuted me for refusing, and of course are not Friends. And would it be marvellous if the Head of the church should yet raise up and anoint some who belong to no society to go into your meetings in England, and preach Christ just as George Fox preached? agreeably to scripture testimony "Aliens shall be your ploughmen, and strangers shall stand and feed the flocks." Greatly desiring your present and everlasting good I subscribe myself your real and much interested friend.

JOHN WILBUR.

On seventh day, the 29th of 10th month, we came to John Cheal's, near Ifield, and lodged, and next day he and wife took us to Capel Meeting, where we met with a little number of dear sound Friends; and although I went there in the greatest degree of poverty and weakness, yet on sitting down at the Master's bidding the water became wine, and out of weakness there came forth strength, and a memorable time we had together. Much encouragement was offered to this little number, on condition of their faithful devotion to their divine Master and to his cause; and in the course of this service, a prophetic view of things to come was opened, and a belief was expressed that the Lord was on his way to get him honor, and that he would overturn, overturn, overturn, until his own work shall be accomplished.

After this meeting we dined at John Dale's, and he took us to Dorking, where we attended their afternoon meeting, in which my mouth was opened on the remarkable analogy between the light of the sun in the firmament, the outward light, and the light of Christ; of Him who said, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life"—a spiritual and inward light. As the material sun is the light and life of the outward man, and the outward world, so the Sun of Righteousness is the light and life of the inner man. And as a future life is of eternal duration, and this but short, that which would fit us for the former, must be of infinitely more impor-

tance than anything which contributes to the support of the latter. The forlorn condition of man if he were totally deprived of the material sun, which enlightens and warms the whole earth, was set forth, and compared to that of an exclusion, through unbelief, from the shining of the Sun of Righteousness, so essential to the life of the inner man, and to his growth and fruitfulness in the Lord's heritage. And considerable was also said of the great necessity of a change of heart, and of the breath of divine life being breathed into the soul, to the effecting of our salvation. We were not interrupted in this meeting, though by far the greater part appeared to embrace the new doctrines.

We stayed here at George Hayman's until third day, the 2d of 11th mo., when we left Dorking, and went to Croydon, and put up at a public house. In the evening, called on Peter Bedford, who professed much kind feeling, but was very rife in his accusations, and discovered underneath, much bitterness of spirit, savoring too much of his, who was called the accuser of the brethren. He affirmed that I told him, when I was at his house in 1832, that there would be a division in the Society in England, and that Charles Osborne would bring it about. On my firmly and confidently denying the charge, he gave it up. But one thing we gained by going to see him, we brought him to confess the truth, as to his faith. He and Thomas Norton both acknowledged their full belief in the doctrines of J. J. Gurney, neither of them having any ears to hear anything to the contrary.

Next day we attended meeting at Croydon, and therein referred to Christ's exhortation to one of the churches, namely, "Hold fast that which thou hast," referring to the circumstance that there had been a direct intercourse between the heavens and the earth, through the days of the Patriarchs and the Prophets; that God had continued to reveal himself through Jesus Christ, immediately to his creature man, but that the professing Christian church had become enveloped in darkness; and since that time, by reason of the unfitness of its professors, the testimony of Jesus, which is revelation, had been much withheld therefrom until our early Friends were prepared to receive it, and to walk faithfully by its guidance, as the rule of life, and thus this unspeakable blessing to the

church was again restored; and how exceedingly essential is it for her that "she hold fast that which she hath." And the Saviour's invitation on a certain occasion, was brought to view, "If any man thirst, let him come unto me and drink. He that believeth in me, out of his heart shall flow rivers of living water; and this spake he of the Spirit, which they that believe in him shall receive," for no man can impart it, unless he receive it. And the glory of this dignified principle was further illustrated by our Saviour's doctrine concerning himself; "I am the true shepherd; the true shepherd putteth forth his own sheep, and goeth before them, and they hear his voice, but the voice of a stranger they will not follow."

We became acquainted, whilst here, with a number of honest-hearted Friends. The measures resorted to, to destroy our influence, and to prevent our service for the Truth, produced no small sensation among the people, and tended to bind the honest ones more closely together, and cause them the more fully to sympathize with us. P—— B—— did what he could at the close of the meeting, to reproach me, and thereby to destroy the effect of my testimony, without any reference to what I had delivered in the meeting. We had several precious opportunities with the faithful Friends here, to their great comfort and strengthening, and to our satisfaction. At these times we also had the company of several dear Friends from Dorking and Capel, where we had been.

On fifth day, the 3d, went to London again and put up at Wm. Hughes's as before. On sixth day, the Meeting for Sufferings again met, and took up the subject of our continuing to attend their meetings, and enlisting the sympathy and kind feelings of so many Friends. At this time, it seems they undertook to lay a greater restraint upon Friends receiving us, and formed a minute of their advice to all their members through the nation; and Robert Forster and Samuel Cash were appointed to see us again, and read to us their proceedings. On their doing so, I requested a copy, which they promised to furnish. We had much free talk with them, and drew them out to a full confession of their unity with J. J. Gurney and his doctrines; and they hesitated not to defend some of the most absurd of them, which I quoted, but pretty soon, Robert desired that I would quote no more!

The following is a copy of the Minute referred to:—

At a Meeting for Sufferings, held 4th of 11th mo., 1853.

This meeting thinks it proper to remind Friends in the different parts of the nation, that in the year 1829, a minute was adopted by our Yearly Meeting, to the effect that no individual coming from America was to be at liberty to travel amongst us in the work of the ministry, until his certificates had been authenticated by this meeting.

Information is received by this meeting that John Wilbur, formerly a member and a minister in New England Yearly Meeting, is arrived in this country and has been visiting some meetings of Friends in the professed character of a minister. No certificates on his behalf have been presented to this meeting, and through a communication received from the Meeting for Sufferings in New England, this meeting is officially informed, that John Wilbur is not a member of our religious Society.

Under these circumstances, and in accordance with the minute of the Yearly Meeting, by which this meeting is intrusted with a general care of whatever may arise during the intervals of that meeting affecting our religious Society and requiring immediate attention, this meeting feels it to be its duty to put Friends on their guard, against doing or allowing any act not in accordance with the true Christian order of our religious Society, or with the decision of our own Yearly Meeting in the year 1846, when it recorded its conclusion not to receive a communication from the body which had seceded from New England Yearly Meeting, and with which body John Wilbur is now connected.

This meeting trusts that Friends everywhere, acting in the meekness of wisdom, yet in the firmness and consistency of Christian principle and in accordance with gospel order, will carefully refrain from admitting John Wilbur into our Meetings for Discipline, or accepting him either in our meetings for worship, or in our families in the character of a minister.

Signed on behalf of the meeting,

ROBERT FORSTER, Clerk.

On first day, 6th, we went to Devonshire House Meeting, where an openness to receive us was seen and felt, and much openness to declare the Truth among them, was witnessed. The subjects of prayer, of sincerity—a prominent characteristic of Christianity—and of doing the divine will on earth, as it is done in heaven, were opened and enlarged upon, and it was shown that the primary Christian intention, as also that of our early Friends, was to establish a church below, pure and holy, resembling the church in heaven.

After meeting, a great number of Friends of both sexes, gathered round us, with smiling countenances, giving us their hands in a manner which gave testimony of their unity of feeling.

In the afternoon, attended Westminster Meeting, throughout which great darkness, as a thick covering, was over us. A formal, lifeless prayer was made; but it did seem to me that there was no help for them, as a body; therefore I was not allowed to speak to them.

Second and third days I was much unwell, but went as far as Tottenham on the latter day, where we took lodgings at a tavern. On fifth day, the 10th, went to their meeting here, and was led to recur to the efforts which the enemy had always made to frustrate the Lord's good purpose, in causing an advancement unto righteousness among men, and in gathering to himself a people who should serve him, and do honor to his holy name; referring to the Israelitish church, formed in Moses' time, and to the Christian church, established by our Lord and his apostles, and how Satan did bestir himself, and how lamentably successful he was, in causing the Lord's people to depart from his law, and from his covenant and in bringing them under the power of darkness. And that, since primitive Christianity was revived by our first Friends, his efforts had not been wanting, to seek for the destroying of the doctrines and testimonies of the Truth, as held by them. I exhorted Friends to be aware of his designs herein, and was much enlarged in testimony.

At the approach of the Meeting for business, (for it was their Monthly Meeting,) one Paul Bevan said, "the person present who had intruded himself upon the meeting, was not a member of our Society." Dr. Edward May, a minister, said, "he did not think that which had been offered in that meeting was any intrusion," and a Friend who sat back said, "he agreed with E. M. that there had been no intrusion; for that he had good unity with what had been said." As I rose up to leave the house, I said that if the Friends of that meeting did not agree with me in principle, all I could say was, that I was sorry for it. Two Friends followed us out, and said to us, that there were *many* in that meeting, who were united with us in sentiment, and both invited us to their

houses, with one of whom, Wm. Edmonds, we dined, and took tea with Dr. May, at the request of himself and wife—found them apparently sound, but afraid of a separation. This fear has been so industriously and universally instilled into the minds of Friends in this country, that if ever the honest ones are delivered, it must most likely be in some other way;—a way perhaps not altogether hidden from those whose eyes have been anointed to see clearly. The younger class of the Society seem rapidly leaving it, so that very few of the families, even of the leading men, are now left in the Society; and no marvel, for they have opened a wide door for it; and themselves are going off the stage of action, so that, by and by, there may be none left to oppress the honest-hearted.

The following letter from Lydia A. Barclay, to his daughter at home, gives some further account of his trials and services at this time :—

Aberdeen, 10th of 11th mo., 1853.

MY DEAR FRIEND,

* * * * * Thy dear father is in the Lord's holy keeping I cannot doubt, and shall not be forsaken or made desolate, but shall be as the apple of the eye kept from hurt; and I have often in regard to him remembered that expression, "Touch not mine anointed, and do my prophets no harm." I had been very anxious about him, and it was an unspeakable relief to me to hear he was favored to land in safety; and on the 14th of last month I went to meet him in Manchester, and was sorry to find I had by mistake of post missed him a whole day, not knowing he was there. We met at the house of the widow of my nearly united friend, John Harrison, a true valiant in the Lamb's army, not a mere fireside warrior! Ah! I cannot tell thee how rejoiced I was to see him, we embraced each other in that pure love and holy fellowship, which neither the mighty waters of the ocean, nor yet the floods of affliction, can ever quench, nor had they quenched, during the twenty-one years that had elapsed since we last parted in London, after a sweet time of heavenly feeding and strengthening together. There are but few left now of that interesting party; and what is worse far, that which thy dear father had been made to foretell, has come to pass exactly. He attended Manchester Meeting three times in silence, sitting under the gallery (to my great trial to sit above him). Two dear Friends made way for him above, but a third, an elder of the modern school, pushed them on, and suffered it not. We dined at our quarters, and several came in to see him, and

on the same evening, we took tea at the house of one of the above elders; where we met twenty of such as uphold our ancient principles, and a sweet evening we had sharing his converse, which partook much of a ministerial character, (a thing much out of date with us now-days, the glory having sadly departed from our Israel!) but *more than all*, there was a feeling of the dear Master's presence and power over and among us, that cemented and strengthened us together; and we parted with comfort and praise in our hearts. Next morning we reluctantly parted; we went homeward, and they went on by Birmingham.

I may here say that thy dear father is greatly bowed and shrunk by age in these twenty years of deep affliction, but his vigor of mind, and lively zeal, and courage to go forth to battle for the precious cause's sake, appears to me unabated. I thought there seemed at Manchester much curiosity to see and hear him; and Friends must have been quite unprepared (by the many evil reports spread latterly against him) to see such a sweet placid-looking old patriarch, so humble and unobtrusive. I do trust his visit may do away with much prejudice, and open the eyes of many, as well as be the means of comforting and strengthening the rightly exercised and tribulated remnant among us. * * * *

My dear friend, how awful does it seem to me that any should reject his ministry; surely the dust off the feet of the truly anointed servants shall rise up at the day of judgment against these rejecters! And is it not said it shall be more tolerable for Sodom and Gomorrah, than for those where this is the case? I tremble for these Friends; surely it will be brought home to them at a future day!

The Meeting for Sufferings finding that the means they had hitherto adopted had failed to deter Friends from receiving him in their houses and associating with him, have adopted a more vigorous expedient, viz: to print and largely circulate, a Minute of theirs, charging Friends to refrain from receiving him into their meetings and houses as a minister, and saying they had official information from America, that he had been disowned by that Yearly Meeting, with which our Yearly Meeting is in unity, and corresponds! And they sent two of their number to hand the same to him; and Amos says that in the course of the conversation that ensued, they avowed their approval of and unity with J. J. Gurney's writings, especially with that sentence where he condemns Barclay, Penn, and Pennington! So thou may see in what a state our poor Meeting for Sufferings is,—not worthy the honorable name of Quakers! * * * There is no seeking for the wisdom or judgment of Truth, though there may be at times a slight mock show of it! You know better than I can describe

(having tasted thereof) the great affliction of belonging to such a mixed church! But I trust in the Lord's time we shall be delivered and purified; and oh! saith my soul, may it be in his will, time, and way, and not ours, nor by any wisdom or activity of the creature, that no flesh may glory in his sight, but that the praise, thanksgiving, and glory may all flow unto his holy and ever blessed name! Oh! to be preserved humble, watchful, and faithful; and the good end that crowns all, and is peace, shall be obtained through unbounded grace! Thy dear father was likely to visit a few of the meetings in and about London, and then to go towards Suffolk and Essex, I believe. My cry is daily for his help and preservation, and I have a humble trust it will not go unanswered, to the ears of the Lord of Sabaoth, who is pitiful, tender, and all powerful.

Thy sincere and affectionate friend,
LYDIA A. BARCLAY.

On sixth day went to Sudbury, and lodged at John King's, and on first day attended their meetings. In the morning, had a very open time, in referring to the perils which had ever awaited the church, in all ages, but particularly citing the account in Holy Writ, of Israel on the borders of Moab, and of the purpose of the King of Moab to destroy them, calling on Balaam, saying, "Come curse me Jacob, come defy me Israel;" following the account, that when Balaam lifted up his eyes, and saw Israel abiding in his tents, he exclaimed, "there shall be no enchantment against Jacob, nor divination against Israel;" mentioning, also, that a place of safety was always desirable for the Lord's people, and quoted the words, "The Lord is thy tent, O Jacob, and thy tabernacle, O Israel,"—that here is our only place of safety in times of trouble, &c., and was much enlarged on divers Christian doctrines. Here, notwithstanding the edict from the Meeting for Sufferings, prohibitory of their receiving me, as a minister, had come to hand, they assigned to me the "top of the meeting," (as they call it here,) and made no objection to us, in any way.

On third day we went to Bury, and there attempted a public meeting, which, on account of a noted lecture, failed for that evening; and next day, being their market-day, we could not have it, and so we left for Bakewell, in Derbyshire; where we arrived on sixth day night, and were received gladly

and affectionately by Friends there; we lodged at William Gauntley's. On first day morning, the 20th, attended their meeting, to good satisfaction, and notwithstanding the efforts of the Meeting for Sufferings, I was received with marked approbation in the fellowship of the gospel, by these honest-hearted Friends at Bakewell, who cheerfully assisted in obtaining for me, a meeting for the inhabitants of the town, which was a very large gathering, and proved to be a truly satisfactory meeting, in which Christ was preached, in the demonstration of the Spirit.

On fifth day, the 24th, went to Monyash, and attended their mid-week meeting, having good, open service among them, they receiving us cordially and affectionately. Returned to Bakewell, and on seventh day, the 26th, went to Sheffield, and on First day, attended their fore and afternoon meetings—silent in the morning, but in the afternoon had a fine and open time, in testifying of the great purpose, intention, and power of the gospel, in the deliverance of men from their fallen condition, greatly to the relief and peace of my own mind;—found a few honest Friends there, though much uninformed of the state of things in the Society. Lodged the first night at an inn, and the second, at John Haywood Jones's, where we were kindly and affectionately entertained.

On second day we returned to Bakewell, and on third day I was engaged in preparing a Circular letter, containing strictures, which I had previously penned, on the Circular of the Meeting for Sufferings, which had, in some places, succeeded in making Friends believe that I am a wilful and unauthorized intruder upon Friends here in England, and which has made my service hard and trying, meeting with so many that have been set against me by the said document, sent beforehand into all parts of the nation. Hence it seemed highly needful, in some way or other, to place the thing on right ground, as was the practice of the ancient Friends, when they were attacked; and no better way being seen than by a letter addressed to a few Friends, in different parts of the country, to be printed and sent by mail, this mode was adopted—all which we hope to accomplish in a few days.

First day, the 4th, attended their meeting at Bakewell, in the morning, and at two o'clock had a meeting at Longston,

with Congregationalists and others ; and a door of utterance was largely opened, and matter suited to their condition, was freely and mercifully furnished, and we returned to Bakewell in great peace. The same evening, attended their afternoon meeting at Bakewell, in which I had something to offer, suited, as I trust, to the condition of those present, some of whom are not members of the Society. On second day, had large meeting at Monyash, in the Methodist house, wherein I was greatly helped to declare the doctrines of the gospel, and it was a very solemn time.

My Circular letter before alluded to having been printed at Manchester, it was now forwarded to persons in most parts of the nation.

The following is a copy of the same :—

Manchester, 12th Month, 1853.

DEAR FRIEND,

It is evident from a document recently put in circulation in all parts of the Society under our name in this nation, that the body which denominates itself a Meeting for Sufferings, is prepared, in full, to indorse the acts and proceedings of a body of people in New England, who have seceded from the doctrines of Friends, and have, in a palpable manner, violated their discipline, in defence of unsound doctrines, and in defence of the writers of those unsound doctrines ; and who have, by these acts, brought about a separation in the Society of Friends in New England aforesaid. And if those composing the Meeting for Sufferings are the deputed representatives of London Yearly Meeting, and are invested with the authority of said Yearly Meeting, then that Yearly Meeting would seem to be involved, and to stand accountable in this indorsement of such acts of the said body in New England, and have therefore become a party with them in those acts, and have made one common cause with them ; and all this without making any official inquiry or examination into the charges of apostasy that were preferred against that body so seceding. This lapse from Friends' doctrines was seen and testified against, by those who stood fast in keeping to and upholding the doctrines of the New Testament as most faithfully held by our worthy predecessors ; and efforts were not wanting on their part to reclaim those who had thus departed. By the same Friends were also brought to view, the unhallowed attempts, by certain publications, to modify and change these pure doctrines ; and they raised their testimony against these proceedings, the doing of which was agreeable to the commands of the Lord

to the holy prophets, and to the example and command of our Lord and his apostles; because exposing of the evil is as essential as the promulgation of the good, in the wisdom of Divine Providence, and therefore indispensable for a discrimination between the good and the evil; and there is scarcely to be found in the Bible, a view more fully inculcated, since the discrimination was made to our first parents.

But how comes it about that London Yearly Meeting, and a coördinate body in America, with whom it is in full correspondence, (which, in point of intelligence and stability of religious character, was believed to be inferior to none in that country or elsewhere,) should decide the New England question in so different a manner? To this question we can hardly conceive of more than two ways of responding. One would seem to be this:—because one of these Yearly Meetings made an official and thorough investigation into the facts and circumstances adduced on both sides, whilst the other attended only to the representations on one side; which leads to the inquiry whether such partial decision is considered by the issuers of the document (if we might be allowed to use their own language) to be “acting in the meekness of wisdom, yet in the firmness and consistency of Christian principle, and in accordance with gospel order?” Each body in New England appealed to London Yearly Meeting on behalf of the justness of its cause, yet but one of these bodies could obtain a hearing, and that was the body which supported the unsound doctrines. With what confidence, then, can the Meeting for Sufferings exhort individuals or meetings to act upon Christian principles, when themselves have so palpably violated the rules of a just judicature?

The second mode of answering the interrogatory may probably be, by adverting to the unison in doctrine between the issuers of this document of the Meeting for Sufferings and the seceders in New England, which is now so well known; this may very likely be the reason why they desired not to look into the case, lest the disparity between their views and those upheld by Barclay, Penn, and Pennington, should too plainly appear; and why they chose to own the seceders and to refuse those of the ancient order; they as well as their coördinates in New England, being so partial to their author and his sentiments, as not only to extol him, but also to vindicate his doctrines; hence there is no marvel that they consider me to be out of unity with them. But in thus writing of your Meeting for Sufferings as a body, I have no wish to include every individual member of it, or to hurt any tender mind; far be it from me, believing, as I do that there are those among them who remain steadfast to those principles for which our early predecessors suffered so much, though they may not often declare their allegiance openly. But since I have now come to this country, and have

had conversation with some members of that meeting, I have found them, with few exceptions, to be decidedly in unison with the sentiments of their author, even where he condemns Barclay, Penn, and Pennington; hence I do admit that they are not in unity with me, or with the Yearly Meeting to which I belong. In principle they deny me, and consequently I am unable to own them; and therefore did not feel the liberty to offer them my credentials, they having now adopted sentiments contradictory to those understood to be held by the Society in 1829. Notwithstanding, if they will now come forward, and disclaim the NEW DOCTRINES, acquitting themselves of them, it would afford much satisfaction to the undersigned, as well as to many Friends on both sides of the Atlantic, who have no desire to entertain a feeling of disunity, but rather that all might be joined together by those bonds which ought never to be broken.

Under present circumstances it is more easy to my mind not to attend any Meetings for Discipline, under the control of those holding unsound views; my concern here rather is, to inculcate the doctrines of Friends, and to impress them upon the minds of those I meet with; because there has never been any other root, producing so good fruit as that of Christ in man, a doctrine proved by more than twenty testimonies, from Christ and his apostles, it being the work of Christ within us, as well as the work of Christ without us, that brings salvation; and I find a seed in this nation that is not ashamed of the cross of Christ, nor of his doctrines, which shone forth so conspicuously in George Fox. And, notwithstanding the document that has been issued against me, I still do not feel as though I should be clear in the sight of my divine Master, without endeavoring to visit that suffering seed in this land, such as may be willing to receive me; having been impressively reminded with reference to the before-mentioned paper, of the reply of Peter and John, when commanded not to speak at all, nor teach in the name of Jesus:—"Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye."

If a man be prepared honestly to adopt the sublime language of Job, "Behold, my witness is in heaven, and my record is on high," he will be enabled to stand fast in the Lord; but if he vindicate the wrong, and refuse to condemn it, all his professions of the right will avail him nothing. Seeing the Meeting for Sufferings has condescended to speak so freely of a low and humble messenger, who, if he had not been so noticed, might have passed quietly along, thinking himself to be but as a solitary individual; they will therefore, he trusts, allow him to vindicate not his own name, but the cause of Truth; though unworthy to be compared at all with one who said, "After whom is the king of Israel come out? after a flea?" He who could command the legions of

Israel went forth with a strong band in pursuit of one who wished him no harm, nor yet any evil, but much good for the Lord's cause and people. But the Lord, in whose hands were the destinies of Israel, took care of his own cause, and suffered not Saul to destroy David, but caused David's drooping spirits to be sustained by the gathering unto him of a few congenial souls who were prepared to share a common lot with him. David could not refrain from honoring the horn in Samuel's hand, which had once shed the oil upon the head of Saul; and therefore desired not his life; but only took his skirt as a proof of his own fidelity. Saul's mind, filled with jealousy, resorted not to the dictates of best wisdom in deciding the most important questions, but was actuated by the strongest prejudice and fear for his own supposed safety, and therefore could not even listen to the just pleadings of Ahimilech. But the third incumbent on the throne of Israel sought for wisdom, and by wisdom was led to hear the statements of both the claimants for the living child, thereby being enabled in a remarkable manner to make a righteous decision, and to give the living child to its own mother. Therefore, let not my dear fellow-probationers chide me, for I have come here in the fear of the Lord, and in my small measure for the upholding of his testimonies.

Now, if further testimony be needed,—besides my well-authenticated and accrediting certificates from our Monthly and Quarterly Meetings, and from our Select Yearly Meeting of Friends for New England, which have been presented to a deputation from the Meeting for Sufferings,—in relation to my right of membership, I will adduce the testimony of that disinterested coördinate body, above alluded to, (the Yearly Meeting of Philadelphia;) they say: "When, therefore, as in the present case, two bodies come before a Yearly Meeting, both under the same title, and each claiming to be the coördinate branch of the Society bearing that name, it becomes its duty, under the guidance of divine Wisdom, to inquire into the circumstances of the case; and that it may not withhold from those to whom they belong, the precious rights and privileges, which membership in our Society confers."—"From the statements put forth by both bodies, it appears clear to us that important principles and usages of the Society, as well as private rights, have been disregarded in the progress of the transactions therein recorded. Some of the most prominent points in which this has been done, appear to us to be the following."—(See pages 29 to 38, "Philadelphia Report.") After which they say: "Although the manner in which this separation was effected, was not such as we think affords a precedent in the organization of a Yearly Meeting, yet inasmuch as those Friends, who compose the smaller body appear to have acted from a sincere desire to maintain the doctrines and discipline of the

Society, and the rights secured by it to all its members; and had been subjected to proceedings oppressive in their character, and in violation of the acknowledged principles of church government—we believe that they continue to be entitled to the rights of membership, and to such acknowledgement from their brethren as may be necessary for securing the enjoyment of these rights.” Then speaking further of the larger body, they say: “Their acts have gone to condemn many who have been standing for the ancient faith of Friends, and against the introduction of error; that in so doing, wrong opinions have received support, and the discipline and rights of members have been violated; and that it was the course pursued by them in these transactions which led to the separation. Until, therefore, these proceedings shall be rectified or annulled, we see not how unity is to be restored.”

In conclusion, let me add, that believing controversy for the sake of controversy to be wrong, and ever to be avoided, this paper is not intended to lead to unavailing disputation; but I would remind such as are fearful of anything which they think may tend to “divide in Jacob and scatter in Israel,” that from the fall of man to this very day, the Lord has had a controversy against evil, and his chosen ones must have the same; and this controversy, far from tending to scatter the faithful, unites them in the great work of maintaining that holy “faith once delivered unto the saints.”

I remain, with love, thy friend,

JOHN WILBUR.

On fifth day, after a solid, melting opportunity with a considerable number of dear and precious Friends at Bakewell, at which season, testimony flowed freely, and my prayers were lifted up for their preservation, and for the preservation of all the honest-hearted ones in this nation, we took leave, in great love and near affection, and went to Manchester, where we arrived after dark. Went to dear Hannah Harrison’s, and lodged with her family, (she not at home.) On sixth day, wrote letters to America, and also several letters to Friends in England, and at evening took the cars and went to Rochdale, and lodged with my dear and valuable friends Martha Midgely and her daughter Elizabeth; the latter, a minister, in whose company and sweet conversation we were much refreshed; indeed, on the way from Manchester to their habitation, my mind was wonderfully filled with the Divine presence, perhaps to as great a discovery of his love, his wisdom, and his power, as I had ever before witnessed; affording a

blessed confirmation of his owning me and my service in this land ; to the pouring out of my soul in praise and thanksgiving to his great and ever blessed name.

Although I have been many times under great affliction on account of false brethren, and the envious spirit in which they treated me, yet the Lord, in the midst of all, hath not forgotten to be gracious, but has often, yea, very often favored me with the strengthening incomes of his holy presence, love, and goodness ; whereby hope and faith have often been renewed to us.

In the afternoon of seventh day, we went to Marsden, dear E. Midgely in great kindness, accompanying us most of the way, and then returning home.

On first day, the 11th, attended their meeting at Marsden, where I had a lively, searching testimony for such as had missed their way, comparing them to a man who had been overtaken with darkness, and found himself in the midst of a vast howling wilderness, surrounded with beasts of prey, and liable, in case of any attempt to advance, to fall from a precipice, or to be plunged into an abyss, from which there might be no recovery ; setting forth, that if such an one had a belief that he could be heard, how great would be his cries for some one to come with a light whereby he might find his way out, and be delivered from his awful position ; from this, very pertinent doctrine was drawn, and applied to some conditions present. We lodged here with Caleb Haworth, a son of the late James Haworth, of the same place, who might be denominated a patriarch of our day, a minister and elder, worthy of double honor ; and this, his son, with whom we sojourn, is a man of a sound mind ; and we think there is good ground to hope that he will not depart from the faith once delivered to the saints ; and so fully witnessed by our faithful predecessors.

We left Marsden on third day, the 13th, and went to Bradford, and put up at an inn, and next day attended their mid-week meeting, in which I had an opening, on the passage "Blessed is he whosoever is not offended in me ;" and in the course of my service, alluded to those who took offence at the straitness of the Saviour's words, and went back and walked no more with him ; suggesting that the influence of the leaders

of the people, who would not confess him, might conduce to that offence, &c., and I was much enlarged, and strength given to testify of the liability of our going backwards, and not knowing the offence of the Cross to cease, by means of a perfect submission thereto. After meeting, we dined with several sound Friends, who were very solicitous that we should stay over first day, and attend their meetings; but having relieved my mind so fully, I felt easy, and so went to Leeds the same afternoon, where we called on Daniel Pickard, and he went with us to see an aged minister by the name of Mary Wright, of about 98 years. She is valiant in support of the doctrines of early Friends, and in full possession of her mental powers; and holds out to be a living minister.* We first lodged two nights with Sarah Tatham, and on sixth day went to Gildersome, and attended the funeral of a Friend, whose many relations were not members of our Society. In this meeting, I had good open service, well adapted to the occasion, help being mercifully afforded; and, as at Bradford, so here, great peace and consolation followed my labors. After this, we lodged at Joseph Kitching's, as long as we stayed in Leeds.

On sixth day evening, two leading persons came to us, for the purpose of advising and persuading me from persisting in proceeding any further on this service, and to return to America. These men professed to believe both in J. J. Gurney's doctrines, fully, and those of the early Friends; a thing altogether impracticable, because many of the former flatly contradict the latter. They found much fault with my Circular letter, on account of some strong expressions, as they said, therein contained; but I referred them to the plain manner in which George Fox, and other early Friends, spoke, using much stronger language than I had done, in that letter.

We attended their fore and afternoon meetings on First day, in both which, I was largely engaged in advocating Scripture doctrines, as held by our early Friends, and applied them to Christian practice and Christian experience; and, in so clear a manner, that the Gurneyites did not attempt, (as far as we could learn,) to gainsay any part; nor yet to invalidate my standing, as had, heretofore, been sometimes the case. Such a step has not been taken, since the issuing of

* Deceased within the present year (1859) in the 104th year of her age.

my Circular, which seems to have disarmed them for the present. On first day evening, there came more than twenty Friends voluntarily together, at our lodgings, which afforded me a good opportunity to commend them for their faithfulness, in making a stand against the new doctrines, and to encourage and exhort them to stand fast in the Lord, expressing an assurance which I had, that if they would hold fast their integrity, faithfully, great good awaited them; and that their reward would be sure. Dear old Mary Wright, and four overseers were present. This company of dear Friends agreed on, and read to us, a paper, [afterwards signed by them and delivered to him,] expressive of their full satisfaction with my visit to this country, and particularly so, with my service at Leeds; expressing a full belief that my visit to England at this time, is in the ordering of Divine Providence.

On second day our dear friend Daniel Pickard bearing us company, we went to Preston, and lodged, and on third day, to Calder Bridge, and on fourth day had a meeting there, attended by all their members, and a number of other people, they having previous knowledge of our expecting to be there on that day. In this meeting I was concerned to impress upon those present, the necessity of obtaining the right thing, and being satisfied with nothing short of it;—to wit, a measure of the divine Life to be witnessed in their hearts. After this meeting, we went to Lancaster, where next day we attended their mid-week meeting, where the Lord's call by the mouth of one of his prophets, to "blow the trumpet in Zion, and to assemble the elders," &c., was brought to view, and the latter part impressed, calling on the priests, the Lord's ministers, to weep as between the porch and the altar, and let them say, "Spare thy people, O Lord, and give not thine heritage to reproach! for wherefore should the heathen rule over us, and wherefore should it be said, where is their God?" A desire was expressed that, as pertaining to us, the former days might return to us, as a people, and that true Christian zeal might be restored to us in such measure as was witnessed by our worthy predecessors, and that the testimonies of the Truth, as upheld by them, may be upheld by us; when, if happily so, it will not be said, "Where is their God?" for behold the shout of a king will be heard in the camp, because of the victory

that will have been obtained, by the devotion of our whole hearts unto God.

After meeting, went to Carlisle, and put up at an inn, and next day attended their meeting, silent; and after meeting, went to Wigton, and called and took tea with Alexander and Sarah Dirkin, sound in principle, but somewhat like Joseph of Arimathea—disciples, but not openly for fear of the Jews. They are afraid to condemn the spurious doctrines brought into the Society of later time, lest they should incur the displeasure of the *leaders* of the people; for the minds of the ministers and elders, and through them, many others, if not most others have become corrupted, and leavened, more or less, into what our Saviour called the doctrine of the Pharisees; they had perverted justice and judgment, and yet were making great professions of fidelity to the law of the Lord, but construing and administering it in their own way, keeping the outside clean and beautiful, whilst within, he declared, they were as ravening wolves.

On first day, attended their meeting at Bolton, and the neighbors obtaining knowledge of our being expected there, as many people came as their house would hold; and I was pretty largely opened in the ministry, and in a manner that brought peace. Afternoon—attended Wigton Meeting, but had nothing, vocally, to communicate. We lodged here at our kind friend Robert Dodgson's, where I was unwell, and lay by a day or two. On fourth day, went by the Railway to Glasgow, and lodged at Robert Smeal's. Here we met with our dear and truly beloved friend, Lydia A. Barclay, she having come all the way from Aberdeen to meet us, and in whose company we were refreshed; she lodging at our friend William Smeal's. We attended their mid-week meeting here, and those on first day, the 1st of 1st mo., 1854, in which I had satisfactory service, although, in the first and last, I was not extensively engaged. In that on first day morning, it came before me to refer to the efforts which the old adversary had always made, when the Lord had effected an improvement, or reformation among men, bestirring himself to corrupt and turn them back again; and I referred also to several noted epochs in which he had sorrowfully succeeded;—as in Noah's time, when that little church of himself and family were

brought out from a wicked world, how soon the enemy, in his craftiness, seduced them into great folly, and a distrustfulness of the Lord's Providence for them, so that they attempted to contrive a way themselves for their own salvation, by building a Babel which should reach the heavens. Not much more foolish were they in this, than are many of the devices of wise men, in these our days. The Mosaic reformation, for the seed of Abraham, was also spoken of, and how soon the enemy turned the people away back from it. And then again, that greatest of all events for the deliverance of men from their evil way—the coming of our Lord and Saviour, introducing the gospel power more fully, for the blotting out of sin, for sanctifying the inner man, and the keeping of him from a lapse again thereinto. But alas! after all the most effectual means were thus provided, so long as the first nature remains, the old enemy takes the advantage by working upon it, and seducing man to work in his own way, will, and wisdom, to find an easier and shorter way, like the Babel builders, to effect the great object of salvation by his own devices. Thus he becomes wise above that which is written, and seeks to evade the pain and irksomeness of the cross of Christ, and self-renunciation, so indispensable for purging out all the leaven of unrighteousness from his nature; and so the Christian church, the best of bodies, through those seductions of the enemy, working upon the will and wisdom of the creature, fell into a grievous lapse and apostasy, from the only true and living way of the sanctification, redemption, and salvation of the soul of man. From this lapse, a deliverance, even in part, was only obtained through great sufferings, and the loss of many lives, and there were but few who maintained their fidelity to their Lord and Master, through these fiery trials. But further effort was made, by George Fox and his fellow-laborers, through more and grievous sufferings and persecutions, from the hands of high Christian professors, under a gross mistake, like Saul, of doing God service. And now again, in this our day, the same old deceiver has succeeded in exalting the minds of worldly wise and learned men, and seduced them to turn back themselves and to turn others back, in many respects, to the literal and carnal views of those from whom our predecessors came out, and testified against. The authority and influence

of these worldly wise ones, are bringing the church, if, indeed they have not already brought her, back again, into a great declension from the life and power of true Christianity.

On second day evening, we left Glasgow, and passed over the channel to Belfast, in Ireland, that night, and went to Lisburn, and put up at an inn. Being somewhat unwell, and a deep snow that fell, whilst here, obstructing the Railway, we did not leave Lisburn until first day afternoon, the 8th, so that I was at their meeting twice, but had nothing to communicate; yet they had preaching on both occasions—they seem to be in a kind of passive subjection to the “Quaker hierarchy” in Ireland. After this we went to see Jacob Green, a minister who had been twice in America on religious service. He and family received us kindly and affectionately; but he also is now borne down by those who bear rule in this land, in the upholding of the spurious doctrines of J. J. Gurney, and so tries to make a virtue of what he thinks a necessity to obey the rulers of his people; and has come to the conclusion to try to live in peace with all men, and so avoid saying or doing anything that would offend the Gurneyites;—a course which, I fear, if long continued, will have a paralyzing tendency on his own mind. I tried to impress him with a true sense of the danger of keeping peace, at the expense of principle, or by a sacrifice thereof. After this, on our way to Dublin, we called on Charles and Ann Wakefield, both ministers, and among the chief Friends in the north of Ireland. These Friends had been, but four or five years ago, making a faithful stand against the doctrinal innovations of later time, made upon our principles, and still speak decidedly against the writings of J. J. Gurney, but express full unity with those leading members who have imbibed those doctrines, and consequently are in favor of a decree put forth by those leading members requiring all Friends in Ireland, to refuse me as a minister. Thus we see what the influence of leading men will do, when they are actuated by the love of power, and beguiled with false doctrine.

We arrived in Dublin on fourth day night, the 12th, and not knowing any Friends there, of the ancient order, we took lodgings at an inn, and were not known to be there by any members of the Society, until meeting time, on sixth day

morning, when we went in and sat down among them. Here I had a pretty full opening upon the passage of, Christ the true Shepherd, and upon the necessity of all his sheep hearing his voice, and of distinguishing it from the voice of the stranger, and upon some other important Christian doctrines. After meeting, several Friends came and spoke very kindly to us, desiring our company at their houses, but as we were bound to Moat the same afternoon, we could not now comply with their invitation.

[Before leaving for Ireland, he received the following letter from John Pease, to whom his Circular had been sent; and the succeeding reply was written from Dublin.]

East Mount Darlington, 12th mo., 16th, 1853.

RESPECTED FRIEND, JOHN WILBUR,

I have received thy printed letter, dated at Manchester, 12th month of this year.

I consider it candid in thee to own so freely thy continued dissatisfaction with the writings of a certain author, I suppose our late dear Friend, J. J. Gurney; also, thy disunity with the members of the Meeting for Sufferings of London, and the body of those whom they represent. I also approve the conclusion thou hast come to, not to attempt to attend any meeting for discipline in this land;—but how couldst thou have arrived at any other? At the same time I cannot reconcile with such admissions, thy continuing to offer thy ministry to those who loved and honored J. J. Gurney, and accept his writings generally; and whose inmost feelings and sense of what is due to the good order of the church alike bind them to respect and adhere to the conclusions of the body. How an individual can claim to preach amongst a body of Christians with whom he is neither in membership nor unity, I cannot understand. That there may be those who receive thee as a minister of Christ, and that thou art at liberty to visit such, I admit;—but any interruption to divine worship is a solemn thing, and however lowly any man who allows himself in it may be in his own estimation, those who are placed as watchmen are bound to guard against, and in a Christian spirit to resist it. For myself, were I to call any minister a Father in Christ, and I think I may do so, that Friend and Father in very solemn language told me, that whilst devoutly meditating upon J. J. Gurney and his position in a Meeting of Ministers and Elders, he was favored with a remarkable evidence of the Holy Spirit, (and with such intimations I know he was well acquainted,) bringing to his remembrance the language, “Touch not mine anointed, and do my prophet no harm.” I have no doubt but that he lived and labored and died in the settled

persuasion that J. J. Gurney was an honored instrument in his right lot amongst us ; and I never heard so many testimonies or so strong, to the service of any man as I heard from place to place, of his labors in your land. A similar and growing conviction in unison with all these testimonies attend me. I do not indorse his writings or the writings of any man or set of men beyond those of the penmen of Holy Scripture.

I believe the early Friends were, many of them, men fearing God. I honor their memory ; and the views of gospel Truth, which they held and promulgated, I love and adopt far beyond those held by any other body, notwithstanding the fallibility of both conception and declaration which attached to them in common with all (good) men, but the longer I live, the more prayerfully I desire the exaltation of Christ and his cause, whatever man has said or may say, "Let God be true, and every man a liar."

Holding (I hope in a good conscience) the foregoing sentiments, I can do no other than believe with sorrow that thou hast been long warring under very mistaken feelings ; and much desire that thou mayest at once lay down thy arms and finally obtain peace through our Lord and Saviour Jesus Christ.

Thy sincere friend,

JOHN PEASE.

This letter is not written to provoke either controversy or extended correspondence, which I should decline ; but as an honest reply to what I accept as an honest letter from thee.

I am authorized by my beloved father to say that he entirely unites in this letter.

REPLY TO THE FOREGOING LETTER.

Dublin, 1st month, 12th, 1854.

FRIEND JOHN PEASE,

Thy letter of 12th mo., 16th, was duly received, and no disposition to charge thee with unkindness is entertained, nor with a want of candor in vouching for J. J. Gurney and his sentiments, inasmuch as every person has a moral right to entertain such religious sentiments as he sincerely believes ; but whether a man of thy capacity, holding to the doctrines of J. J. G., would be candid if he professed to be a Quaker, is entirely another question ; those doctrines being so obviously contradictory and repugnant to those of Friends, faithfully held and clearly proved for nearly two centuries to be the pure and vital doctrines of Christianity, according with the Holy Scriptures. Nor have I been able

to see the consistency of thy course or that of any others, acknowledging full unity and fellowship with a man whose published sentiments on many essential and fundamental points of doctrine are thus at variance with, and repugnant to Friends' doctrines; inasmuch as we have the best authority for saying that, "the tree is known by his fruit," "that a good tree cannot bring forth evil fruit," and so forth. And who are there in England that will attempt a public reconciliation of the doctrines of J. J. G. with the doctrines of early Friends? If any one should make such an attempt, I presume it would be at the expense of candor, as well as the perversion of good sense and sound judgment. Barclay and the other early writers, whose doctrines rested on the ground of Truth, had no occasion for cavilling, or for perverting the plain and true meaning of the Holy Scriptures, because in the Truth there are no evasions, turnings, or windings, in the demonstration of its principles. But J. J. G. strives in his "Brief Remarks" to make his readers believe that all the apostle meant by the expression "Christ in you," was the incarnation of Christ, or God manifested in the flesh. To quote his own words: "The plain fact, however, appears to be, that the mystery of which the apostle is speaking, is that of the incarnation of the Son of God." Whereas, there are more than twenty passages in Holy Writ which prove the correctness of the doctrinal view held by Friends on this point. But to prove J. J. G. and his views to be right thou adducest the affirmative testimonies of many in America who I have no doubt were his strong votaries; and so, according to the numbers, from what I have seen and heard, there are as many of Elias Hicks's disciples that would eulogize him as much; a thing of common occurrence in cases of innovation upon the principles of any Society; but let the fruits—their *doctrines* be rather adduced as testimony. I am not at all a stranger to the fact that he has made great strides both in Old England and in New England, which he has effected by drawing many to his person and to his doctrine; but that no more proves its rectitude than did the success of E. H. the truth of his doctrine. They were both undoubtedly sagacious and skilful in gathering many to themselves! not much less so perhaps than was Absalom, who found means to bring more men to the field than could David the Lord's anointed. But however many and able the adherents of Elias Hicks or J. J. Gurney, either party has not adventured to attempt a reconciliation of their respective doctrines with those of Friends, in a public manner; though often desired to do so, that all might know and understand the improvement which they profess has been made upon the first principles of Friends. Thus having utterly declined, and continuing to do so, is ample testimony against their sincerity in Friends' doctrines; and especially when we see so much evasion and reserve in their confes-

sions of our faith, leaving so many loopholes through which to escape.

Thou approves the conclusion to which I had come not to attend Meetings for Discipline here ; a conclusion arrived at before leaving America, provided things here were no better than I expected. We had the opportunity of offering ourselves for such attendance before our first coming to London, but made no such attempt. Again thou says, " At the same time I cannot reconcile with such admission thy continuing to offer thy ministry to those who loved and honored J. J. Gurney, and accept his writings." But is it a mystery to thee, friend John, that the Lord's messengers should ever have been sent to preach to those in former times differing from them in opinion ? and especially if that difference of opinion involved false doctrines or led to erroneous practices ? Was it not always the purpose in preaching the gospel, and does it not remain so, to reclaim men from wrong things, as well as to inculcate the right ? with which if thou art unable to reconcile my practice, so I am no better able to reconcile thy views with Scripture testimony and practice until thou makes it out that the Gurney people are whole and need no physician.

Thou intimates that I am not a member of the Society ; but by what authority ? and by what authority do the Meeting for Sufferings make the same assertion ? Only by an *ex parte* authority, never having officially ascertained by an examination of the New England case themselves ; and therefore how is it that thou or they should be so uncivil towards Philadelphia Yearly Meeting, as to contradict them flatly and plainly in the decision of the case which they have availed themselves of the means of understanding, whilst you have not—they have declared me to be a member and entitled to all the rights and privileges thereto pertaining, and have practically carried out that decision by receiving me both in their yearly, and other meetings for worship and discipline as a minister of the gospel of Christ, and therefore such allegations as are brought against me here, in this respect, are of no consequence to me, however they may affect others. But wilt thou blame me for not being satisfied with the proceedings of your Meeting for Sufferings in attempting to prevent the accomplishment of a concern which my blessed Master has laid upon me ; that is, to visit his people in this land, for the purpose of upholding the doctrines and testimonies which in his good Providence he revived and gave to our worthy predecessors, and required of them to support ? But I have no *personal* controversy with any man or body of men ; yet do not admit of the papal opinion, to wit, that the church as it is, cannot err ; nor does it appear that thou hast adopted that opinion for *all* times, inasmuch as the body was always made up of individuals ; taking the ground, as I understand thee,

that every man, even in the church, is or was a liar ; but however thou mayest be willing to include our early Friends in such a sweeping denunciation, thou might probably be inclined to spare the present Yearly Meeting and the Meeting for Sufferings from the imputation of variableness or shadow of turning.

Thou impliest that I am in the practice of interrupting meetings for divine worship by preaching in them, but I suppose thou wouldst agree that if commissioned by the Head of the church so to speak in them, that it would not be deemed an interruption to such solemnity ; but as thou hast not been present on any such occasion, I would ask would it not be well for thee to refrain from judging ?

To prove J. J. Gurney to have been anointed thou cites me to a passage of Scripture recommended by *some one* in relation to his standing, and which was told to thee, viz : “ Touch not mine anointed, and do my prophet no harm.” The very same words were once quoted in my hearing by a Friend then of eminent standing in America, for the purpose of screening Elias Hicks from the judgment of Truth.

And now a word upon thy concluding paragraph : thou sayest “ holding the foregoing sentiments,” and no doubt anxious to sustain them, that “ thou believest with sorrow that I have been long warring under very mistaken feelings, and art led to desire much that I may at once lay down my weapons,” &c. There is no marvel, that this should be thy belief, not knowing or perceiving by reason of the apparent darkness into which the new views have necessarily plunged thee, whether the weapons of a Christian’s warfare are carnal or spiritual, by any internal evidence. But I desire that the blessed Messenger of the new covenant may break into thy soul with a powerful beam of his heavenly presence, in such manner as that thou mayest clearly see the mystery of iniquity, whereby the enemy is striving to turn this people back again to the house whence they came out.

Thy friend and wellwisher,

JOHN WILBUR.

NOTE.—Instead of proving J. J. G. to be sound by quoting his doctrines, thou hast brought to view the vague sentiments of his votaries ; but I would advert briefly to the sentiments of that devoted and faithful servant of Christ, Thomas Shillitoe, who had known his course of life from his youth and had read his writings. He said in his last sickness, “ I declare that J. J. G. is an Episcopalian, not a Quaker.” And the editor of a periodical in Boston, who had been furnished with his books, declared his doctrines to be as different from those of the Society of Friends as Calvinism is different from Arminianism ; and this he said without expressing his assent to, or dissent from either of those extremes.

We went by rail, after sunset, sixty-eight miles, to Moate, where our dear friend John G. Sargent met us, and took us five miles further, to his residence at Hall, and staying there over seventh day, we went with them to their meeting at Moate, where I largely bore witness to the apostasies, through the devices of the enemy, that had always followed a reformation, or recovery of any portion of the people, from a lapsed condition; and closed the list by referring to a lapse from principle now prevailing in the Society of Friends, drawing them away from the most advanced and dignified ground, whereunto the Lord, in his Providence, had called any people in modern times; and however the enemy is wanting in power, he resorts to lies and deceitful devices, in order to lure away this people from that holy and honorable ground on which their doctrines and testimonies are founded. And seeing, how by such devices, he has corrupted the Lord's people, subsequent to every effort which he has made for the recovery of men from their evil ways, it is of great moment to us that we make a firm stand against these devices of the enemy, in his attempts to introduce an apostasy into the Society of Friends, as he had done into the church of God in former ages.

We attended their meeting at Moate again on fourth day, in which I had good open service for the Truth, suitable to their condition, as I believe. On fifth day we left Hall, and went back to Dublin, and tarried all night at Joseph Glaiser's, who, with his wife, treated us with great kindness, John G. Sargent being with us, having kindly undertaken to accompany us as far as Waterford. On sixth day we went by rail to Clonmel, one hundred and thirty-four miles, and took lodgings at an inn, and on first day morning, the 21st, I had, in their meeting, an open and enlarged testimony on the doctrine of Christ being the messenger of the new covenant, and on other Christian doctrines, but, in the afternoon, was silent. On second day, left Clonmel and went to Waterford, and lodged at an inn, and on third day took boat for Bristol, where we landed on fourth day, between 1 and 2 P. M., having had a comfortable passage. We put up at an inn, and felt very thankful in being preserved in crossing the water in these perilous times, many vessels and ships at sea having

of late been lost, through the violence of the wind and storms. This passage from Waterford to Bristol is called about two hundred and twenty miles.

Fifth day morning, the 25th, Henry Hunt sent a carriage and took us to his house (his wife being an old acquaintance). We had much conversation on the state of things in the Society. She professes to hold fast the original doctrines of Friends, yet is so inconsistent as to say that she thinks there is very little in Gurney's doctrines that varies from the ancient principles of Friends, and also professes to believe that J. J. G. was a good Christian—an idea that has been, with so much pains circulated everywhere, that even some pretty sound Friends have been made to believe it, and this, notwithstanding the manifest inconsistency and hypocrisy by which he was marked, in professing to hold to the ancient principles of Friends, as he was sometimes compelled to do to maintain his standing, while, at the same time, he labored so hard to undermine and overthrow many of their most valued and distinguishing doctrines.

On sixth day attended their mid-week meeting—small, and, on my part, silent; but divers were starting up and speaking, as I thought, to no profit. After meeting, went home with William Tanner, who married Sarah, the only one remaining of Daniel Wheeler's children. We stayed, and attended their morning meeting on first day, which was large, and strength and understanding were afforded to preach the gospel in the authority of Truth, and much to the softening of those who were our opposers, some of whom had previously requested us to desist from pursuing our prospect any further. On second day morning E. Hunt sent for us again to her house, and appeared desirous of an alliance, and of signing conditions of peace, and labored to make me believe that their best ministers preached just such doctrines as I did there the day before. She was apparently very affectionate, and I spoke kindly to her, hoping she had received some benefit by our visit. Second day afternoon, the 30th, went to Bath, and next day was at their mid-week meeting—on fourth day at Melksham, and on fifth day at Reading, all open, favored meetings, and wisdom was given to preach the gospel with clearness and in Divine authority, and, truly, there is an evident increase of openness

to receive us. At Reading they were very desirous that we would stop and attend another meeting with them, but our arrangements having been made, and word sent forward, and the minds of Friends here left under very good feelings, we thought best to go forward. We came to Croydon on seventh day, the 4th of second month, and attended both their meetings on first day. In the morning I was largely engaged in delivering the Truth among them, much to the comfort of the honest-hearted—the savor of life unto life to them, but of death unto death to those who are lost. In the afternoon I had nothing to offer among them.

On second day, the 6th, came to London, and put up again at William Hughes's, in Scott's Yard, and on third day was at their mid-week meeting, at Southwark, London, which was very small, compared to its numbers twenty-one years ago; and however low things were felt to be, and out of order, yet I had a lively opening in the gospel, and was enabled to set things home to the witness for God in themselves and the Truth was raised into dominion, to the comfort of Friends and shame of mine enemies; and one Thomas Norton, an elder, was constrained to acknowledge the overshadowing of the presence of the Saviour, and said that, although he was one of those who issued the Circular, and which he would still recommend to my consideration, yet he could but say that he hoped I should be favored to get safely home, and experience the reward of peace. On fourth day, the 8th, went to the Peel meeting, in the city, where a Friend expressed a thankfulness that I had not passed them by. We had an open, searching time, and the gospel current flowed freely. Jacob Post, an elder, who sits at the head of this meeting, invited us home with him, and entertained us very kindly, and his sister was also truly kind. He is in his eightieth year, and very intelligent. We had much interesting conversation on the state of things in the Society; and, although he is not fully aware of the imminent danger in which the Society is involved, yet appears to be sound himself in our doctrines, and says that J. J. Gurney was idolized by Friends in this country. He has published several small volumes upon the doctrines of Friends. On parting, he freely expressed a desire that the blessing of Heaven might rest upon me, and that

I might reach my home in safety. On fifth day, the 9th, went to Stoke-Newington meeting, and never was greater favor vouchsafed to me than on this occasion, as I believe; for truly, as David said, "the Lord showed me a token for good, that mine enemies might see it and be ashamed;" and the gospel doctrines ran forth through me, (who feel myself to be, for meanness, but as a trumpet of a ram's horn,) with great clearness, and with life and power; and whilst the creature is humbled, the Lord's great and holy name is to be magnified, for to him alone all glory and honor is due, world without end, amen!

And now I feel easy to leave the metropolis, truly thankful to the God and Father of all our sure mercies that he has been pleased to regard my low estate, and to give me strength and courage to speak boldly in his holy name to his backslidden people in this great city and its neighborhood. Friends here are greatly reduced in numbers since my visit to them twenty-one years ago, and the vitality and spirit of true religion greatly lost and departed from since the coming in of the present century; and I have a fearful apprehension that unless a greater concern should be awakened, to the raising up of a remnant of more honest and faithful standard-bearers, that the Lord's holy testimonies will be lost in this city, if not in this kingdom.

On seventh day, the 11th, went to Birmingham, and lodged at William Southall's, and on the day following attended their fore and afternoon meetings. The promise of mouth and wisdom was mercifully fulfilled, and strength was given to preach the ancient doctrines of pure Christianity in both meetings, to my great relief of a burden concerning this place, and to much solid peace and satisfaction; nevertheless, there is little hope of a succession of faithful Friends here. On second day, went to Bakewell, and stayed there and rested until the 25th of second month, when we took coach and came to Manchester, and on first day attended their fore and afternoon meetings, and I was largely opened in declaring the truths of the gospel of life and salvation, in both of those meetings; and the few honest-hearted, faithful believers in vital Christianity were refreshed and strengthened. Stopped here again at dear H. Harrison's. On third day, the 28th, we came

to Liverpool, and took lodgings with our dear friend Elizabeth Waterhouse, a widow, and the daughter of my former dear friend George Crosfield. Sat through their painful meeting on fifth day, in silence, which is held by and under the control of those who do not believe in many of the fundamental doctrines of Friends. In this large meeting, there are perhaps not more than three or four sound Friends, of whom Margaret Crosfield is the chief.

We have agreed for a passage to America on board the steamship *Arabia*, to sail on seventh day, the 4th. On the morning of this day, we went to the dock, Elizabeth Waterhouse bearing us company, and were conveyed by a tender to the steamer, which lay some distance off in the harbor, where she remained till twelve o'clock, when we parted with dear E. W. and two men Friends, who, with many other people, went on shore, and we were immediately under way, and soon at sea, but did not lose sight of Ireland until the next afternoon.

We had a pretty rough, boisterous passage of twelve days and thirteen hours, experiencing one very heavy gale; I was seasick most of the time. We landed in Boston on the 17th of 3d month, at one o'clock in the morning. Went, the same afternoon, by railway, to Fall River, where my children and friends were rejoiced to see us. Stayed here and attended their meetings on first day, in both which I had good open service. On second day, went by boat to Providence, and visited my children thereaway, and on third day, the 21st, came to West-erly, visiting my children and friends there, and next day reached my home at Hopkinton.

And now, on a retrospective view of this visit and service in Great Britain and Ireland, it appears to have been the most interesting and important of any mission, service, or work that has ever been called for at my hands. And, through the obedience of faith, it has been attended to and accomplished, now in my advanced age, by and through the help of Him who thereunto called, and put forth and went before; giving mouth and wisdom, agreeably to his own gracious promise, which mine enemies were not able to gainsay, or, in effect, to withstand. And this was witnessed by keeping to his injunction, of wholly trusting in him, and not meditating beforehand

what I should say, when about to attend a meeting, but therein waiting on him for direction, whether to vocal service, or to keep silence; being, as I trust, fully resigned to either, and waiting for an opening thereto, if indeed his will was that I should speak in a meeting. Hence, the will of the flesh being out of the question, and my trust in him alone, he has been pleased to work, even through a weak instrument, in and through his own strength, and in the demonstration of his own power, and under the guidance of his own spirit and heavenly wisdom, to the confounding of mine enemies, and to the strengthening and sweet refreshment of my friends.

I was persuaded, before leaving my own home, that the greater purpose of my going to Europe at this time was the public promulgation of the primitive Christian doctrines, as seen and held, and most surely believed, by Friends, from the first down to our own time; and that in the life, and power, and sufficiency which, I had faith to believe, the great Minister of the sanctuary would give, it was that the object of such a mission could be accomplished, and his honor and righteous testimonies sustained;—knowing, that, after all the labor bestowed, it is God alone that can prosper the work and give the increase, keep and enable those to hold on their way whose minds have been quickened and renewed in and through the life that is in Christ, and which is the light of Christ in men, and the power of the everlasting gospel.

But whether this or that shall prosper, the Lord knoweth; and although great my concern for the holding fast of the honest-hearted, it sufficeth me, that my divine Master hath, in his own gracious goodness, accepted, so far as I can see, the devotion and services thus rendered, as being acceptable to him; in which hope my joy is full, and sweet peace my unmerited portion; and the language of the Psalmist is my inward song, “Give thanks unto the Lord, O my soul, for his mercy endureth forever!”

[The following letter written soon after his return from this visit, will serve further to show the feeling of satisfaction and peace with which he looked on it in the retrospect.]

FROM J. W. TO WILLIAM HODGSON, JR.

Hopkinton, 5th mo., 13th, 1854.

* * * * *

Although, my dear friend, I do sometimes nearly come to want, and necessarily so, for the frequently reminding me of whence all good cometh, as also of my own poverty and wretchedness, without the immediate supplies from the Fountain of all good; yet when permitted to look back upon my late journey, and a little to realize the marvelous and gracious preservations of infinite goodness, amid the dangers which awaited us, by sea and by land, and through the enmity of false brethren, and subtleties of an enemy's assaults upon untried ground, I seem to be lost in admiration of the goodness of God, extended to an unworthy creature, and leading to language like some on record: "Give thanks unto the Lord, oh! my soul, for his mercies endure forever." A sense had often before been given me, when in the field, that preservation could not be witnessed without the guardian care of the blessed Shepherd; and now, when greater perils were to be met with than I had ever before experienced I was driven, the more entirely and devotedly, unto the only Helper of his poor trembling messengers, whom he sendeth forth as lambs among wolves, (never before so fully realized,) to trust in him, and to depend entirely upon him for mouth, and wisdom, and strength. And blessed be the name of Him who promised those whom he sent forth, when personally with them, "And I will be a mouth and wisdom unto you, which your adversaries shall not be able to gainsay or condemn." Truly, it was only through the fulfilment of this gracious promise, that we were favored to obtain the victory in so many instances; nor did he ever fail to help me in keeping to his commandment, *not to premeditate beforehand*; and to the praise of his great name, I can say, that I had never before so little cause to regret anything that transpired, as on the late occasion, the consideration of which brings consolation and peace of mind. And although feeling very peaceful, in having, so far as I can see, done what was called for at my hands, the usefulness of the work, and the keeping of those minds which have been renewedly stirred up to revert to first principles, and the importance of cleaving to them, must be left to Him whose blessing only can prosper the labors of his messengers.

* * * * *

Under the circumstances attending my service in those large meetings in England, that of seeking for or desiring to address them with enticing words, was entirely out of the question; but that which was

desired and asked for, was, understanding and strength ; which, through the Lord's mercy, were not withheld on any occasion when labor was required. * * * *

In much near and affectionate love to thyself, and family, and to all dear inquiring friends, as if named, I conclude, and am thy friend,

JOHN WILBUR.

[After the accomplishment of this last visit to Great Britain, calmness and peace were eminently the clothing of his spirit ; yet his solicitude for the preservation of Friends upon the ancient Foundation continued unabated—being manifested by visiting some and writing to others, under the constraining influence of the love of Christ.

He kept no further record or journal of his life, but feeling that his labors and trials were nearly concluded, he calmly awaited the summons from works to rewards with an unfaltering trust that a mansion of eternal rest was prepared for him. After a short illness, he died in great peace on the 1st of 5th month, 1856, at the house of his son-in-law, Thomas Foster, with whom he resided after the death of his beloved companion in 1852.]

The following memorial concerning him was issued by South Kingston Monthly Meeting :—

Testimony of South Kingston Monthly Meeting of Friends, concerning John Wilbur, late of Hopkinton, R. I., deceased.

“ *The memory of the just is blessed ;*” and it has ever been the concern of those to whom the cause of Truth is dear, to perpetuate the remembrance, and to preserve memorials of the lives of such as have devoted themselves to its service ; whose chief concern was to be found “walking in the footsteps of the flock of Christ's companions,” and by example, as well as precept, to persuade others to persevere in the pathway of holiness, the end of which is everlasting life. While acknowledging our obligation submissively to acquiesce in every dispensation of divine Providence, in the assurance that he doeth all things well, yet the removal of such dedicated laborers from the church militant has ever been felt as a loss to survivors ; and more especially has this been realized at

periods of great degeneracy, and when, because of the abounding of iniquity, the love of many has waxed cold, and the way of Truth is evil spoken of.

Regarding the present as peculiarly such a time, our minds are deeply impressed under a sense of the loss we have sustained, in the removal from works to rewards of our late beloved friend, John Wilbur; and we believe it right for us to hand down to posterity our testimony to the excellency of his character, and to his eminent services in the cause of Truth and righteousness in the earth.

He was born at Hopkinton, R. I., 17th of seventh month, 1774. He was the son of Thomas and Mary Wilbur; who were exemplary members and elders of our religious Society, and were concerned to bring up their children conformably to its principles and discipline. Few particulars of his childhood having been preserved, we pass over this season with a few remarks thereon, written by himself at a later period. "Regarding what is past, I may say, that the guarded care of my parents—a constant attendance of religious meetings, and an attention to the reading of the Scriptures were a great help to my mind in preparing the way for, and directing my attention to the saving principle of divine grace within; the restraining power of which, I became acquainted with in very early life. And I feel constrained to bear testimony to its efficacy and sufficiency in effecting the work of the regeneration and salvation of all who yield to its reforming power." From this, as well as from the corroborating statements of others who knew him at this period, we learn that he was a youth of exemplary deportment and religiously inclined from early life. When about nineteen years of age, he was united in marriage to Lydia, daughter of Amos and Thankful Collins, with whom he lived in great harmony and conjugal affection nearly sixty years, until her death, which occurred about three years before his own.

He first appeared in the ministry in the thirty-sixth year of his age, and continuing to grow in his gift, and his offerings therein being satisfactory to his friends, he was acknowledged a minister not long after; and being careful to attend to the monitions of the heavenly Teacher, he became an eminent instrument in the Divine hand for promulgating the glorious

truths of the gospel of life and salvation to his fellow men. He was ardently attached to the principles of the religious Society of which he was a member, not only on account of their accordancy with the Holy Scriptures, and with the precepts and example of his parents, for both which he had great veneration; but from a living experimental knowledge of their truth and efficacy in preserving those who embrace and live up to them from the snares of the enemy and the contamination of the world; enabling them to meet with calmness and resignation all the vicissitudes and exigencies of life, and leading in the end to the haven of everlasting rest and peace. He believed that they embrace the whole great and glorious plan of redemption, as unfolded in the New Testament. Hence, he was a firm believer, not only in the divinity of our Lord and Saviour Jesus Christ, and in all that he did for us without us, in that prepared body in which he came to do his Father's will, wherein he tasted death for every man, and suffered the just for the unjust, that he might bring us to God, blotting out the handwriting of ordinances which were against us, and becoming a propitiation for sins that are past, repented of, and forsaken; but also in his inward and spiritual appearance in the heart, wherein is experienced by those who truly look for him, his second coming without sin unto salvation; and his interposition as a sure helper and deliverer in preserving us from falling into the like thralldom again. This, with our worthy forefathers, he regarded as the Christian covenant, consisting of two parts; both alike essential, and neither availing without the other; but both together constituting the whole great plan of Christian redemption.

But while he was sound in the Scripture doctrines always held by true Friends from the beginning, and was one of whom it might truly be said, "*he kept the faith,*" yet he failed not to enforce the necessity of good works, which he regarded as the genuine fruits of a *living* faith; and he was deeply concerned to be found living up to his profession, maintaining both by precept and example the importance of holiness of life, and that a mere profession, however good, will avail nothing. He was eminently gifted and qualified for usefulness in the administration of the discipline, and management of the affairs of the Society; his views being clear, and his

expression of them generally pertinent and to the point. And while he was careful that offenders be dealt with in tenderness and meekness, yet, when such labors of love failed, he was firm and decided in placing the judgment of Truth over such, and often expressed a concern, lest, through weakness or the fear of man, this important part should be neglected. He was an example of humility, plainness, and consistency in his daily walk, and concerned to bring up his children therein—combining, with gentleness and meekness, firmness and decision; bringing in wholesome restraint to the aid of persuasion and exhortation, by which, through divine help, he was remarkably successful in bringing up a large family of children in plainness and sobriety, and at the same time securing their filial love and tender regard.

He was a diligent attender of meetings both for worship and discipline, seldom failing to attend them in due course, unless prevented by severe illness of himself or some other of his family; and it was his uniform practice on such occasions to take his family with him, or as many of them as he could with convenience, and when met with his friends for the solemn purpose of divine worship, the weightiness of his spirit while reverently waiting on the Lord, was often felt, by those who were present, to have a solemnizing effect on the meeting. When he arose to speak, it was with the arising of Divine power; and he was careful not to run before his guide, often proceeding slowly and with great deliberation, minding the stepping-stones as he proceeded; but when it pleased his divine Master, as was often the case, to vouchsafe an open door of utterance, he appeared as an eminent and powerful minister of Christ; and it might be truly said of him, that his speech and his preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; often falling upon the tried and penitent soul as the gentle rain, or distilling as the silent dew; while, to the rebellious and disobedient, it was as the fire and the hammer, causing them to tremble under a sense of their undone condition, as opened to their view, and raising the query, "What shall we do to be saved?"

He travelled extensively as a minister, both in this country and in Great Britain and Ireland, which he visited twice,

only surviving his return from the last visit about two years.

In addition to his usual occupation, (the cultivation of a small farm,) he was much employed by the community as a surveyor of land; and being considered very capable and accurate in this vocation, he was often sought after, as well on this account as for his uprightness in dealing, intelligence, and kindly bearing towards all with whom he had intercourse. To these characteristics, may be added a cheerful and social disposition, which rendered him an interesting companion; and he was, so far as is known, without exception, beloved and respected by all with whom he thus became associated. In all his intercourse with his fellow-men, he was truly a peacemaker; being often resorted to as a counsellor in cases of difficulty, and as an arbitrator in settling disputes among his neighbors. He was enabled, by the soundness of his judgment and discrimination, through divine assistance, to be eminently serviceable in such cases; and the confidence of his employers in his integrity and impartiality was such, that he was enabled, almost without exception, not only to escape the censure of those to whom he decided adversely, but to retain their friendship and respect.

Often, with the approbation of his friends, he appointed meetings and attended funerals among those of other denominations within his own county, to their comfort and satisfaction; which was frequently acknowledged on their behalf; and tended not a little to strengthen their love and regard for him. But he was far from being of the number of those who court popular favor and applause, who baulk the testimonies of Truth, or warp them to suit the public taste. He evinced the same unbending adherence to principle in all companies and under all circumstances. His faithfulness in this respect, as with many others in different ages who had gone before, brought him into many conflicts, which, however severe, he endured with unwavering firmness and fidelity. Of these, by far the most trying and enduring were those which arose from a radical departure from the doctrines and testimonies of Friends, on the part of large and sweeping numbers in the Society, at two different periods during his life.

The promulgation of unsound and antichristian doctrines

by Elias Hicks and his adherents was the occasion of much sore trial to him, long before the open rupture in the Society occasioned thereby; and he was constrained faithfully to bear his testimony against this spirit of unbelief, in all its delusive appearances; firmly adhering to the ancient testimonies of the Society in regard to the divinity and offices of our blessed Lord and Saviour Jesus Christ, and laboring in the ability afforded him to counteract the desolating effect of views so derogatory to his divine character and atoning sacrifice for the redemption of fallen man. But in maintaining this controversy, he was mercifully preserved, as we may well believe, through continued reliance upon Him on whom help is laid, from running into error on the other hand, of which there is ever great danger with those who suffer their natural feelings to predominate, and are remiss in keeping up the watch, as we have had lamentable evidence in the falling away of many in this way, who escaped the wreck of the first storm.

In the years 1831-2, he made his first visit to Great Britain and Ireland; where he soon saw the working of a spirit, the tendency of which appeared to him to be, to carry the Society back towards the outward and literal views of the formal professors of the day, and, if unchecked, to land its members on the same ground from which our faithful predecessors had first taken their departure. In his own language, he "saw, or thought he saw, the great subtlety of the enemy, in taking advantage of the Hicksite heresy, which led off on the one side from the true doctrine, working on the minds of those who were the most prepared to forsake the original ground of vitality; so that whilst they were guarding against a fatal lapse on the one hand, he might the more easily plunge them into another as destructive on the other,—both insidious and defective in relation to the true faith in the offices and attributes of the Saviour of men." As, against the errors of Elias Hicks and his followers, so against these unsound views, he felt called upon, both then and after his return to his native land, to bear his testimony. And when, a few years after, Joseph John Gurney, who was strongly identified with these new views, (having introduced and advocated them more or less openly in most of his voluminous writings, and thus more than any one else being publicly responsible for them,) came

to this country on a religious visit, our beloved friend took an early opportunity, on his arrival in New England, to express to him the uneasiness which he had long felt with many of the views thus promulgated in his printed works, now spread abroad, not only in England but widely in this country also. He entreated him to disavow such portions of them as were not in accordance with the ancient and well-known principles of the Society, as the first step towards opening his way for service amongst us. But instead of complying with this request, or in any way making satisfaction, he entered into a defence of all his writings, claiming that there was nothing unsound in them; and attempted to shield himself behind the certificate which he brought with him. This being the case, and failing to prevail on the Meeting for Sufferings here, to investigate those writings and decide on their soundness, he felt constrained, as an individual, from a sense of religious duty, and in accordance with the requirement of our discipline, to warn his fellow-members against imbibing, or giving countenance to these unsound sentiments. We do not regard this as the proper place to detail the consequences of the faithfulness of our dear departed friend herein, nor is it necessary, as a correct account thereof has already been published and extensively circulated. Suffice it to say, that amid the sufferings and conflicts consequent thereon, he never faltered in his adherence to the original principles and testimonies of the Society of Friends, as held and maintained by George Fox, Robert Barclay, and their co-laborers in the beginning, and died, as he had lived, in the firm belief that, in adhering to them through evil report and good report, he had not followed cunningly devised fables, but pure, living, and eternal Truth. And it may truly be said of him as of Joseph, anciently, "The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

He was much and justly valued as a correspondent, and his labors in this line were extensive during the greater part of his life. His letters, whether descriptive, didactic, or religious, were always interesting; but the latter class were by far the most numerous; and it was eminently as a religious

writer that he excelled. In penning his views on subjects of this important nature, he avoided speculation, and went directly to the point of vital Christianity. The continued support and perpetuation of the principles and testimonies of Truth, in their original purity, as always maintained by faithful Friends, was to him a subject of paramount importance; and for this he labored abundantly, both orally and in writing; being often, during the latter part of his life, bowed down under deep concern, lest they should, through the love of ease, lukewarmness, and the speculative propensities of this degenerate age, be cast aside and lost to the world; than which he believed a greater loss could scarcely befall the family of man.

Owing to the introduction of the unsound views into the Society already noticed, much that he wrote during the latter part of his life was of a controversial nature; yet few men were more averse to controversy for its own sake, or more inclined to avoid it in common conversation, unless principle was involved, than he; but when this was so, whether in public or in private, he failed not to defend the Truth and the right; often saying, that if the pure and unchangeable principles of Truth cannot be maintained without controversy, then now, as at the first, they must be maintained by controversy; that faithful and upright men have in all ages kept up a controversy against error and corruption, and that while a succession of such continues to be raised up, and error and wrong continue in the earth, so long this controversy must and will be maintained.

After the separation in New England Yearly Meeting was effected, through the efforts of those who gave their support to the unsound sentiments, which unhappily included many of the influential characters therein, thus causing the devastation to be more widely spread; he labored assiduously for the preservation of the small body which continued to adhere to the ancient doctrines of the Society, and for that of the honest-hearted in other parts of the heritage, under a concern for whom, he visited with certificate, many of the meetings within the limits of New York Yearly Meeting. He also attended the Yearly Meeting of Philadelphia, and many of the subordinate meetings thereto belonging, greatly to the comfort of

the sincere-hearted, to whom the ancient testimonies of Truth were still dear, many of whom were under suffering for the cause sake, and laboring under much discouragement.

In the spring of 1853, he laid before his Monthly Meeting the prospect of a second visit to Great Britain and Ireland. This was no small trial to him, as well as to his children and friends; his advanced age making the prospect of his return look very doubtful. But after weightily deliberating upon it, and believing the opening to be in the true light, his concern received the approbation of the Monthly, and subsequently of the Quarterly and Yearly Meetings, and being furnished with certificates of unity and sympathy therefrom, he embarked from Boston on the 28th of ninth month, 1853, accompanied by his son Amos C. Wilbur.

Soon after his arrival in England, he had an interview with a large committee of the Meeting for Sufferings, at their request; before whom he spread his concern for the preservation of the Society on its ancient ground of principle and discipline, and showed that this was what himself and Friends in New England had been standing for; and that where the matter had been fully investigated, as was done by Philadelphia Yearly Meeting, this was found and acknowledged to have been the case. Although they allowed him to relieve his mind, and were unable to gainsay or resist what he said, yet it was painful to him to find them fully committed to the views of J. J. Gurney, and unwilling to acknowledge that any portion of them were unsound. Besides this, he had interviews with many others of the leading characters in different places, who generally acknowledged unity with the same sentiments. Thus he found his previous apprehensions in regard to this class confirmed; but in the course of this visit, he found a considerable number of true mourners on account of the desolations of Zion, whose eyes had been anointed to see things in their true light. These were sitting in solitary places, and their secret cry was, "Spare thy people, O Lord, and give not thine heritage to reproach." To these, he was in a peculiar manner drawn, and was with them, greatly to their comfort and satisfaction, as was afterwards evinced by written testimonials from some. He was permitted to return to his home in safety, after an absence of about six months.

After his return, he seemed to regard his labors as nearly finished; often speaking of this visit as an evening sacrifice, in the offering of which he felt great peace. It proved to be the last journey of a religious nature, which he made beyond the limits of his own Yearly Meeting; within which, however, he continued to labor to the comfort and edification of his friends.

Though firm and uncompromising, he was mild and forbearing, and remarkably unassuming, evincing no ill-will towards those who differed from and were disposed to resort to extreme measures against him. He often spoke of having endeavored to weigh his motives, and his acts in this matter, with those whom he once regarded as his friends, in the balance of the sanctuary, with a desire to be rightly directed in all his movements; saying that whenever he had looked towards concession and compromise, the way had seemed covered with darkness, and he had clearly seen that those precious testimonies of Truth for which our worthy predecessors suffered and laid down their lives, cannot, without incurring a fearful responsibility, be compromised. Having faithfully served his Lord and Master in his day and generation, the evening of his life was eminently serene and tranquil; evincing a state of quiet waiting for the final change, which he looked upon as near; often remarking, both in public and in private, that he believed his day's work was nearly done. Especially was this the case during the last year of his life. Being much indisposed, while on a visit to one of his daughters, he said he often thought of the probability of his being suddenly removed, and remarked that there was no terror to him in the prospect, but that it looked pleasant to him. And in a public testimony in his own Monthly Meeting, after expressing his continued impression that he was near the termination of his earthly labors, he said that in looking towards a separation from the world and the things of it, he felt that there were no strong ties to be broken; that the world had lost its charms for him, that there was nothing pertaining to it which it was hard for him to leave, save his beloved friends, and he trusted that even the separation from *them* would be made easy; that the change to him seemed desirable, not only on account of a release from labor and exercise, but of a reunion with loved

ones who had gone before. On taking leave of a friend's family, after attending the last Monthly Meeting before his decease, though then in usual health, he remarked that he believed he was there for the last time. Thus forewarned and prepared, with his lamp trimmed and his light burning, he awaited the last remaining conflict, which, in Divine mercy and condescension, was made short.

On the morning of the 28th of fourth month, 1856, he was seized with severe pain, which threatened immediate dissolution. Being aware of this, he said to his daughter, "If I go now, all will be well." She soon after reminded him, that he was taken ill much as his mother had been, who survived but about half an hour, but added, "I do not wish to alarm thee." He replied, "Thou cannot alarm me." On the day following, finding that he continued to fail, she said to him, "Father, thou art very feeble, dost thou expect to recover?" He replied, "No, I know I shall not, and I do not desire it; I am ready to go." She said, "Then thou hast seen enough of this world?" He replied, "Yes, plenty, plenty." She told him she had been looking towards him for company, when her dear husband (then low with consumption) should be gone. He replied, "Thou must not." During the severe paroxysm of bodily distress, which lasted for several hours, not a murmur escaped him, nor any token of impatience. Although active remedies succeeded in relieving his pain, yet his constitution had so far given way, that he continued to sink, and subsequently, from weakness and what appeared like partial paralysis of the organs of speech, articulation became difficult, so that he said comparatively little that could be understood; but what could be understood was indicative of peacefulness and resignation. In reply to the question whether he felt peaceful, he replied "very." His interest in the welfare of the Society continued unabated to the last, as was evinced, on the evening before his decease, by his desiring to hear read a letter received, giving some account of Philadelphia Yearly Meeting; and, during its reading, he turned his face to the reader and listened attentively. On being inquired of, if he understood it, he replied that he did. Late in the evening, his eldest son, who lived at a distance, and whom he had been expecting, arrived, and, on approaching him, asked him if he

knew him; he called him by name, and smiled very pleasantly. His son inquired of him in regard to the state of his mind; he answered, that "his way was clear before him;"—to another, he said he was "very happy," which was nearly his last expression. In the latter part of the night, he fell into a quiet slumber, in which he continued until about eight o'clock on fifth day morning, the 1st of fifth month, when he departed hence, aged nearly eighty-two years, and was interred in Friends' burying-ground, in Hopkinton, on the 4th of the same, after a solemn meeting on the occasion, wherein a true and living testimony was borne to the uprightness of his character, and the faithful dedication of his life to the blessed cause of Truth and righteousness.

In thus reviewing the life and gospel labors of this our departed friend, we are led to adopt, as peculiarly applicable to him, the language of the beloved and faithful disciple, conveyed to him in the visions of light: "And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." And so we have been brought renewedly to believe, that the results of the faithful labors of this dedicated servant of the Lord have not terminated with his valuable and eventful life; but that they will continue to be felt, to the strengthening and animating of survivors and those that follow after, even in ages and generations yet to come.

Signed by direction and on behalf of South Kingston Monthly Meeting of Friends, held at Hopkinton, 23d of 3d month, 1857.

ETHAN FOSTER, Clerk.

ANN PERRY, Clerk.

APPENDIX,

CONTAINING THE LETTERS OF JOHN WILBUR ADDRESSED TO GEORGE CROSFIELD, WHILST IN ENGLAND, IN 1832, TO WHICH ALLUSION HAS BEEN FREQUENTLY MADE IN THE FOREGOING JOURNAL.

[THE following Letters, written by John Wilbur to his friend George Crosfield of Liverpool, during his first visit to Great Britain, bear evidence to the clearness of his vision in perceiving thus early, the encroachments of an innovating and modifying spirit in the Society, as well as his faithfulness in raising a warning voice against its delusive and pernicious effects. These letters were published by the Friend to whom they were addressed, and brought down upon their author the severe condemnation of those who were insidiously at work to undermine the true principles of Friends, both in England and America. On returning to his own country, he was soon called to account by some of the leading characters in New England Yearly Meeting, for writing these letters, and for suffering them to be published without first submitting them to the judgment of the Morning Meeting in London. In point of fact, he *did* suggest the submission of the Letters to the Morning Meeting, and inquiry was made of the Friend having charge of the records of that Meeting, as to the practice in such cases; who replied that it was not the usage in that country, to bring forward such pamphlets for revision. The storm of indignation, with which J. W. was nevertheless assailed on this occasion on the part of some, clearly evinced the deep and settled purpose which existed in their minds, to effect a change in the principles of the Society, as well as their conviction that the Letters were adapted to counteract their long-cherished design. These feelings of hostility to him were so far indulged, that attempts were made to bring him under dealing at that time, on account of these Letters; being charged with having turned aside from his proper business in writing them, raising a false alarm, and creating an unnecessary agitation in the Society, &c. But the publication of the "Beacon," and the defection in England termed the "Beaconite Sep-

aration," soon after occurred; the seceders holding to the very doctrines guarded against in these Letters, and thereby clearly showing the necessity and timely adaptation of the warning contained therein. "Beaconism" was an offshoot from Quakerism, in the same direction with the views of J. J. Gurney and his adherents; but this development of them was premature, and too radical and open for any considerable number of the Society at that time publicly to adopt them. Some of the leaders in this schism, however, did not hesitate to affirm, that their views had been thus changed by the writings of J. J. Gurney. These writings, though in the main more insidious and plausible than the open defection of the "Beacon," no less surely led away from the Truth as always held by Friends; and they have indeed produced a far more sweeping effect, than any bold avowal of the same principles could have accomplished. Their legitimate results are becoming more and more manifest to every intelligent observer. One after another of the testimonies of the Society, and the restraints of the Discipline, are being abandoned; paving the way for an easy union with the fashionable and sin-loving world, and at the same time affording the CLEAREST PROOF that there was ample cause for the deep concern and apprehension of our dear friend John Wilbur; whose labors, to avert the entire overthrow of the Society, were so abundant and faithful, amid all the sore trials and sufferings which fell to his lot. We commend these Letters to the serious consideration of the reader.]

LETTERS TO A FRIEND, ON SOME OF THE PRIMITIVE DOCTRINES
OF CHRISTIANITY. BY JOHN WILBUR.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—PHIL. IV. 8.

P R E F A C E.

IN publishing the following Letters, it is necessary that I should briefly state some of the reasons which have induced me thus to give a more extended circulation to what was originally only a private communication of sentiment.

They contain the views of a Friend who, during his visit and gospel labors in this land, was often led into deep exercise and solicitude on subjects of great interest and importance to our religious society. The views which he has taken, and the sentiments he has expressed, are, in my judgment, well calculated to afford instruction and profit; and to support the ancient doctrines and testimonies of our society; nor can I doubt but they will be acceptable to, and be well received by all who wish these doctrines and testimonies to be maintained in their ancient purity. Yet to others who may be shunning the cross, and the narrow way, and seeking for themselves and their children more liberty; endeavoring to combine what are altogether irreconcilable, the grandeur and friendships of this world with the plain and simple way of truth, I expect some of the sentiments contained in this work, will be very unpalatable.

A recurrence to our first principles is at all times profitable and advantageous; the present day abounds with writings, both of a religious nature and others, much mixed with opinions and sentiments very different from those held by us as a society; and whilst these books are extensively read amongst us, there is reason to fear that the perusal of them tends much to the exclusion of the writings of our own society; that thus loss is sustained by many of our members, who are more deficient, than they ought to be, in the knowledge of our principles on various important points: a more extended acquaintance with these principles, and a more strict adherence to the testimonies of the society, are much to be desired, and would be of great benefit.

The following Letters are calculated to impart such knowledge, and to promote such an adherence, and I publish them with the hope that these may be their effects—that they may be read with a desire to be instructed, and to profit by the sentiments they inculcate. The responsibility of giving them this publicity attaches not to the writer, but belongs exclusively to me.

GEORGE CROSFIELD.

LIVERPOOL, *10th Month*, 1832.

LETTER I.

INTRODUCTORY.

MY DEAR FRIEND,

I have often recurred, with a degree of satisfaction to my early impressions, as well as to the instructions which were given me by my parents. They early made me acquainted with the doctrines of Christianity, so far as the reading of the Scriptures of Truth would give me

that knowledge, and I was carefully instructed to reverence these sacred writings. The precepts of the New Testament in a particular manner, did seem fully to correspond with those secret sensations, which I was early led to believe were the openings and leadings of Truth upon my mind : I was enabled also, without an expositor, to receive and satisfactorily to understand, some of the more prominent and simple doctrines of the gospel, as to the character and the several offices of Jesus Christ the Saviour of the world.

And now also in due time, the history of the Society of Friends was introduced to my reading and observation ; and my youthful mind was thereby strengthened and confirmed, to make a more perfect discrimination between the works of the law and those of faith ; and to perceive what faith in God, and in the Lord Jesus Christ would do, even that faith which worketh by love to the purifying of the heart. I saw that it was sufficient ; that it enabled those sons of the morning of our day, notwithstanding the mighty opposition which lay in their way, to work the works of God ; even those spiritual works which were wrought in them, and by them, through the sanctifying power of the Holy Spirit, in the covenant of God's promise unto them ; even in like manner as the primitive Christians did, they joined and worked with the workings of grace in themselves to the glory of God and to the praise of the Lord Jesus Christ.

And now I found myself to be one of this Society, not by birth and education only, but I embraced, and received, and fully believed in the doctrines of Christianity as professed by it, and I have ever since loved the Society and its testimonies wherever they have been planted ; not only in my native land of America, but also in this nation, where this the Lord's right hand planting was, as regards our Society, first begun.

Seeing now that my lot has been cast amongst my friends here, in the love and service of the gospel, I have verily thought that the good of this people has come nearer to my best desires and feelings than ever it did before, and that for this reason ; that this dedication has cost me more than any other service in which I have been engaged ; and many, yea very many in this land, have become as bone of my bone, and flesh of my flesh ; if indeed I may be allowed to use and to spiritualize the expression ; they have become as brothers and sisters in those tender feelings which I trust spring from the one blessed source of Divine love ; so that though as an alien and a stranger here, as to the outward, still I feel to be one of you, and in my measure, to joy in your joys and grieve in your griefs—to travail in affliction with you, and in desire that you may faint not :—to endeavor to strengthen the hands which hang down with weakness, or rather to put up a prayer

that our best Helper may lift them up, that he may confirm the feeble knees ; and that all who have taken upon them the profession, may be encouraged to stand fast in the Lord, and faithfully in the testimonies of our God ; so that this people, whom in his own good pleasure he chose to raise up and advance, distinct from all others of this day, to be as a beacon, a light, and a waymark outwardly in the world, may hold on their way, and continue faithful through his power to support and maintain the inestimable ground to which God did lead them, and gave them to stand upon ; and that they may never suffer any by-way apprehension of good to draw their attention from the one great object of God's peculiar design in raising them up to be a people, even to bear testimony to the spiritual nature and design of the gospel, as well as to uphold the glorious plan of redemption in all its other parts.

In whatever degree the present condition of the Christian world may now be improved by what has been done through this people, yet if by means of their unfaithfulness, a reaction should take place and continue, we may fear that when this people shall again have mingled with those from whom they came out, and the advanced ground of God's providence be thus vacated, that the religious testimonies given them to bear, will also be lost with them. Should such an event occur, then indeed will it be better for mankind coming after, that this Society had never existed ; for the enemy of all good, will not then fail to suggest that the ground having been once taken and found to be untenable, it would be vain and fruitless for any to attempt the like again ; for we know, that the more efficient the means that may have been resorted to to attain an object, if those means fail, the more we despair of ever attaining that object. But O ! that the spirit and power of the gospel may never give place to profession and form, however garnished and glowing that form or profession may appear.

And now my dear friend, my mind having been much exercised under divers weighty and important considerations of this nature since I have been in this land, I am induced to believe, it will contribute to my peace of mind, to open a little and spread forth before thee, a few remarks upon those subjects which have been more prominently and peculiarly exercising to my mind, during my labors amongst you ; but I have no hope of being able to do justice to a review of so important a nature as may seem to be premised, but only in such a way as I can endeavor to discharge what I apprehend to be my duty ; I propose, therefore, in my succeeding letters, to treat upon some points arising out of the foregoing considerations.

LETTER II.

ON THE FALL OF MAN, AND ON CHRISTIAN REDEMPTION.

MY DEAR FRIEND,

If it be, as has been affirmed, that enmity took root in some of the heavenly company, and that they through pride were led into rebellion, and an attempt to set up and establish a kingdom for themselves in opposition to, and above the throne and kingdom of God; still we have no reason to believe that the needful and mighty act of God in expelling from the regions of light their arch leader with all his band, had, or could have, any effect as a reconciliation, or any tendency to remove the enmity, however humbling their defeat and condition. No, nor that it were possible for those who had been created free partakers with their blessed and eternal King in the riches of his glory, after such daring rebellion and attempted usurpation, could ever be restored to that glorious state which they had lost by their fall;* for, as we may well believe, no mediation could be found between these rebels and Him whom they had attempted to dethrone; they had sinned wilfully and without temptation, and there remained therefore to them no more sacrifice for sins, but they were consigned to the blackness of darkness forever.†

Hence, this arch-pretender, finding himself forever defeated by the power and interminable decree of God, was excited to the highest pitch of hatred and malice, and seeing he was now forever expelled from the glories above, would seek to obtain for himself some other place and kingdom where to rule. He therefore, as it would appear, then sought out, and by his subtle temptation, assailed the lower creation of God, that he might hereby establish his dominion over a noble race which God had here placed, newly-created by his divine hand, in his own

* "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." Heb. vi. 4, 5 and 6—also Heb. x. 26.

† "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter ii. 4.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness." Jude 6.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Revelation xii. 7, 8, and 9.

image, "a little lower than the angels," and furnished too with power from his almighty Creator, if he had been obedient, to resist and overcome this proud usurper of the prerogative of heaven; but he, the wicked one (for such he had now become) by deceit and lies, and by a proud contradiction of the law and commandments of God, attempted to turn away man from his allegiance to his beneficent Maker and Father, and to corrupt and obliterate the character and image of uprightness and holiness which God had impressed upon him; and instead thereof to stamp him with the mark and inscription of the beast, which is sin, and serves to show to whose kingdom he belongs.

In this the serpent succeeded but too well; and man, through pride, and listening to the tempter, and seeking to obtain knowledge beyond what his Creator had assigned to him, fell into a mighty lapse of transgression, and was estranged from his Maker; the threatened penalty of his disobedience was inflicted upon him, and his condition was properly denominated death, than which, if it remain, there can be no greater punishment; and this death was truly realized, inasmuch as he died spiritually by losing the divine life through his transgression. He was dead also as it regards a sense of goodness; for his feelings were now so perverted, that they led him to consider God, who was truly his all beneficent Father, to be his enemy; he himself having now become the subject of another kingdom.

As things now were, it remained entirely with God, whether he would provide a way for man to return again to his rightful allegiance, so that the first purpose of his own benevolence and glory might still be realized; or whether he would abandon this ruined work altogether. But rejoice, O heavens! and sing, O earth! and break forth into singing, O ye mountains of the forest! love, boundless love, and mercy led the way, and if a plan could be found compatible with both the blessed attributes of justice and mercy, so that his statutes should not be rescinded nor dishonored, then God would open a way for them to return to himself again. And joyful to think and to know, in the richness of his grace a way *was* found, and a Mediator was also found and ordained who would for this, even for this fallen creature, give life for life. For however man had conceived pride, through the instilling of the author of it, and had a desire to be wise in himself, and to be as God, yet he had not rebelled as the fallen angels had done; hence a provision could be made and adapted to remove out of the way that which had befallen him; and this provision should apply to him, on condition that he would then by obedience reverse his disobedience, for when the sacrifice for sin repented of, was in that day ordained, the Lord said then unto man, "*If thou doest well, shalt thou not be accepted?*"

But as it regarded the character and office of the Mediator, it was seen that he must also be a man : as it was man that sinned, so like must be given for like, and life for life, yea and death for death. That is, the death of a man temporally, (God's leniency being such,) should be accepted as an equivalent pledge for the death of a man spiritually, he being yet within the reach of such a pledge, not having sinned as those had sinned, who had fallen before him ; and so, by a pledge, should man be redeemed from the judgment of death that rested upon him.

But as sin could not be atoned by sin, any more than disobedience could be atoned by disobedience, or by an impure offering ; and as the subsequent race of man, if a race should be suffered, must descend through these sin-stained progenitors ; therefore the offering of a mere man yet unredeemed, could not be equivalent to the effecting of redemption ; and as no mere man, therefore, could be an equivalent pledge without first having a pledge ; nor even then, so long as the nature and propensity to sin remained in him ; so, therefore, no one could be found among men merely as such, that could possibly redeem his brother, or give to God a ransom for him.

There were also other, and still higher and greater reasons, why a mere man could not be a sufficient mediator, because in the covenant of such a redemption as this must be to succeed to salvation, there must be a bringing to repentance, before the sins which had been committed could be forgiven or atoned for. And then again, and which is indispensable and cannot be commuted, man's heart must be enlightened, drawn and guided to the truth and to righteousness ; for although he repent and his sins be remitted for once, yet without something to keep him from a recurrence to them, he will still sin, and never forsake the commission of it. For however he may know his former sins expiated by the atonement, still, if he witness not the interposition of a power to preserve him in future from sin, he will go on again, adding sin to sin, until the accumulation become such, and the duration of his transgressions so outlive the day of God's grace, that the application of the mediation, whether without or within, will be rendered entirely unavailing. And here we see the supreme excellency of the light and grace of this provision ; that if observed, is able to keep us from a state, out of which the atonement itself is not designed to redeem us—even that of sinning against the Holy Ghost. (See Heb. vi. 4, 5, 6, and chap. x. 26.)

If the offering of a mere man could have been given and accepted for sins already passed, still this could have no effect in keeping man from sinning in future. But still the interposition and mediation must be effected, as wisdom teacheth us to believe, by the seed of the woman,

even by the man Christ Jesus, who should know no sin, and in whom the fulness of God should dwell bodily, and this body and life of man in which he designed himself to dwell, should be a pure offering and sacrifice of the first fruits, even of the first and only man who never sinned. This was therefore a sacrifice of a sweet smelling savour unto God, in which, and by which, he would blot out from his presence the transgression of every penitent sinner, and obtain a place and ground for him, whereon he would deign to meet him; and such too as would enable him to receive the divine grace, and prepare him for the guidance of the divine Spirit: for without this, man could not so much as be brought to repentance, and much less, to that which is the hardest of all attainments; the forsaking and ceasing from sin; for the mediation as well as the mediator was to be the Immanuel, God with us; not only God in Christ Jesus, reconciling the world unto himself, but also God in them through a measure of his spirit, as was declared, "thou in me and I in them!"

And we have not only abundant Scripture testimony, to show the fitness and necessity of a mediator, to act in us, and with us, as well as without us, and for us: but our own inability alone to do anything that is good, clearly teacheth us the high order and urgent necessity of a spiritual and continual mediation to guide and preserve us. Herein is much of the excellency of the mediation seen, that after the expiation of repented sins, He the Mediator of the whole glorious covenant of life and salvation, is to us a mediator still, keeping with us, and constantly teaching us the denying of all ungodliness: for such is our weakness, even after remission, that but for his help continually, we should soon fall into our old sins again, and our last state would be worse than the first. So that in the end Christ may have died for us a thousand times, (if by his judgments we should be so many times brought to repentance,) and still we be continually growing worse and worse; yea, and though we might all the time be acknowledging the atonement, and having the most implicit confidence in it, still if we do not believe in him, and receive him, the promise of the Father, the Immanuel to be with us, to keep us, all will be in vain. Yea, and if we do not by the power of the agency which God giveth us, work with him, and endeavor to keep his commandments, then the covenant to us is broken; yea, and *by us* is also broken; and moreover, if this indispensable part of the covenant so clearly identified and enforced by the undeniable authority of the Scriptures, is disregarded or rejected, however clear and full our faith may be in another indispensable part, still we are covenant breakers, and but partial believers in the gospel of our Lord and Saviour Jesus Christ. And again, on the other side: if any man with the Bible in his hand, shall deny the divinity of Christ, and

the efficacy and necessity of his outward sacrifice, then all his professions of light or grace, or spirit, (if indeed he have the presumption to make such a profession,) will be but a mere *ignis fatuus*, or a counterfeit of the right thing, and will only contribute to his condemnation.

Now if by the suggestion of an evil spirit the fall of man was effected through *disobedience*, then are we not to conclude, that through the interposition of a good spirit, the restoration is to be effected in the reverse of that by which man fell; even in obedience? And obedience is not a whit less necessary on account of what has gone before it in order to make way for it; for what Christ has done for us without us, has not rescinded a single obligation for us,—has not in the least exonerated us from obedience, or from fulfilling as much of the conditions as devolves upon us. In every covenant there is either a promise, an obligation, or a condition, between two at least; thus in that between God and us, after the first step which he himself has taken, to make way for all his promises, as well as even the application of the atonement, it is upon the condition of our obedience, and the fulfilment of our part of that covenant, which ensures to us an eternal inheritance.

Christianity having been ordained as the blessed means of restoring man from his fallen condition and from sin, to a state of holiness and acceptance with God, is of all things the most hateful to the devil; yea, he hateth the faith and the power as well as the author of it. He strove mightily to destroy the child Jesus, through the instrumentality of Herod, so that if possible he might frustrate and prevent his glorious mission amongst men; so likewise it is to be presumed that he unwittingly strove, through the chief priests and elders, to apprehend and bring him before Pilate and Herod that they might destroy him, not knowing at the time, that therein he was fighting against his own kingdom; for however cunning, yet he is not infinite in understanding, nor can he know beforehand the divine purposes. For although the coming of Christ, and his character as the Messiah, were so clearly spoken of, that doubtless, he as well as the children of men, were in expectation of it; yet the benefit of his death and sufferings, were described in so mysterious and hidden a manner, that even the most enlightened of men could not comprehend it until after his resurrection, when he himself clearly explained it to two of his disciples as they walked from Jerusalem to Emmaus, as well as at other times. Thus the enmity and malice of the devil led him ignorantly on to instigate the Jews to destroy the man Jesus, not knowing, as we may well believe, the satisfactory and saving purpose of the death of Christ.

The plan of our salvation and redemption then, on the part of Divine Providence, consists of three things:—1st. Repentance, or rather his

power that leads to it. 2d. The atoning blood of Christ: and 3d, his Holy Spirit which sanctifies; and this agrees with the apostle John's testimony that there are three that bear witness in the earth, viz: "the Spirit, the water and the blood, and these three agree in one." For we are instructed that the water of Jordan, administered upon the body of Jesus, and upon the bodies of men, represented repentance, and showed, and was thus acknowledged by Jesus himself, that judgment which brings to repentance cometh first; after this the blood of Christ shed at Calvary as an atonement and reconciliation for us, cometh in the second place; and the gift of the Holy Spirit for our guidance and sanctification comes in the third place; and this order of time, and their succession to each other, was arranged by Wisdom itself; for as the baptism of John, signifying repentance, took place first; so the offering of Christ, for the expiation of sins thus repented of, came next in succession; and lastly, the more full diffusion of the Holy Spirit followed for the accomplishment and completion of the work of sanctification; and as to the two former, their order is sufficiently proved by the times of those events; and as to the latter, its place is clearly demonstrated by the direction of truth and the nature of things;—see John vii. 39, "For the Holy Ghost was not yet given, because that Jesus was not yet glorified." But after his death and resurrection, "he breathed on them, and bade them receive the Holy Ghost, which is the eternal spirit that sanctifies men's hearts." John xx. 22, 23.

There are divers operations and effects of the Spirit distinctly spoken of in the Scriptures of Truth, as being effectual to salvation, and they are severally alluded to by Christ and his apostles, as well as by the holy men of old, in such manner as if each was saving of itself; and for the reason, as I apprehend, that not one of these requisites, all of which are indispensable to our future well-being, should be overlooked or excluded from the summary of our faith in the covenant of life and peace. And these provisions and conditions may be thus enumerated:—

1st. That men are to be saved by the outward coming, sufferings, and death of Jesus Christ, through whom their souls are reconciled unto God.

2d. That men are to be saved by faith in God, and in his Son Jesus Christ.

3d. That men are to be saved by regeneration and baptism of the Spirit.

4th. That men are to be saved by Divine Grace.

5th. That men are to be saved by the Spirit of Christ or of God.

6th. That men are to be saved by the knowledge of God.

7th. That men are to be saved by obeying and keeping the commandments of God, and the Lord Jesus Christ.

To exemplify and demonstrate the foregoing positions, I would refer to the subjoined passages of Scripture, as being distinctly applicable to them, and which, collectively, would seem to constitute and include the whole covenant of life and salvation.* And I would desire to ask every one who is looking for the blessed hope of this high calling, even the glory of salvation, whether he can venture, even secretly in his own soul to disregard, or openly to disavow any one of the above conditions of his eternal salvation? And whether on serious reflection, he would not be fearful of doing so at the great risk of his soul's happiness? Then how needful it is to have a full belief in the doctrines of Scripture, and in every part of them, not merely assenting to some and passing slightly over others, for fear that a practical and living belief in them should lead us to much pain and conflict of spirit, and to the mortifying of the will of the flesh.—Then let every one come down and prove himself, and examine, by the light of Christ, all the hidden and dark avenues of his heart, remembering that every secret thing must be opened and brought to judgment in the day of Jesus Christ. And oh, how desirable, that when that day shall come upon every one

* “Even so must the Son of Man be lifted up, &c. John iii. 14.—We have redemption through his blood. Eph. i. 7.—Who gave himself for us, &c. Titus ii. 14.—And washed us from our sins in his own blood. Rev. i. 5.

“And whosoever liveth and believeth in me, &c. John xi. 26.—For ye are all the children of God, by faith in Christ Jesus. Gal. iii. 26.

“He shall baptize you with the Holy Ghost, &c. Matt. iii. 11, 12.—Except a man be born again, &c. John iii. 3.—Baptism doth also now save us, &c. 1 Pet. iii. 21.

“But by the grace of God, I am what I am, &c. 1 Cor. xv. 10.—My grace is sufficient for thee, &c. 2 Cor. xii. 9.—For by grace are ye saved through faith. Eph. ii. 8.—For the grace of God that bringeth salvation hath appeared to all men. Tit. ii. 11.

“And his Spirit, it hath gathered them. Isa. xxxiv. 16.—It is the Spirit that quickeneth, &c. John vii. 63.—For the law of the Spirit of life in Christ Jesus, &c. Rom. viii. 2.—But he that soweth to the Spirit, &c. Gal. vi. 8.

“And this is life eternal, that they might know thee, &c. John xvii. 3.

“If thou doest well, shalt thou not be accepted. Gen. iv. 7.

“Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. Jerem. vii. 23.

“And being made perfect, he became the author of eternal salvation unto all them that obey him. Heb. v. 9.

“Verily, verily, I say unto you, if a man keep my saying, he shall never see death. John viii. 51.

“Bringing into captivity every thought to the obedience of Christ. 2 Cor. x. 5.

“Fear God, and keep his commandments, &c. Eccles. xii. 13.—And whatsoever we ask, we receive of him because we keep his commandments, &c. 1 John iii. 22.—He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 John ii. 4.—He that keepeth his commandments dwelleth in him, and he in him. 1 John iii. 24.—And this is love, that we walk after his commandments, &c. 2 John 6.”

of us, we may submit to it, while there is yet tenderness in our hearts, so that a spirit of unbelief in any one of these great doctrines of life and salvation may never be entertained ; that none of the great truths of the gospel may be looked upon with indifference, but that every one of us may be so quickened and made alive unto God, by the resurrection and power of Jesus Christ, as to be furnished and blessed with the perceptive and all instructive guidance and influence of his Holy Spirit.

LETTER III.

THE EFFECT OF ACTION AND REACTION UPON THE PROFESSORS
OF CHRISTIANITY, ESPECIALLY IN RELATION TO THE SOCIETY
OF FRIENDS.

MY DEAR FRIEND,

We learn from history, that whenever God in his providence has made way for an advance of his church and people, their old enemy and watchful foe, has then always been ready to exercise all his manœuvres and powers to drive her back again into the wilderness ; and we have no need to go further back than the Protestant reformation for a proof of it ; for in a review of those times, we easily recognize his palpable and bestirring efforts to frustrate the blessed work, and to tarnish the beauty that seemed to be dawning upon the church, and, if possible, to deter her from going forward in the way which God had opened before her, even to the advanced ground which he had provided for the pitching of her tents and tabernacles. Thus, when the early reformers began to see the errors and inconsistencies of the Romish Church, the evil effects of their outward forms and observances could not but greatly strike their attention, and particularly their doctrine of the real presence of the body and blood of Christ in what was called the sacrament of the Lord's Supper ; the whole, and particularly the latter, tending to a denial of the spirituality of religion, and the benefit of the offering once made for all, by the sufferings of Jesus Christ without the gates of Jerusalem. The errors of Socinus were also propagated about this time, and his followers were thus in reality associated with the Romish Church in effecting the same object, though by different means, and seemed to threaten the overthrow and downfall of the whole doctrine of Christian redemption. The earnest efforts of the honest hearted and sincere reformers urgently opposed both these evils, and the Romish Church, defending in a very undue manner the doctrine of works, the abuse of which was the foundation of their system of priestcraft, the enemy of all good, took advantage of the heat of this

controversy, and through a want of watchfulness and care on the part of the first reformers, they were led on, step by step, to such a warm defence of the doctrine of the atonement, as to lose sight of the more practical operation of the light, grace, and spirit of our Lord Jesus Christ; and this gained such ground at a later period, during the hot disputes between the Calvinistic Puritans and the Protestant Episcopacy, which retained many of the Romish superstitions and errors, and they were so exclusively and intently fixed on extolling the merits of the former, that they very much lost sight of the necessity of the latter; and so by inattention to it, their experience in, and faith concerning the power of practical religion, gradually diminished and vanished away; insomuch that finally they became so void and faithless of the spirit and life of religion, that he who made a profession of spirituality, became as it were, a by-word and a hissing to these great and zealous supporters of the ever blessed atonement. Yea, and those who worshipped God in spirit, who walked in his light, and believed in the perceptible guidance and influence of his holy spirit, were deemed mystics and enthusiasts; and now having lost the life and the power; the faith of these high professors generally was only literal, and their devotions an imitation, consisting of forms and ceremonies, and things that belonged to the outward law. Thus they in their turn, as the others in another way had done, made a breach in the same covenant or system of Christianity, and rejected very much of the vital and spiritual part, the regenerating power of the Holy Spirit.

This, we may well suppose, was effected by the action and reaction of that zeal of an unregenerate heart which tends to errors and extremes. But God, even her God, forsook not his church. He interposed to renew his whole covenant with her, notwithstanding her wavering and vibrations from the true centre, the power of the gospel! He would lead her again out of the wilderness where her enemy had driven her, and he would speak comfortably to her. He would raise up unto her faithful witnesses, whose hearts he would enlarge, that they should understand, and whose eyes he would anoint that they should see, and he would restore again to the church the whole covenant entire as in primitive times, and men should be able again to see equally every provision of his salvation.

And they, our predecessors, did see and did walk in the light of the Lord Jesus, in which every one who walketh also believeth, and they do ever believe the whole covenant of God, and their faith will be found in all that faith can do, and their works in all that works can do. And they see that such faith as stands only in literal things, and is not also in the light, and life, and power, is dead, being but partial and alone; and in proportion as is the increase of faith, so is the increase

of works ; and so *vice versa*, as regards a living faith, and those works which are with it, which are the fruits of the Spirit of God. For such a faith, according to the declaration of the apostle, is also the fruit of the same spirit, so that he who hath not the Spirit of Christ, nor walketh by it, cannot have the faith as it is in Jesus.

But the coming forth of George Fox, and his cotemporaries, for the restoration of God's covenant, as well as the primitive testimonies and doctrines of the gospel, drew upon them the malice and rage of the old watchful foe ; for the advancement of the church, by the redeeming power of God through Jesus Christ, still excited the most dire hatred of her enemy, the devil, whose malice, as it did in the early days of the Christian church, now again instigated and poured forth a mighty volume of rage and persecution against them, hoping no doubt to get to himself some honor over the church of God. For inasmuch as in the primitive times he was able to persecute the Christian church, only by and through the people of the world, so now he hoped to divide Christ's kingdom against itself, and if not to the overthrow of all—yet to the dividing of the spoil, and himself to share in it, by arraying Christian against Christian, catholic against protestant, and finally, even protestant Christians against each other. Now it was seen that even those who were making the highest profession of the atoning blood of their Redeemer, and who were placing the most implicit reliance and confidence therein, could be brought forward in the very face of the gospel, to spoil and devour the professors of the same faith ; for this plain reason only, that they, the latter, were endeavoring to embrace and observe all the commands and doctrines of their Lord and Master Jesus Christ. They had made a firm stand and notable advancement against the kingdom of darkness, therefore the prince of darkness now rose in his fury and spread the work of cruelty around, increasingly striving to waste and paralyze this people. But this advanced guard—this little band of humble warriors, fighting under the strong banner of Christ Jesus, their holy head and leader, were invincible, because their Captain was with them, and went before them ; and for this reason, that their weapons were not carnal, but mighty through God to the pulling down the strong holds of Satan and his armies.

I shall now proceed to make some remarks upon Socinianism and infidelity, subsequent to the rise of the Society of Friends, and on the introduction of these opinions among them, and among other Christian professors. If inquiry were to be made for the first cause of these modern deviations from the soundness of Christian faith, we might easily trace it to the same source whence evil first came into the world, and whence we are to look for the primary origin of all iniquity ; and if we were to seek for the grounds on which that first cause of evi

acts on our fallen nature, our inquiries must end in the conviction, that it rests in a disposition for insubordination to the needful restraints of the divine law, and on pride, that great upholder of self, and of the will of the flesh. These are the elements, in the absence of the humbling power of Truth, with which the enemy pitches his strongholds and builds his embattlements, even in the unrestrained will of man, and in the pride of his heart; a pride which may not be seen on his person, but which either his words or his actions, sooner or later, will show to have a dwelling in his heart. Hence, he will in a greater or less degree, stand opposed to the pure, humbling, and needful restraints of the gospel; in some way or other this will be found, and to such a degree at least, as will keep him under the dominion of evil. But the out goings by which the tempter leads man off from the ways of Truth, are varied according to his natural disposition; according too to the traditions received, and the condition and faith of the society with which he is connected, and of those deviations which lead from the Truth; the enemy, although he regards the least, still glories most in the worst and widest; and although high professing hypocrisy cannot be deemed the least of these, yet open infidelity must be acknowledged the greatest; still it is believed, that the ready foe has made the former a clue to the latter, and however natural it is for things to produce their like, yet we find that through the interposition of an evil agent, the natural order may be broken and reversed, and a thing may lead to another widely differing in its degree, and in some respects in its nature, yet in denomination the same. As one extreme often produces another, so may the abhorrence of one evil lead the unwary mind into its opposite evil; and although, in some dispositions, over action may subside into inaction, yet it undoubtedly often produces reaction; and as it regards spiritual agency, where the power of Truth is not the moving principle, then there is another power which influences and controls men's actions, and controls that which leads to action, viz: their faith, or rather their notions or way of thinking; for indeed if they are not in some degree under the influence of the Truth, let their profession be what it may, they can have nothing which deserves the name of faith. For when men forsake the power of Truth, this choice gift is continued to them no longer; they then have not its renewing assurances, they are trusting in a false hope, which is nothing more than the spurious workings of the deceiver. The vanity and pride of ascribing to man the honor of saving himself by his own good works, as is done by those who rely for salvation on works alone, has been eagerly grasped by the devil; and at the same time that he extols it to its devotees, he exhibits it in the most ridiculous point of view to all such as, seeing its inconsistencies, are led into the Calvinistic sentiment, which excludes good works altogether, caus-

ing them to confide exclusively in Christ's outward atonement for them, and in this way the enemy takes advantage of man's frailty; still charity leads us to the persuasion that sincerity may exist in the one as well as in the other, but practical observation obliges us also to admit, that a complete character of hypocrisy may be found in both.

Again, where good works or obedience are struck altogether from the account, and God believed to be equal in all his ways, and implicit confidence being placed on Christ's redemption without us, then comes in the doctrine of universal salvation without any condition. In all these forms of belief we can plainly see the care taken to provide an escape from the pain and conflict of the sanctifying and practical work of the grace and spirit of God upon men's souls for their purification, so that a place may be found and abode in, for the continued indulgence of the flesh; and the will of man, vainly attempted to be kept alive in every form of religion, save the one true form in which obedience and the power of the Spirit dwelleth. It must be acknowledged then, that the mind let out to mere opinions, without the living, fundamental, and true touchstone of the light and grace of God, confirmed by the Scriptures, will probably run into great errors; and so it seems many, very many, have run. But the devil has not led every one in the same way, though he may bring them to the same bitter end at last,—for there are many paths which lead through devious windings, but all come out at the same sad point. He may induce both professors and non-professors, (the freedom of the gospel is not apparent in one, nor its fruits in the other,) to disbelieve the spirituality of Christianity, because they see their neighbour, who is high in the profession of it, either a mere enthusiast or a hypocrite. Again, he may induce some men to disbelieve in the atonement of Jesus Christ, because many who lay great stress upon it, are in their practice no better than infidels. Furthermore, he may induce many to condemn Christianity under every name and form, because they see those who profess to believe in, and follow the Lord Jesus Christ as a Saviour, continue to pursue this world, the lust of the eye, and the pride of life, with great avidity, like other men.

But after all, whatever the inducement may appear to be, or whatever may be seen in others inclining thereto, the strongest ground of unbelief is in a man's own heart, and in the utter want, or loss of true religion there. To such as are inclined to reasoning, Satan is fully able, successfully to pervert and misrepresent the doctrines of the gospel, because when their minds are darkened and know not the Truth, he can and does lead them to mistake his false radiance for the light of Christ, and thereby induces a great reversion of views and sentiments, making light darkness, and darkness light, before them. Hence they

become an easy prey to infidelity. In this way I apprehend it was that some were seduced in the early days of our Society, even such as had more self love and spiritual pride, than vital Christianity, to wit: John Perrott, John Wilkinson, and others. (See Sewell's and Gough's Histories.)

But we see how soon their anti-christian doctrines were discerned and detected by George Fox and his cotemporaries, because the light and spirit of Christianity abode in them; even a measure of that Spirit which trieth every spirit, and is able to decide whether it be of God or not. The judgment of Truth was thus placed upon the heads of these innovators and great pretenders to spirituality. And again, in more modern times, it was in the self-same way, that Satan deceived and led away some in Ireland, and many in North America; and it is believed that the facility of his victory over them, was greatly owing to their self love, self righteousness, and their great want of meek Christian principle. Insomuch that by his transforming power, he succeeded in bringing them to suppose, or to profess that they supposed, that our first Friends did not believe in the true divinity and reconciling sacrifice of our Lord Jesus Christ; than which a greater absurdity, and perversion of things, could hardly be imagined. For however the views of others as to the spirituality of religion, were such as necessarily to lead our early Friends to dwell much upon that part of the Christian doctrine, and to insist on the leading of God's grace in the heart; yet there is nothing more obviously foreign to the truth than the pretensions of those Socinian seceders, viz: that our first Friends did not believe in the true godhead and manhood of Jesus Christ, and in the blessed purpose of his sacrifice. So that we verily know that these outbreaks, cannot in the least degree be grounded upon any defect in our predecessors, in any point of Christian faith concerning the offices and character of Christ; for abundant evidence is deducible from their writings to prove that such a defect did not exist.

As has been before suggested, the professors of Christianity in the time of George Fox, had generally forsaken the spirituality of religion, but were not in the least wanting as to a belief in the outward coming, the divinity, and sacrifice of Christ. Hence there was not that necessity of insisting upon faith in this last-mentioned part of the Covenant, respecting which there was no defect of faith, as upon that part in which there was a deficiency; and this their practice was according to Truth and sound reasoning. For what skilful physician, being called to administer to a diseased person, would not resort to such medicine, as would tend to counteract the complaint that was already upon him, rather than to administer to a disease under which he did not suffer, and in which respect he was entirely sound and healthy. Now, as the

literal and spiritual parts of Christianity cannot be considered by any truly enlightened mind to be opposing or contending properties, any more than the body and soul of a perfect man, so therefore there can be no necessary fear, that to promote the right apprehension of the one could endanger the safety of the other. To say that except a man has the spirit of Christ he is none of his, does not gainsay the testimony that "God was manifest in the flesh, seen of angels, believed on in the world, received up into glory!" and I believe that the more true spiritual Christianity a man has, the better he will be qualified rightly to see and to estimate the doctrines of Truth as contained in the Holy Scriptures relative to the outward coming and offices of Jesus Christ; and for this very reason I believe, and am abundantly convinced, that our predecessors had much more of the true faith, and had much clearer views of the meaning and standing of the Scriptures, as well as of the true divinity of, and the purposes of the sufferings of our Lord and Saviour, than other professors of that day, who were making a high profession of their faith in them, but many of whom were wanting in spiritual and vital religion.

LETTER IV.

ON THE SECESSION IN AMERICA.

MY DEAR FRIEND,

It has been supposed by some, that within the last century, there had been either a defect in the faith of the Society of Friends, as to the outward coming and atonement of Jesus Christ; or otherwise not enough of care taken by its ministers to lay sufficient stress upon, or to allude sufficiently to the efficacy of the sacrifice of Christ without us, so as by that means to keep up a safe barrier against the inroads of infidelity. I think the latter was the case with too many in America, and I make no doubt that if Friends had been timely aware of what might come, and what did afterwards come, they would have been better guarded against it. But I know not that there was any unsoundness in our Society there, until the seeds were sown in the mind of him who stood at the head of the late secession, excepting only in a very few solitary individuals. Nor do I think that the open infidel writings of Paine, nearly half a century ago, had any effect in shaking the faith of Friends; for, as far as my knowledge extends, these writings were justly deprecated by them, and treated everywhere with the abhorrence they justly merited; but whether the publications of Paine, or the more artful and refined writings of Priestley, contained the seed,

which first fell on the fitly prepared ground : to wit, the heart of the first founder of the American secession, I am not prepared to determine ; but through whatever medium, or whether only through the agency of satan, it seems that either by a lapse into spiritual pride, or by some other means, his heart was exceeding congenial to its growth, and his natural talent and manner were wonderfully calculated to supplant truth unobserved ; as well as for the first spreading the seeds of infidelity. It seems however that there were a few prominent characters about the same time, or soon after, who were prepared to receive from this their leader those seeds of infidelity. Hence through him and them (men of great influence) awful devastation was made in the Society of Friends in America ; and however the Socinian doctrine may have lamentably spread far and wide both in Europe and America, still I apprehend that so great a schism or devastation in proportion to numbers, has not been known elsewhere, as in the instance just mentioned. Here then a question may arise, whether the Society of Friends, from its peculiar tenets, or discipline, is more exposed to the influence of such doctrines, than other branches of the Christian church. To this it may be replied with much confidence, that the plain, full, and true doctrines of Friends are not more nearly allied to Socinianism than are those of others. No ! and if indeed the doctrines of this Society are the genuine doctrines of primitive Christianity, which we do most surely believe, then are they farther from infidelity than any others.

Nevertheless, there is no doubt at all that the devil envies those most who are the most purely Christian, and consequently presses them the most sorely with his temptations, and strives the hardest to ensnare and drive them back from their advanced ground ; and upon this principle we are led to believe that the temptations wherewith he tempted the author of Christianity, were greater than those whereby he has ever tempted men. By the same rule he exerts his power more against good men than against others, and besides, the more good he can despoil and overcome, the greater his victory and exultation. But however great the trials of those who stand high in the scale of profession may be, still, if it be a profession to which God hath called them, their dwelling being “in the secret place of the Most High,” they “shall abide under the shadow of the Almighty,”—and their strength and their protection will certainly be equal to the trials of their day ; hence as their feet abide upon the watch tower, their habitation will be kept in safety. But a mere profession of Christianity is altogether unavailing in a Quaker as in any other. Yet as it regards the extent of that dereliction of principle which befell so many professing with Friends in America, however they may still profess to be Christians, yet every one acquainted with their skepticism, cannot but fear that they or their

leaders have so far abandoned Christianity as to forfeit their right of benefit in the outward coming and propitiatory sacrifice of Jesus Christ, and consequently their right in the whole covenant ; as all depends upon that blessed sacrifice. But it would seem as if the devil did make a kind of compromise with them, and such too as he had made with none other than professed Quakers, for as their principles lead them to believe in the light, grace, and spirit of Christianity, as a distinguishing article, it would seem that he despaired of so managing with them, as to strike this off at once with the other important part of the great plan, he therefore suffered them still to profess the spiritual guidance, (which nevertheless if real, there is nothing that he hates worse,) well knowing that if he could induce a flat denial of the proper divinity and atonement of Jesus Christ without them, that they would not then, in the very nature of things, be sharers in the true light of Christ within them, and walk in it : so that he could now deceive them with his false radiance, which they should mistake for the real light. For having denied “the Lord that bought them,” they could not be enlightened by him. Now, according to their manner of thinking and reading too, as they would of course be looking for light and spirit to guide them, full opportunity presented for this false light of the fallen angels, and the true light being thus superseded by darkness, through unbelief and hardness of heart, there was no power in them to distinguish between the true and the false ; between Christ and antichrist ; hence antichrist took the lead, and his light and his spirit became their guide ! he, well pleased enough with it, and with their cry, which was a continual reiteration of “the light ! the light ! the spirit ! the spirit !”—and Christ within but *not without* ! yea, and proud and vaunting enough is he, to have wrested from Christ his name ! and to obtain from the children of men the honor and homage attached to their leader ! glorying too in his own power of transformation and delusion, in making himself as God and sitting as God !—Now in this we see his cloven foot again, and his twofold and cunning intention in pushing forward these infidel and deluded professors to the cry of “the spirit of the Lord ! the spirit of the Lord !” and filling their mouths continually with it, and for this very purpose ; that the truly spiritual Christian, whom he cannot in the same way decoy, may if possible, be made to loathe the very name of Christ in spirit, or “Christ within the hope of glory,” this manifestation of the covenant being so continually brought forward and taken in vain by those well known to be antichristians. Hence we see the art and power of the arch-destroyer to contrive and form a deadly weapon with two edges, calculated to cut, to wound, and to kill each way ! he fills the mouths of his deluded followers, both with a cry against Christian redemption, and at the same time for it ; that is, partly for and partly

against, in order to divide Christ; thus also to divide and part asunder his people, and to destroy the one half on his right hand, and the other half on his left!

Then seeing the destroyer has gone forth, let all stand fast: for he has now but dressed up his old trick in a new garb, in order to play it off again upon the unwary, and those who cry peace. He has instigated the Socinian doctrine on the one hand to take captive all that is possible thereby, intending that those who may escape it, shall in their flight for refuge take shelter in the doctrines and opinions of men, in unconditional assurance, or in the flesh without the spirit,—because therefore the Socinian or Hicksite has sinfully denied the divinity and atonement of Christ, shall we unnecessarily and sinfully too, abandon everything else relative to God's salvation, that so we may establish what they deny? as if it were possible for us to obtain salvation by the one without the other. And will any be driven through cowardice from a practical faith in divine grace, and the light and spirit of the gospel, because these seceders have illusively pretended thereto. Will any man be deterred from reverently naming and believing in the holy name, because the atheist chants it off with scorn? Not the true Christian, no; for if the very worst of men deceptively profess the best of things, that will never occasion the true believer to abandon them, nor if the unfaithful abandon one part of the covenant, professing to support the other, it will never induce the former to reverse it, for in so doing he would be a covenant breaker as much as the other.

Now, in conclusion, I would ask if it is not alike dangerous to man and dishonorable towards God, to deny that Jesus Christ has done anything for our salvation without us, and to deny that he is doing anything for us, within us, for the same purpose; seeing that if we reject either of these provisions, we cannot be saved, for we cannot so much as begin a good life, without the application of that great sacrifice of his body, once made for all men. Nor in the second place can we advance a single day of our lives in the Christian way and warfare against sin, without his presence and help continually extended to us. The former was a mighty offering of his own body, a living sacrifice, once made for the reconciliation of man; the latter is a continual extension and operation of his power and spirit, light and grace, perceptibly working in the hearts of men, for their preservation and safe guidance through the whole course of their lives; for however much and long a man may have gone forward by coöperating with the spirit of God in himself, yet he can never witness preservation and a continuance in well-doing but through the power of this grace and spirit of God working in him and with him; and if the declarations of our Lord Jesus Christ, and the apostle Paul, be correct, man might for want of a continuance

herein, sin against the Holy Ghost, and fall from a good state into one from which it would be impossible even for the atonement itself to restore him.

LETTER V.

ON THE HOLY SCRIPTURES.

MY DEAR FRIEND,

It will be seen by every rational well-informed mind, that the comparison of two or more things together does not virtually diminish the real value of either; but affords a ready way of exhibiting, and ascertaining, the equal, or superior, or inferior properties of things differing both in nature and kind, viz: the good and the evil; and these severally have their degrees; but my present purpose will be answered by a brief recurrence to the good. On this great scale is beheld, even by us, short-sighted as we are, a mighty range of vast extent from the lowest to the highest, in the blessed order of God's assignment; for no man hath ever been able to comprehend, or to reach to the higher degrees of the radii of this mighty circle: so that we see there is room for a place and a station for every good thing in the spiritual as well as in the temporal economy, and that without any interference or infringement upon each other. And God standeth above all, and over all, and through all, and is in all, and ordereth all; and in comparison of whom there is no created thing which can be named in the heaven above, or the earth beneath, or under the earth, or even all things put together; they can indeed be no more accounted of, than the drop of the bucket, or than the particles of dust which cleave to the balance; and this is the more evinced to us by reflection on his glorious attributes of wisdom and power, justice and mercy, goodness and love, each in itself unbounded in extent; yet in him all are comprehended, each of itself filling all things, yet each clearly distinct; all in harmony, and what is wonderful, all are one, and that one is God, and each of these bears witness to the whole, and God in each records his mighty power, and testifies, and manifests himself in all. He, Jehovah, is seen of angels, but he has also manifested himself unto man; and, which all believers acknowledge, he has not only manifested himself, but also the knowledge of his will, and that too at sundry times and in divers manners.

But as it regards the ways and means by which God, through Jesus Christ, has revealed his will in former times, or at least as respects the adaptation of those ways and means to the minds of men in the present day, there appears to be a great difference of opinion between us as a people, and other professing Christians—which difference Robert

Barclay in his apology for the true Christian divinity, has set forth in a clear, cogent, and scriptural manner. He has in that work answered the great question, whether that principle which contains the light, grace, spirit, and faith of the gospel, or the Bible, is the first and best leader and controller of the Christian's life and practice; and he has fairly made the Bible to decide this question itself. None need do more than simply quote all the passages from the Scriptures which speak in favor of both these positions, and there will certainly be found a great preponderance in favor of the ground taken by our early Friends, and taken also by the apostles, in following the directions of our Lord, as to the guidance of his spirit, and its operation upon men's hearts. And I would indeed that all who may have any doubts on this point—might first read the New Testament carefully through with candor, and an eye to the subject, and then examine Robert Barclay's proposition on the same subject, when the coincidence will be readily seen. But though Robert Barclay has clearly and unanswerably demonstrated this, I would suggest the following queries for the consideration of all inquirers:—

1st. Can the Scriptures, or did they ever, save any one without the spirit?

2d. Is a person called to the work of the ministry by the Scriptures, or by the spirit of Jesus Christ?

3d. Is a man brought under a concern to go from one place to another to preach the gospel, by the Scriptures, or by the constraining power of the spirit and love of Jesus Christ?

4th. And when he is arrived at the place assigned, and is assembled with the people, is it not the spirit of Christ that truly unfolds the Scriptures, and brings to view the state of men, either in the words of Scripture, or in some other suitable language?

5th. And when a professed minister preaches in any of our meetings, his doctrines not being repugnant to the letter of the Scriptures, are the elders or others to judge by the Scriptures, or by the Spirit of Truth, whether his ministry is from the right spring or not?

6th. Did not the Jews think they had eternal life in the Scriptures, and yet would not come unto Christ that they might have life?

Finally, Christ the Lord, is the minister and leader of his people, (others as well as ministers,) for they do believe the truth of his gracious words, that he *is with them*, and dwelleth in them, and girdeth them, and bringeth all things to their remembrance; and they know him and his words which he spake in the days of his flesh, to be unequivocal and true, and not feigned words, or vain pretensions. They know too, by blessed experience, that their faith in Him, their leader, is a practical and living principle—that it is not a mere theory; and they find, this

living experience confirmed to them by literal testimonies from the Scriptures. Hence they are enabled livingly to believe the Scriptures, and to assign them their proper place ; or rather to allow them to take their own station and allotment in the blessed schedule of God's providence, declaring themselves to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and that *through faith* they are able to make us wise unto salvation ; where too he has also placed them, and where they acknowledge themselves to have been placed. Hereby those who attempt to put them in the place of the immediate and life-giving instruction of the spirit of Christ, are not true and genuine believers, of the full, fair, and irrefragable testimony of the Holy Scriptures, as it relates to the question before us. In making a comparison of the blessed spirit of the gospel with the Scriptures of truth, there is nothing lost to them ; for placing it above them is no diminution of their excellency, nor of their character ; nor can there be any dishonor brought to the sacred writings, by placing the all manifesting spirit, and light, and grace of God, through our Lord Jesus Christ, over and above them in the rightful order of God's manifestations and provisions for the children of men. Nay ! truly, it cannot be derogatory to the Scriptures, nor to any other creature here below, to place the second Adam, the Lord from heaven, the quickening spirit, above them ; and it may be presumed that no person who believes in, and is disposed willingly and self-denyingly to wait from time to time, for the coming of the Lord from heaven, the quickening spirit, will be disposed to give the preference to aught which is beneath the power, and the life, the covering ; and the instruction ; proceeding from it : for these know it to be their Alpha and Omega, truly the beginning and the end of all their Christian movements ; but this would never authorize any one in the least to believe or act contrary to the Scriptures, which are a blessed revelation of the will of God.

If we compare the Scriptures with the writings of our early Friends, there will be nothing lost to the latter by placing the former above them, and in the higher sphere of that exalted rank, where they do deservedly, and ever ought to stand, far above all modern writings, for several considerations which are well defined by Robert Barclay. For as the Scriptures, being authentic and true, place themselves below Christ and his blessed Spirit, so the writings of our worthy predecessors being also true, place themselves meekly and modestly, entirely below the holy Scriptures—a correct position.

Now, therefore, as the Scriptures are true and authentic in word and doctrine, and stand above all other writings, we may fully admit them to be the only outward, fit rule and standard by which all the professors of Christianity may prove and try their doctrines ; and more

especially, where *that Spirit* which trieth the spirits, is not so well known and understood. This outward test being then generally agreed to by all, is a treasure of inestimable value, and the more so, because it instructs them of the purchase of their redemption, and emphatically directs all to the light and grace of God, through the gospel ; which are the very things that our forefathers and we as a people have insisted on. But we see, nevertheless, that for want of a perfectly single eye to the light of Christ, some of the doctrines of this perfect standard are misconstrued and differently understood, so that Christendom has become divided into divers denominations, and each of these denominations has a creed or confession of faith peculiar to itself, and founded, as it is supposed, upon a right understanding of the Scriptures ; every individual member, therefore, of these different sects feels himself bound to believe and support the doctrines of the gospel as understood by his own society ; and such is surely his duty, if he believes with all his heart that they are correct. But whenever any member of a religious body sincerely thinks that he has found important errors in the fundamental doctrines of his own people, it then becomes his duty openly and candidly to say to them, “ That such and such, being your faith, and such and such mine, I must therefore separate myself from you, my views having become established, and my duty prompting me to open them to you, and before all men, and not knowing but as ye are many and I am but one, that ye are still more correct than I, I am resolved, therefore, to take no secret measures, nor to use any hidden influence, to draw you unawares into my opinion ; knowing as I do, that the purity and integrity of the gospel is such, that no end, however seemingly good, can sanctify any deceptive means to draw votaries to its support.”

Candid and Christian was the way taken by our early Friends to gather and establish a society coinciding with their own views ; they maintained honest, manly ground ; for their object was not a perversion of right principles, but a fair and lucid exhibition of them in the very face of day. Far different were the subtle movements of the seceders from Friends in America ; they endeavored, with all the art and cunning in their power, secretly to gain and to proselyte the unwary, to their new-fangled system of infidelity. How much more honorable to have come out into broad daylight, and proclaimed their views, inviting others to their standard. There might have been honor in such measures, though practised by infidels.

The subject before us, my dear friend, is one of deep importance, (even the right assignment of the place of the holy Scriptures,) when we contemplate the great consequences which await the retaining or abandonment of apostolic ground ; the ground taken by our predecessors

in profession, and which they supported with regard to the comparative rank of the spirit of Jesus Christ, and the Scriptures ; for it would not require much foresight and sagacity to see, that if we as a people, were to change the place of the Scriptures, and exalt them above, and put them in the place of the teaching of the spirit of Christ, that it must inevitably, and that before long, completely overturn and change our ancient faith and practice, concerning both silent worship, and the need there is of a continually renewed qualification in a gospel minister : two very prominent and important doctrines of the Christian religion. They are indeed the true doctrines of the gospel of our Lord and Saviour Jesus Christ ; and they had been virtually witnessed by the real worshippers and faithful messengers in all the previous ages of the world, who waited, spoke, and wrote as they were moved by the Holy Ghost. The knowledge and true experience of these doctrines had been very much lost, even since the more refulgent dawning of gospel light upon the sons of men, until they were proclaimed, and the true standard was again raised and supported through much pain and suffering by George Fox and his cotemporaries ; and the same doctrines continue to be acknowledged by their successors in faith down to the present day. Yet it is lamentable that these doctrines remain to be peculiar to the society of Friends, and that they only (it is believed) as a body, are found experimentally and livingly to teach and to practise them.

Inasmuch then as men, by silently waiting upon God, may happily attain strength and instruction, so they can thereby do more towards pulling down the strongholds of sin and Satan ; therefore his enmity is the more excited, and his cunning the more exercised to allure them from this blessed ground ; for finding his attempts to drive them by violence from the truth, to be in vain, he now very insidiously resorts to art and intrigue ; he is very plausible with them, seeking if he can, to relax their direct hold upon God, and their dependence singly on him. He asks but small concessions at once, and admits something that shall very nearly resemble the right thing, and yet not be the thing itself ; he gives it a good name, alleging its necessity, and extolling its advantages. And however the adversary hates the Holy Scriptures, and would induce men to disbelieve them altogether, still, when he cannot effect this purpose, it is like himself, to exalt them in name, even above their right order and true standing, that so he may dishonor Christ ; hence he would place the Scriptures instead of, or before the instructions of Christ's spirit, casting a shade of darkness over men's minds, and over the true faith of the gospel, subtly suggesting the impracticability of a direct leading of the Holy Spirit, and thus inducing ministers to abandon that flesh-paining exercise of wait-

ing for the promise of the Father, and setting them to work, to preach the letter only instead of Christ Jesus in the demonstration of the spirit, and with power; hence by degrees he would in time, so thoroughly change and remove this holy ground of our standing, that it might finally be abandoned altogether; which must indeed unavoidably be the case if we misplace the Scriptures, (as some other professors do,) by putting them as our instructor before the Spirit; then would *our* worship, *our* ministry, and *our* forms, become like theirs!

LETTER VI.

ON PLAINNESS AND SELF-DENIAL.

MY DEAR FRIEND,

My mind has often been brought into much painful exercise on account of the many departures from the wholesome Christians testimonies of simplicity and plainness; testimonies faithfully upheld by the Society of Friends in its earlier days, and times of its greater purity; leading to humility and meekness, and to the avoiding of pride and high-mindedness. There is no difficulty in ascertaining from whence these testimonies were drawn by our early Friends, even from Jesus Christ himself, that great example of meekness and self-denial; and the source too from whence every wholesome admonition, and good and perfect gift are received; and if through all good conscience we will "observe whatsoever he commandeth us, even to follow him;" and what the apostles preached and observed also, we shall find it needful to make a stand against the insidious pursuits of vanity, and a worldly spirit, and a nurturing of the will of the flesh. The apostle declared that "the grace of God which bringeth salvation," teacheth (also) the "denying of ungodliness and the world's lusts," and this truth, with the declarations of Christ himself, to wit, "if any man will be my disciple, let him deny himself and take up his daily cross and follow me," and "take my yoke upon you, and learn of me, for I am meek and low of heart," and that of coming to be a disciple of Christ and wearing his yoke brings us to the denying of what another apostle calls "the lust of the flesh, the lust of the eye, and the pride of life;" and it is by this practical self-denial that the followers of Christ are distinguished from other people; it is not what men say, or profess, that makes the true distinctive character, for a man may think much, and believe much, and rely much upon the sufferings of Christ upon the cross, and at the same time be an utter enemy to the cross of Christ, as it regards his own practical endurance of it, a thing indispensable to a disciple of Christ; and it is very evident, that there can be no true follower, without possessing so much of the spirit and power of the cross, as

will work in him to the mortifying of the deeds of the body ; to the sanctifying of the spirit, and to the subjugation of the will of the flesh.

And a good degree of this experience is undoubtedly witnessed by individuals under different denominations ; but the Society of Friends from the first, found it needful to adhere to greater purity of manners than other professors had done, in order to be more perfect followers of his example, as well as of his doctrine of the strait and narrow way which leads to life ; believing indeed the verity and truth of his sayings ; and that his doctrines of the cross are unequivocal ; and finding by practice too, that the bearing of his cross patiently and honestly, did in very deed, work to the mortifying of the deeds of the flesh ; hence as a people we have seen more clearly than others the necessity of “ always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.” “ For we which live, are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh. 2 Cor. iv. 10, 11.”

Whatever then may be the practices or sayings of others, we feel bound faithfully to adhere to the commands and doctrines of Christ and his apostles as recorded in holy writ, as well as to the word of God’s grace in our hearts, to the denying of all desires after the maxims and manners, fashions and customs, of this vain world. And as this was a subject not unworthy of the Son of God, and his apostles, in his and their preaching and personal simplicity, none will do well in charging his more scrupulous followers with narrow-mindedness, because of their conformity to the doctrine and practice of Christ and his apostles ; seeing that every one of his disciples should conscientiously keep his commandments, and follow his example of meekness and humility. Nor let any one be deterred from the practice of a self-denying life because he may sometimes see traditional or hypocritical professors trusting in a form of godliness without the power ; for there is not one of the Christian virtues, but attempts have been made to counterfeit it ; and they also who make such attempts are enemies to the cross of Christ and him crucified, which is the power of God, and wisdom of God, and which also the apostle told one of the churches, he was resolved only to know amongst them.

There was I think more than one reason why the peculiar and primitive testimonies of plainness were given to, and upheld by the Society of Friends ; and first, because they are congenial to the very nature of Christianity in its purest form, and agree better with its other testimonies. And secondly, because if conscientiously maintained, they would serve to exhibit this constant acknowledgment to the world, “ I am the Lord’s !” And thirdly, because it would be an enclosure round about

the tender plants of a rising generation; for by observing these peculiarities in language, manners, and appearance, there would not be that inclination to mix familiarly with others; and this has proved to our beloved youth a great preservation from the corruptions and vanities of the world. In this point of view, the benefit to our Society has been incalculable; for though it is not these peculiarities of plainness that cause us to be fruitful, yet by them as an enclosure, the fruit may be kept from being devoured. It is the good soil of the garden, well cultivated, that bringeth forth the fruit, but it is the fenced wall of God's providence round about, that keepeth it from being devoured by the creatures without.

And so far is this testimony from being a burden or a hardship, it is through the gift of Him who helpeth, a choice blessing from his hand, and a blessing too, which if we as a people should begin to despise and lightly esteem, God will in his displeasure perhaps remove from us. Yea, and if the vine which he has planted, when he looked for grapes, should be found bringing forth only wild grapes, he will certainly remove this safe enclosure, and suffer the wild beast to tread it down; and he will also command the clouds that they should rain no rain upon it.

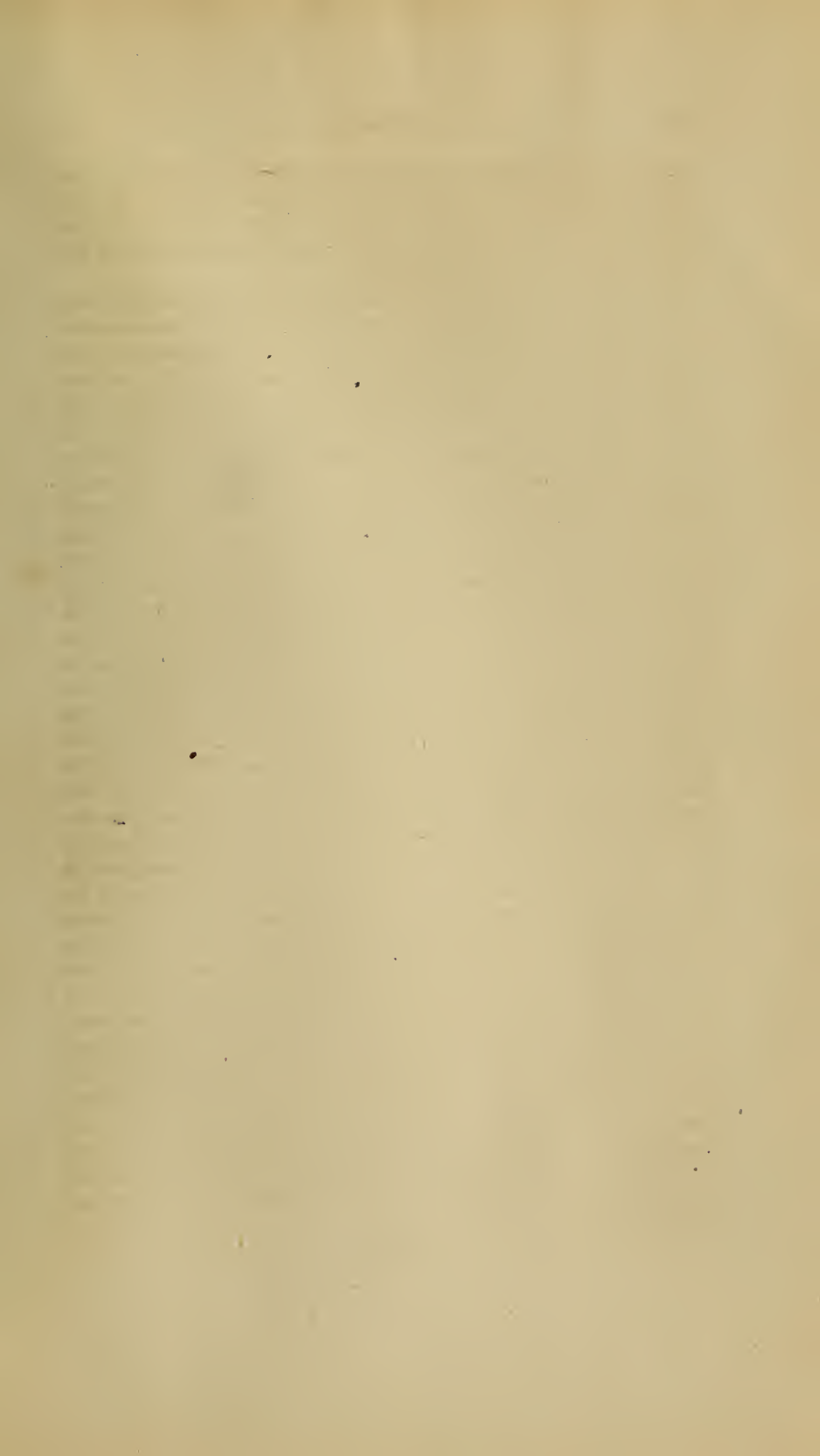
And as a small leak, if suffered to continue, will sink a ship, however good and richly laden, and as a small breach in the enclosure of the vineyard, however fruitful, will let in the devourer, so I believe if this testimony, (however small any may deem it,) should be abandoned, it would greatly endanger our safety. Yea, and if the boundaries of demarkation between this people and others, as exhibited in our peculiar testimonies, were removed, or suffered to go down through the fear of controversy or of singularity; then should we be prepared to go back, and mingle again with others, and that definite and honorable characteristic by which we have been known and distinguished from all others, would be seen and known no more. Hence I consider it highly important to be ourselves faithful, and to train up, and instruct our families in these Christian testimonies, and other doctrines of Christ, by a constant exhibition of this good and comely order and example, as well as by clear, plain argument, and open and full declaration of the hope within us.

And if the true ground of the gospel of our Lord and Saviour in its primitive purity, as seen by us, cannot be supported *without* controversy, then let it be done in the meekness and wisdom of Jesus *by* controversy; for the cause of the blessed Truth is worthy both of controversy, and of a warfare too, under the banners of the Prince of Peace. And to strengthen the minds of any, who might be wavering, we may well refer them to the steady and unabating exercises and advice of the Yearly Meeting in London, for upwards of one hundred and fifty

years past ; a body which has extended its concern and care over the whole Society, for its preservation in the meekness, simplicity, and purity of the gospel, and which, in point of religious knowledge, Christian authority, and weight of character, has never been exceeded in the Christian world, since its establishment.

And now my dear friend, in the conclusion of these letters, I may well say, that they have been written in the feeling of that love which knoweth no bounds ; and which hath for its object the true happiness and salvation of all ; desiring that, as I have written them in simplicity and tenderness of spirit, thou wouldst permit them to receive a portion of thy consideration. I feel a fervent solicitude that all may stand fast in the Lord, and hold the profession of their faith without wavering, cleaving to the blessed Truth, and submitting to its humbling power ; and thankfully receiving every provision of God's providence, which is dispensed to us in common with others, and holding fast too those which have been in a more peculiar manner mercifully committed to *us*, as the testimonies and statutes of the Lord were to a people formerly. Then might we not all well say, "*Woe is me, that I sojourn in Mesek, that I dwell in the tents of Kedar,*" even in the land of Midian, for the crown of his pride must be reduced in Jacob ; yea, and it must be brought down in Israel : and again ; though Esau be thy brother, and the Lord hath planted him upon his high mountain, and given him a place in the earth, yet Israel must not dwell with him, nor abide there, for he must dwell alone. And behold Moab also, his kinsman, for neither shall he join himself unto Moab, however multiplied his burnt-offerings, and exalted his sacrifices upon his high places ; for Israel must abide in his tent, yea, even in his lowly tabernacle a little longer, until the indignation be overpast ; for the Lord is his tent and his tabernacle, and it was he that first led him forth and allotted to him his possessions in the valleys, and as the trees of lign aloes hath he planted him in his garden enclosed, and made him fruitful as by the river side ; and if he will be content to dwell in the land where the Lord his God has planted him, and keep his statutes, then the Lord will bless him still, in the midst of the nations, and he will cause that no enchantment nor divination shall prevail against him, and so shall he abide as a tabernacle that shall not be taken down. And though many may forsake him and despise him, because he is small, and his dwelling is in a low place, and because the glory of this world shineth not upon the ark of his testimonies, yet let him not be dismayed, the Lord is his light and God his glory ; and he will encamp round about him ; and his righteousness shall "go forth as brightness" and his "salvation as a lamp that burneth !"

THE END.



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